Besides and together with a study of the social sciences and philosophy, this author’s intuitive confidence in this hermeneutic design insights that underlies the arguments and discourse, is inspired from ‘an intimate and spontaneous idiosyncratic philosophical exercise (praxis) in the quest for the essence of meaning’, a ‘craft’ that has been nurtured continuously for nearly 25 years now (without conscious planning at the beginning nor at any time thereafter) since his discovery of ‘philosophical questioning and discourse’ at high school. An exercise that mirrors the intimate idiosyncratic exercise/praxis allowing an artist like a musician to grasp and develop memes that latter down the years enable the artist to be more or less ‘consummate with respect to the personal orientation they give to their arts’. Central to all such idiosyncratic processes is a continuous idiosyncratic memetic refinement over time of rough-cuttings, internal coherences, insights, inspirations, intuitive validations, constraining, sense-of-failing, sense-of-succeeding, confidence, mental inflections and mental projections; of course as per ability and ultimate pertinence with respect to intrinsic reality!
An Intimate Insight on Psychopathy and a Novel Hermeneutic Psychological Science

Abstract

This paper is rather a profound hermeneutic enunciation putting into question our present understanding of psychopathy. It further articulates, in complement, a novel theoretical and methodological conceptualisation for a hermeneutic psychological science. Methodology-wise, it puts into question a traditional more or less categorical and mechanical approach to the social and behavioural sciences as it strives to introduce a creative and insightful approach for the articulation of ideas. It rather seeks to construe the scientific method as being more about falsifiability and validation but driven by a sense of creative understanding and insight of notions laid out as open-ended conceptualisations. Theory-wise, it sees continuity between anthropology and psychology as anthropopsychology behind an entropic construct of human psychology based on a recurrent re-institutionalisation mechanism for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

Keywords: psychopathy, hermeneutic, theory, meaning, ontology
An Intimate Insight on Psychopathy and a Novel Hermeneutic Psychological Science

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a hermeneutic science calls for a mutual sense
of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician’s hermeneutic/reprojective insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn’t be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as ‘a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward’; more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes-more-or-less-similar-to-those-of-the-song construed as constituting the song.) As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought
it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at apathetic threshold as these rather develop into denaturing\(^{15}\) <amplituding/formative>wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—\(^{99}\)teleology—\(^{8}\)) stifling prospective possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure—\(<\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}\>^{45}\) right up to the present, it also recognises at a certain point the ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ becomes critically a drawback for the possibility of knowledge-reification\(^{86}\) of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating\(^{24}\)—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation behind the ‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical dispositions
requiring the renewal of dimensionality-of-sublimating^24—
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness^32/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation prospectively. At which point, the more decisive issue is recognising and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’, as so-implied across sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing^45 between non-universalising sophistry and prospective Socratic philosophers universalising^183-idealisation as well as in the case of medieval-pedantic dogmatism and prospective budding-positivism, and it is herein contended likewise with regards to our modern day intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{38}). Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement because of teleological-decadence\textsuperscript{25}—
\textlt;amplituding/formative\textgreater supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textgreater as ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ as of the prospective relative-ontological-completeness\textsuperscript{87} perspective, as so-reflected in a <amplituding/formative>wooden-language\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology\textsuperscript{8} critically absconding (in <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as to limited-mentation-capacity implications) on the basis of the supposedly coherent ontological-commitment\textsuperscript{65} as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating~nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in supererogatory—epistemic-conflatedness\textsuperscript{12}—as-to-the-ontological-normalcy/postconvergence-projective-perspective,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{38} (and rather reverting to elicitling untransvaluated—temporal—intemporality\textsuperscript{55} values being passed for knowledge-reification\textsuperscript{86} while undermining the prospective ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing⟩) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ as-redamentating/restructuring/reparadigming—

⟨amplituding/formative⟩ supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as for instance when statistics as the outcome of prior human originariness-parrhesia,—as—spontaneity-of-aestheticisation in resolving prior human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are turned around to falsely imply progress occurs anyway to then paradoxically imply surreptitiously there shouldn’t be any prospective human originariness-parrhesia,—as—spontaneity-of-aestheticisation in resolving prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), is the issue of the fundamental lack of dimensionality-of-sublimating—or—<amplituding/formative⟩ supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as ‘knowledge becomes increasingly mechanical’ and is rather a secondary and derivational tool for temporal self-serving posturing and is poorly perceived as worthy in of itself but for the imprimaturing so projected and the perceived temporal social-value arising with such imprimaturing and as it is increasingly associated with generalised incuriosity in genuine intellectual development and the substituting of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—as-of—<amplituding/formative—in—epistemicity⟩ totalising—renewing—reality/re—perception/re—thought,—in—supererogatory—in—epistemic—conflatedness. This has developed in our present age of
intellectual-muddlement-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87}) into the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought, as to the relentless expansion of our modern merchandising mentality to which nothing resists; and paradoxically, such a disposition hangs onto the ‘dereified as-deficient-reflexivity of our <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}) it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology\textsuperscript{55}–as-of–‘nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications>); with media-driven imprimaturing increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur. As what becomes critical in such a context is no longer prospective knowledge-reification\textsuperscript{86} as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification\textsuperscript{86} as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently given as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress) that apparently render human-subpotency/mortality bigger than existence-potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-conflatedness\textsuperscript{12}/immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas
per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity becomes more important than an aspiration for genuine intellection as an open-ended activity providing the possibility for human knowledge and reflexive empowerment from that knowledge. At which point, it is wrong for ‘genuine intellection’ not to recognise what is going on as to imply that it is veridically in dialogical-equivalence with such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity (whether or not, beyond-the-consciousness-awareness teleology-in-existential-extrication-as-of-existential-unthought) as this only leads to a destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}–of-ontological-performance-including-virtue-as-ontology habituation and enculturation/endemisation of such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity rendering the supposedly empowering activity of knowledge-reification impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ inclinations that poorly appreciate existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising–renewing-realisation/re-perception/re-thought,-in-supperrogatory-epistemic-conflicatedness implications of transcendence-and-sublimity/sublimation/supperrogatory-de-mentativity. In many ways this intellectual falsehood (so-construed by this author as to the implausibility of genuine lack of understanding as from a serious intellectual engagement but rather a ‘strategic/calculated behaviour of mere power even against genuine knowledge’ which this author intimately construes as a ‘decadent and dangerous conception of knowledge’ that is effectively destructive of prospective human knowledge reifying and empowering possibilities) is at the ‘root source’ for surreptitiously ensuring that the
public debate fails and thus leading to public policy defaulting into vested postures and interests especially so when such an intellectual teleological-decadence—<-in-dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—<transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality> whether by mystifications-outside-existential-contextualising-contiguity—<-that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism—thus-foiling/undermining-relative-ontological-completeness—<implications/conclusions/projections-of-prospective-knowledge-reification—in-a-dumbing-down-posturing—that-implies—that-the-present—is-unchangeable—as-of—presencing—absolutising-identitive—constitutedness, etymological-flouting—as-of-mere-conceptual-patterning-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety—that-such-stigmatising-representation—will-undermine/override-their-analyisable-ontological-veracity and an-approach-as-of-the-ordinary-egotistic-perspective—in-existential-extrication—that-absolutises-the-present—that-is-passed-as-knowledge-reification all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification and prospective progress involving the authentic self and social transformation rather than ‘gimmicks instilling a merchandising mentality of ideas’. This then provides paradoxically the underlying meaningfulness-and—teleology infrastructure for upholding the status quo and inducing in many ways the impotence of the social sciences in thoroughly addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of society that ultimately have serious de-mentative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not on knowledge-reification as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as—
of-amplituding/formative–epistemicity-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confaltedness\textsuperscript{12} or the critical analysis of such knowledge-reification\textsuperscript{86} but in the face of criticism rather consciously substitutes strategies of institutional ascendancy as of a strategy of influence by default imprimatur status rather than genuine knowledge-reification\textsuperscript{86} pertinence. It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7, speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence but a fundamental question of ontological-bad-faith/inauthenticity\textsuperscript{63} on the naïve mental reflex that anyway dialogical-equivalence is ever always assumed to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity\textsuperscript{68}, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity\textsuperscript{68} or ontological-bad-faith/inauthenticity\textsuperscript{63} (beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}) as of underlying existential-contextualising-contiguity\textsuperscript{38} elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}- (sublimating–referencing/registering/decisioning,—as-self-becoming/self-confaltedness\textsuperscript{12}/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>\textsuperscript{2}) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{89} as construed necessary herein and overriding naïve
apriorising/axiomatising/referencing as of presencing–absolutising-identitive–constitutedness in relative-ontological-incompleteness (that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification implications as of existential-reality’). We can appreciate that while many a subject-matter will often seem to imply that dialogical-equivalence is just assumed ‘as to the fact of merely engaging as of logical coherence without questioning the underlying ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity, the fact is this is rather the consequence of their universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework rendering the possibility of ontological-bad-faith/inauthenticity directly ridiculous as in the natural sciences given its direct universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s2 to ensure that calculations conform to its expectations for one interest or another; but the reality of that universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) as preempting such ontological-bad-faith/inauthenticity inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’ not only as of wrong ontological-conception out of good-intent (failing ‘technical ontological-good-faith/authenticity’ as of its ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting human constructiveness-of-ontological-performance and destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance.<including-virtue-as-ontology>. The fact is knowledge-reification is of ‘existential totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating, and just as we can fathom that we don’t have the choice to fiddle with even a single number or operation without a mathematical equation going wrong as of its existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness over our human-subpotency motives, the same actually do apply in all knowledge-reification and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour relative to knowledge-reification in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not inherent constraining existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness dissimilarity of subject-matters. Just as
there is no magical arithmetic or physics to resolve such a more fundamental apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-equivalence’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and validates logic as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, however there is no logical-basis for the ‘a priori or axiomatic conception’ but for ‘its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construal as of existence’ as can thereof be validated as of strong prediction arising as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation establishing its universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ (and so given the fact of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence,–imbued-projective-arbitrariness/waywardness{(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–epistemicity>totalising–conceptualisation’), speaking to the fact that logic is rather the inner working coherence/contiguity of any human apriorising/axiomatising/referencing construct); and thus the ‘a priori or axiomatic conception’ is rather about ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-
disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’>. However, the universal-transparency<sup>184</sup>—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness<sup>87</sup>) generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism <sup>83</sup>reference-of-thought achieved ‘universal-transparency<sup>184</sup>—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness<sup>87</sup>) as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism so—reflected as our present positivism/rational-empiricism apriorising/axiomatising/referencing—psychologism’ first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians ‘don’t go on to be thinking about the soundness of axioms once these are construed as of existence’ for instance with the axioms-of-addition, but this doesn’t mean that the idea of unsoundness of ‘a priori or axiomatic conception’ (as to invalidate dialogical-equivalence) doesn’t exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of universal-transparency<sup>184</sup>—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness<sup>87</sup>) arises
such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing meaningfulness-and-teleology as of existence’ not only out of good-intent or ontological-good-faith/authenticity but ontological-bad-faith/inauthenticity as well. (In this regards, the idea of ‘putting in question dialogical-equivalence by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing meaningfulness-and-teleology pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his universalising apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism pedants specifically as with Galileo’s implicit dismissal of any such pretence of logical coherence engagement in the face of what he could see positively through the telescope with respect to the ‘imaginary pedantic machinations’ of his interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought–and–reference-of-thought-devolving—meaningfulness-and-teleology apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, putting into question the
wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry—teleology
of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-
constitutedness superseded/transcended). With such teleologically-decadent—as-in-
dimensionality-of-desublimating-lack-of—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
raternalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation spirit of
intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as
the appearance of Einsteinian physics in early 20th century prompting great excitement and
curiosity among physicists recasting the contributions of prior physicists, and then eliciting the
work of many other physicists and mathematicians in the subsequent decades leading in-between
to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics,
etc. as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-
digression-as-of—totalising—renewing-realisation/re-
perception/re-thought,—in—as-of—over human-subpotency, notwithstanding the fact that
we are at the backend of human institutional-cumulation/institutional-recomposure—
historiality/ontological-eventfulness/ontological-aesthetic-tracing>, and so because in many
ways it is hardly the case that the priority is obsession with such intellectual emancipation rather
than obsession with institutional-being-and-craft muddlement. While the natural sciences are
‘naturally’ constrained by the stronger necessity for prediction, there is nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s<amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology) with asceticism does exist as has existed throughout sublimating historicality/ontological-eventfulness/ontological-aesthetic-tracing. Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-confalatedness/immortality purposes, as so-reflected in the supposed intellection values conferred in many a press operation with such vague catchphrases as ‘the-greatest/most-influential thinker of our times’ as of mere influence peddling and poorly advancing the inherent importance of prospective knowledge-reification as addressing the human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproduciability—of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded
institutional presence of such avowedly teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of—amplituding/formative>supererogatory—de-criticalness—epistemic-growth-or-conflatedness/rationale-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrow has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—totalitative—self-referencing-syncretising/circularity/interiorising/akrasiac-drag—consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification with stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipatory implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as a Machiavellian/political exercise rather than the requisite magnanimitry of engagement for a genuine knowledge-reification exercise! Actually the projection of values including intellectual values in such <amplituding/formative—epistemicity>totalising—self-referencing-syncrletising/circularity/interiorising/akrasiac-drag—are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness—teleology—<in-existential-extrication-as-of-existential-unthought>—(given that virtue is rather as of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation as to transcendental-enabling/sublimating/supererogatory—de-criticalness and not the vagueness of impression—
We can grasp in this respect that the value conception as from the non-universalising sophistry perspective had construed as decadent the prospective Socratic philosophers universalising_idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification. (In any case, ultimately the reality of human knowledge-reification involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfullness- and-teleology, and so in transvaluation; as for instance, it can hardly be imagined that the reference-of-thought of the non-positivism/medievalism mindset as of its dementative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to grasp our modern day conception of say physics given its ‘valuation framework as of its totalising-syncretising/circularity/interiorising/akrasiatic-drag’ that needs to be transvaluated into a positivism mindset, and it can fairly be contended that prospective issues of knowledge-reification in modern day physics having to do with theory-of-everything conception arise because of our inappropriately apt supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of an...
occlusive-consciousness requiring prospective notional~deprocrypticism\textsuperscript{17} \textsuperscript{83}reference-of-thought de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology as of a protensive-consciousness (out of a full insight about causality as from the epistemic ‘relative-ontological-completeness\textsuperscript{87} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating–ontological-contiguity\textsuperscript{44} in conflatedness\textsuperscript{32} herein implied as ontological-prime mover-totalitative-framework\textsuperscript{72} involving a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\textsuperscript{87} meaningfulness-and–teleology\textsuperscript{55}’ as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument mindset-as-of-prospective-deprocrypticism\textsuperscript{17}–dissemination\textsuperscript{27} and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism\textsuperscript{17}–dissemination\textsuperscript{27})}, and we can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory~de-mentativity because these involve human-subpotency–aporia/indeterminacy/deficiency/limitation/constraint transvaluation as putting in question the old valuation, and in this regards the transcendental/transvaluating conception is universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence\textsuperscript{73}–<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>; as inevitably the apparently innocuous Copernican, Galilean,
Cartesian, Newtonian, etc. conception of the material world in superseding the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the universalising$^{103}$ but non-positivism–medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective social-values in superseding the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of the social-construct as of the universalising$^{103}$ but non-positivism–medievalism preclusive-consciousness’, and the possibility for the further advancement of such material sciences arises from the effectively enabling social-values like freedom-of-speech, opened communication, etc. availing as of the transcending positivism/rational-empiricism occlusive-consciousness. Likewise, it is herein contended that the future possibility for the natural sciences advancement is inseparable from the possibility of social and social-organisational as of prospective human aporeticism transvaluation as to the prospective deprocrypticism–or–preempting—disjointedness-as-of$^{83}$reference-of-thought$^{37}$ protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and$^{99}$teleology$^{55}$ and so over our present procrypticism–or–disjointedness-as-of$^{83}$reference-of-thought$^{80}$ occlusive-consciousness, and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war). Basically, dimensionality-of-sublimating$^{24}$—amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflicatedness$^{32}$/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as such reflects the successively induced originariness-parrhesia,—as—
abnormalcy/preconvergence” for the need for prospective originariness-parrhesia,—as— spontaneity-of-aestheticisation, to which the Self absconds (in <amplituding/formative— epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism from any such prospective originariness-parrhesia,—as—spontaneity-of— aestheticisation elicits the requisite human limited-mentation-capacity-deepening (involving prospective knowledge-reification and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the possibility for prospective meaningfulness-and—teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of— apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ to the superseded framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of—sublimating—supererogatory—de-mentativeness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit— drivenness—equalisation prospectively, disentangled from ‘prior knowledge-as-of-mechanical—knowledge predisposition and its developed temporal institutional self-serving predisposition’. And finally, after many years of formative contemplation this author is rather dedicated to writing henceforth even if read/skimmed just by a handful or fortuitously or never-but-potentially, whatever cometh, hopefully over the next half a century, and thinks any human who genuinely
feels strongly about the need for profound human thought should be able to do likewise, as ultimate responsibility and choice notionally lies with the individual.
what a psychopath is philosophically-speaking

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-OntoLOGY>)

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance-<INCLUDING-VIRTUE-AS-OntoLOGY>)


meaningfulness-and-teleology is de-mentatively/structurally/paradigmatically constrained as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism, as from candidity/candour-capacity perspective


transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’

The notion of ‘beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>’


‘existential perpetuation in circularity/recurrence/repetition/repeatability’

upholding of prospective transcendental-enabling/sublimating/supererogatory—de-mentativity over any temporal extricatory de-mentating/structuring/paradigming

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’

The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or ‘compulsive-dementing’

it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation and the notion of a lie which is prelogism-as-of-conviction,-as-to-profound-supererogation
we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence and metaphysics-of-absence representations..................................................................................................................................................1632

e rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-verificationality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-verificationality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’)..............................................................................................................1639

wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘existential-contextualising-contiguity’ rather than reflect the reality of its ‘formulaic meaningfulness-and-teleology’..................................................................................................................................................1642

The underlying fact about meaningfulness-and-teleology is that the apriorising–registry (as the individual grounding of the reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic ..................................................................................................................................................2167

‘social protraction of psychopathy across individuals and society’ .................................................................2181

The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism or prelogic mental-disposition ..................................................................................................................................................2181

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ .................................................................2185

‘mere formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’ ..................................................................................................................................................2186

social-discouragement is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional–procrypticism/notional-disjointedness-as-of-reference-of-thought..................................................................................................................................................2187


the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction..................................................................................................................................................2191


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mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutors, and so along five factors.................................................................2201

psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>—(as prior intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology) of the various institutionalisation/intemporalisation levels ........................................................................................................................................2201

‘institutionalisation intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojective psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’ .........................2212

transcendental analysis (institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’......................................................................................................................2215

Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening.................................................................2216

stranded registry-worldviews/dimensions ..................................................................................................................2218

illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage ..................................................................................................................2221

The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor .................................................................................................................................2222

Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-temporal-to-intemporal-dispositions—implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of—meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of—meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually .................................................................................................................................2225

The conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting—as-to-conflatedness notion...........2227

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology .................................................................2227

a registry-worldview/dimension defect is one of systematic defect of reference-of-thought ........2229

preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought does not arise because of failure of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation but rather because of failure of reference-of-thought as of perversion-and-derived-perversion-of-

Soundness—or-ontological-good-faith/authenticity-of-reference-of-thought on the other hand implies being—or-ontological—or-existential—or—meaningfulness-and—teleology disposition as of supplanting—conviction—as—to—profound—supererogation—postconverging/dialectical-thinking—apriorising—psychologism

The ‘de-mention—<supererogatory—ontological—de-mention or dialectical—de-mention—stranding—or-attributive—dialectics> of reference-of-thought’

intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—temporal-to-intemporal-dispositions—existentialism-form-factor

with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm


potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis

implied intemporal/ontological/social/species/universal/transcendental/maximalising—recomposuring—for—relative—ontological—completeness—unenframed—conceptualisation—dementating/structuring/paradigming, contrasted with a temporal extricatory de—mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension

Ontological-normalcy/postconvergence (postconvergence) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding

‘existentialism/full—depth—of—existential—implications form—factor’ is the reflection of the contiguity of successive existentialisms/full—depths—of—existential—implications across varying meaningful frames, references and registry-worldviews/dimensions

‘postconverging—or—dialectical-thinking—psychology or psychology—of—mentation—dynamics or natural—psychological—dynamics’ as being ontologically—driven

fundamental construct of rational—realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’

grasping the social psychopathy dynamism is by articulating an intemporal—referencing transversality—of—affirmative—unaffirmative—disambiguated—apriorising/axiomatising/referencing ontological-normalcy/postconvergence reality construct

hermeneutic/reprojective ‘ontological reasoning’ to arrive at ‘intemporal—or—ontological meaning’ that is beyond any <amplituding/formative—epistemicity>totalising—self—referencing—syncretising/self—centered/present—consciousness/illusion—of—the—present/mirage mental projection within just a given registry-worldview/dimension
Referentialism involves a reference-of-thought (characteristic of deprocrypticism) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation rather than constitutedness ................................................................. 2276

BODMAS characters and character A (Addition) as the additionality defect character ........... 2279

the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific constitutedness/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined ................................................................. 2283

‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal) ................................................................. 2285

transcending/superseding of human uninstitutionalised-threshold ........................................ 2323

an incidental study like psychopathy and social psychopathy with respect to the grander notional–deprocrypticism institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> meta-conceptual frame ................................................................. 2330

Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves ......................................................................................................................... 2331

the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology particularly in ‘spheres of extended-informality<(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)’ of society in general and social institutions ......................................................................................................................... 2334

a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding<as-of-apriorising/axiomatising/referencing> reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation .......... 2338

no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal ......................................................................................................................... 2341

transcendental/transdimensional/interdimensional/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ......................................................................................................................... 2344

intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling as the means and basis for prospective institutionalisation/intemporalisation ......................................................................................................................... 2347

the teleology of human de-mentation<superserogatory—ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/superserogatory—de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring)........2353

De-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involving the transcended and the transcending dimensions

uninhibited/decomplexified and forward-looking perspective imbued in a notional—deprocrypticism institutionalisation/intemporalisation with respect to procrypticism

‘ontological-primemovers-totalitative-framework retracing (for temporal-to-intemporal-dispositions disambiguation articulation)’........................2359

‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional—deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism)..............................2360

‘ontological-primemovers-totalitative-framework retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’.................................2366

‘intemporal-prioritisation-of-reference-of-thought’—as-confaltedness-or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought’............................................................2368


Without ‘intemporal-prioritisation-of-reference-of-thought’—as-confaltedness-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from perversion-of-reference-of-thought—of-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (as prior intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure—of-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> process will not occur and be regenerative...

reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence).........................................................................................................................2395

new requisite reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought—of-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought thus requiring de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics of all such temporal-dispositions .........................................................................................................2400
why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–
apriorising-psychologism with respect to one another (from the prospective perspectives) .......

human ontological transcendental possibilities arise from human individuations that correspond to
the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological
possibilities, and the latter is made possible by the ‘so-renewed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed
logical-basis/logic-as-to—transversality-of-affirmative-and-unaffirmative,—disambiguated-
apriorising/axiomatising/referencing’ .................................................................

our psychological nature is actually about mental-devising-representation which is meant to serve
notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and
it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality
3 transversality-of-affirmative-and-unaffirmative,—disambiguated-
apriorising/axiomatising/referencing pedestals of meaningfulness ...........................................

analysing perversion-of-reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of a different nature in a
superseded registry-worldview/dimension like non-positivism/medievalism registry-
worldview/dimension ........................................................................................................

when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-
thought (as from ontological-normalcy/postconvergence epistemic/notional—projective-perspective)
and the human temporal psyche, what gives-in is the human temporal psyche (and so for the
betterment of the species) ................................................................................................

De-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics) as such redefines psychology as a postdictory science (tying the mental-
devising-representation process to the abstract and infallible ontological-normalcy/postconvergence
ontological-veridicality referencing/correction-tool). ........................................................

soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not
given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as
dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
(ontological-normalcy/postconvergence) ........................................................................

registry-worldviews/dimensions are rather prospectively <amplituding/formative> wooden-
language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-
imperatives/axioms/registry-teleology} of their own specific evolving successive existentialisms
........................................................................................................................................

contrasting ontological-normalcy/postconvergence as to potential human ontological-performance—
<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-of-
meaningfulness-and-teleology) and the reality of human temporal-dispositions at all
institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing> uninstitutionalised-threshold perverting/undermining
ontological-normalcy/postconvergence ........................................................................

peculiarity for achieving all the institutional-cumulation/institutional-recomposure—<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing> is about bringing the prior
registry-worldview/dimension perversion-of-reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> to its placeholder-
setup/mental-devising-representation/mentation/(recomposured)—consciousness-awareness-
teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure ................................................................. 2450

da psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventionally-driven/conventionalised’ ................................................................. 2460
deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> of prior registry-worldview mindset/reference-of-thought .......................................................................................................................... 2473

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)?.......................................................................................................................... 2477


comprehensive postconverging-or-dialectical-thinking–apriorising-psychologism—by—preconverging-or-dementing–apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness-or-ontological-reprojecting 2486

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought ................................................................. 2490

reality is as of ontological-normalcy/postconvergence and suprastructural and doesn’t respond to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional~disjointedness 2492

knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporal/longness as ontology’ .......................................................................................................................... 2492

fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ ................................................................. 2496


preconverging-or-dementing–apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient
mental-devising-representation intradimensional representation of meaningfulness-and-teleology

fundamentally it is impossible to conjugate/inflect/protract intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>) as then one is just in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable

. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-reference-of-thought

we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation

articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism

anthropopsychology as the-anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation to reality as ontological-normalcy/postconvergence/precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organicalism

‘ontological-primemovers-totalitative-framework-retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’

Entropy as defined (‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions

‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct

‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality

contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-veridical hollow perversion-of-reference-of-thought–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-primemovers-totalitative-framework .................................................................2539

virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’ ..........................2540

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity—or-ontological-preservation .................................................................2545


Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions .................................................................................................................................2549

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct .................................................................................................................................2551

Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring .................2556


two dilemma with respect to the conceptualisation of virtue .................................................................................................................................2561

intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation .................................................................................................................................2564

‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence .................................................................................................................................2565

Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold (the threshold where the registry-
worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation).................................2566

There is no reason for de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) and recomposuring but for the fact that the internal
coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation at its uninstitutionalised-threshold.................................................................2567

ontological construct ‘escalates’ specific/particular instances of phenomena (in this case
psychopathy and social psychopathy phenomenon) into a universal conceptualisation which
‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related
incidental phenomena and cases’ .............................................................................................................2569

temporal-to-intemporal-dispositions-pedestals-disambiguation before logical processing/operation
..................................................................................................................................................................2573

‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-
driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-
mentativity as it enables ontological-primemovers-totalitative-framework ............................................2579

it is critical to distinguish between a true philosophical development that arises by intemporal-
disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’
in humans .................................................................................................................................................2580

the concepts of intemporality/longness and temporality/shortness is more scientific than the
impression notions of good and bad .........................................................................................................2580

The use of ‘human mental-dispositions/individuations’ as of temporal-to-intemporal-dispositions
doesn’t mean ontologically that the analyst view is that some individuals are inherently/exclusively
solipsistically temporal and others are inherently/exclusively solipsistically intemporal.............2585

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness
whether the intemporal-disposition individuation-pedestal or the temporal-dispositions
individuations-pedestals ..............................................................................................................................2585

‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive
state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly
associated to the intemporal-disposition as being ontologically-veridical as these
conjugate/inflect/protract (in mimicking-protraction) .............................................................................2588

at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is
‘perceived as succeeding as of positive-opportunism’.............................................................................2590

‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the
ontological social construction of meaning ..............................................................................................2592

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>/mental-perversions teleologies of meaning is accounted for ........................................2594

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the
present treatment of psychology doesn’t recognise ..................................................................................2596

the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and
more veridical mental-devising-representation registry-worldview’s/dimension’s reference-
of-thought—categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the
prior <amplituding/formative>wooden-language-(imbued—temporal—mere-
For deprocrypticism, ‘temporal-to-intemporal-dispositions ontological-escalation/aetiologisation’
teleology: will involve identifying, defining, characterising, qualifying and articulating the
aetiology of this individuation perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dynamism..................2604

Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of
meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from
superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the
deterministic basis for human social adherence to it ........................................................................2609

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection
is needed for the social integration of any transcending veridicality de-
mentating/structuring/paradigming ....................................................................................................2610

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter
prospective integration in the social-construct is through the former……………………………2613

The application of the universal technique of human transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity to procrypticism-notional~deprocrypticism
transcendence-and-sublimity/sublimation/supererogatory~de-mentativity can be basically be
articulated as follows (the ontological entrapment)............................................................................2619

Institutionalisation and formalisation are based exactly on the fact that we don't have a universal
intemporality/longness or the-good disposition, but rather according to the mediocrity principle of
science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to
'socially-perceived-value as of social-stake-contention-or-confliction’ ..............................................2622

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic
reality/ontological-veridicality) .............................................................................................................2623

By ontological-normalcy/postconvergence is meant that ‘intrinsic reality’ is one and given
(ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’
(metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic
nature......................................................................................................................................................2624

how can meaningfulness-and-teleology be represented in ‘a prospective apriorising–registry state’
which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as
meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-
threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal?
................................................................................................................................................................2629

Pedestalled construal/pedestalled disambiguation explains the dynamism of human institutional-
cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing> going by a recurrent emanance template ...............................................................2632

There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate
temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation) are doing nothing but providing the anchoring for the endemisation and
enculturation of the vices-and-impediments associated with such temporal registry-
worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-
existential–defect> ....................................................................................................................................2643

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-
of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation
is associated with all the institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing> by its eliciting of ‘protracted slantedness’ in temporal-dispositions .........................................................................................................................2648
distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> (mentalslantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-
faith/authenticity-of-reference-of-thought/candor) .......................................................................2650
the articulation of reality as referentially of ontological-normalcy/postconvergence enables and
allow creative projective-insights thought possibilities that the all too common ‘fixed traditional
categorisation conceptualisation of reality’ doesn’t allow........................................................................2654
the specificity of the would-be intellectualism involved in a transcendental construct, as different
from just intellectualism as mere-institutionalised-being-and-craft .........................................................2660
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The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register-of—meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory de-mentating/structuring/paradigming

with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsickness/essence/ontological-veridicality’

derived—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations


incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as a mere form) and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is non-transcendental

intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality

maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting—as-to-conflatedness’/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enables humankind to supersede the circularity of intradimensional hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

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mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdictatory

It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’

with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional-teleology of ontology’ construed as coherent shallow superseding-oneseness-of-ontology to coherent deeper superseding-oneseness-of-ontology in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process

why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together as will arise in an existentially veridical context

need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations

The notion of temporality/shortness as actually ‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions

a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology


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Long-form of Terms and their Elucidations

Useful Tips for seamlessly/interactively navigating throughout the document for elucidation of terms:

- ‘Ctrl + Click’ (on any hyperlinked superscript) for the elucidation of the given term
- ‘Alt + Left-Arrow’ to go back to the previous location in the document (that is precisely at the clicked hyperlinked superscript location)
- ‘Alt + Right-Arrow’ to go in the reverse direction again


supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to the-very-same-purview-of-construal refers to the ‘cut-through/deflating effect’ of relative-ontological-completeness\textsuperscript{82}–as-apriorising/axiomatisation/singularisation construal as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-intelligibilitysetup/measuring-as-to-postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism> over relative-ontological-incompleteness\textsuperscript{88}–as-dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism construal as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> (thus in both cases establishing their inherently-determinable–apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ with relative-ontological-incompleteness\textsuperscript{88} prospectively deneutered from its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} in pseudo-edginess/pseudo-incisiveness), underlying a postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism representation over a
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation as of the-very-same-purview-of-construal, wherein for instance as of relative-ontological-completeness\textsuperscript{87} theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness—unenframed-conceptualisation of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with human limited-mentation-capacity-deepening\textsuperscript{52} and is not involved with the latter as of any incrementalism\textsuperscript{50}—in-relative-ontological-incompleteness—enframed-conceptualisation, and the same elucidation extends to the overall human <amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} as of the-very-same-purview-of-construal-as-existence wherein our present positivism/rational-empiricism <amplituding/formative–epistemicity>totalising~meaningfulness-and-teleology\textsuperscript{55} as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism <amplituding/formative–epistemicity>totalising~meaningfulness-and-teleology\textsuperscript{55} as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation or wherein prospective deprocrypticism—or–preempting—
disjointedness-as-of-reference-of-thought as postconverging-or-dialectical-thinking apriorising-psychologism representation will cut-through/deflate our ‘positivism–procrypticism shiftiness-of-the-Self’ as preconverging-or-dementing apriorising-psychologism representation, such that we can fathom that this hermeneutic/reprojective elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism notional–deprocrypticism full construal’ relative to our ‘positivism–procrypticism shiftiness-of-the-Self dereifying-gesturing perspective’, and this sparingness thus should not be naively construed to imply that we can engage as of epistemic-veracity and thus ontological-veracity such notional–deprocrypticism in prospective relative-ontological-completeness from our relative-ontological-incompleteness ‘positivism–procrypticism shiftiness-of-the-Self perspective’ as if as of postconverging-or-dialectical-thinking apriorising-psychologism representation whereas
in reality such perspectival existentialising—enframing/imprintedness—\(<\text{as-to-historicity-tracing—\text{in-presencing—hyperrealisation/hyperreal-transposition}^{46}>\) is rather flawed-and- untenable as it is just a furtherance of positivism–procrypticism\(^{80}\) preconverging—or-dementing\(^{49}\)–apriorising—psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism\(^{80}\) mindset to effectively begin to contemplate and come to terms—as-of-axiomatic-construct with the \(<\text{amplituding/formative—epistemicity>causality—\text{as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity}^{44}\) of prospective notional–deprocrypticism\(^{17}\) as a perspective that is prospectively-unenframedto/edgily-and-incisively-spills-over-our—‘positivism–procrypticism\(^{80}\) shiftiness-of-the-Self\(^{61}\)’, such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism\(^{80}\) mindset as ‘occlusive self-consciousness shiftiness-of-the-Self\(^{61}\)’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought\(^{17}\) as of its ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self\(^{61}\) as of mere reproducibility—mathesis/motif/thrownness-disposition,–as—
reproducibility-of-aestheticisation reifying-gesturing

amplituding supererogatory—de-mentative—amplituding—

<supererogatorily—stranding/attributing as of ‘dialectical-thinking-as-soundness by dementing-as-unsoundness’ as to transcendental-enabling/sublimating/supererogatory—de-mentativity dynamics> and so-reflect as to conceptivity/epistemic-reflexivity—(<amplituding/formative—epistemicity>totalising—‘effusing/ecstatic—inlining’—<so—‘hermeneutically/reprojectively-educing’—from—

‘(supererogatory—de-mentative—amplituding—<as-mental-aestheticising—attuning/amplituding>)-interlay/organicalism/aestheticising-handle’,—as—
to—supererogatory—projective-arbitrariness/waywardness—of—transversalisation/tandemisation/abstractive—

conjugation/perspectivation/depthing>), (amplituding is so-construed as conceptivity/epistemic-reflexivity—for—inlining, and is so-elaborated-as—of conceptivity/epistemic-reflexivity—<as-to-frame-of-motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing>—for—inlining—<as-to-frame-of—

reflection/retentiveness/recollection/memoration/memory/anamnesis/cognition/intelligibility/comprehension/realisation>, with this elucidation practically underlined with the elucidation of such notions like ‘real, pseudoreal and unreal’ wherein everything contemplable about existence is necessarily real whether of manifest occurrence or manifest imaginary as to existence’s panintelligibility²³—effusing/ecstatic—inlining while the very same notions rather speak to the existentialising—
as
<amplituding/formative> wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/resentment/closed-construct-of—
meaningfulness-and teleology as of ‘nondescript/ignorable—void’—
with-regards-to-prospective-apriorising-implications>)’ is de-
mentatively/structurally/paradigmatically incompatible with the
possibility at its prospective human-subpotency—
indeterminacy/deficiency/limitation/constraint of reference-of-thought as
of its destructuring-threshold—(uninstitutionalised-
threshold/presublimating—desublimating-decisionality)—of-ontological-
performance—including-virtue-as-ontology> to integratively
contemplate of the prospective registry-worldview’s/dimension’s living-
development—as-to-personality-development, institutional-development—
as-to-social-function-development and Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and teleology by dispensing-with-
immediacy-for-relative-ontological-completeness—by-
reification/contemplative-distension (as of human self-surpassing—
existentialism-form-factor,—in-overcoming—‘notionally—collateralising-
beholding-protohumanity’—to—‘attain-sublimating-humanity’—as-to—
existence-potency—sublimating—nascence,—disclosed-from-prospective—
epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing–realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human
temporality\textsuperscript{99}/shortness <amplituding/formative>wooden-language-
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-
construct-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}—as-of–
‘nondescript/ignorable–void\textsuperscript{99}’—with-regards-to-prospective-apriorising-
implications>) as it rather enters into <amplituding/formative–
epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of its prior
registry-worldview/dimension

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{3} to any such prospectively implied meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}
\textsuperscript{83}reference-of-thought,¶ and thus all human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity can only occur as of
asceticism induced psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that is re-
dentating/restructuring/reparadigming (in the face of ecstatic-existence–
as-transcendental-signifier—becoming-spontaneity-implications—<as-to–
existence-potency–sublimating–nascence,—disclosed-from-prospective–
epistemic-digression-as-of–<amplituding/formative–
epistemicity>totalising–renewing–realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness\textsuperscript{12}—as-to-the-ontological-
ormalcy/postconvergence-projective-perspective,—to-which-latter–
human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{36}>) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{87} \textsuperscript{83}reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation-ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation-non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism\textsuperscript{88} to perceive deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising\textsuperscript{103}-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring afterthought/reasoning-from-results instigated by Socratic philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{80} disposition with respect to
deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}\textsuperscript{¶} and fundamentally the notion of ‘asceticism as implying value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{87}’ cannot be explained to any prior registry-worldview/dimension construed as a \textls<amplituding/formative>wooden-language-(imbued—averaging-of-thought-\textls<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications\textsuperscript{)} on the basis of its relative-ontological-incompleteness\textsuperscript{88} aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} from its prior deficient/ontologically-impertinent supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} since the asceticism is rather as of the prospective registry-worldview’s/dimension’s supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and this explains why the asceticism in transvaluation of universalising\textsuperscript{103}-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional–deprocrypticism\textsuperscript{17}
over our procrypticism\textsuperscript{88} are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism\textsuperscript{88}

‘<amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}) as

<amplituding/formative>wooden-language-(imbued—averaging-of-thought—\textsuperscript{99}as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}—as-of—\textsuperscript{59}nondescript/ignoreable—void—\textsuperscript{59}—with-regards-to-prospective-apriorising-implications>)’ as in effect it is simply ‘the projected habituation by the prospective registry-worldview’s/dimension’s veridically postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema reflection of the prior registry-worldview’s/dimension’s destructuring-threshold—(uninstitutionalised-threshold\textsuperscript{102}/presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> as of preconverging/dementing\textsuperscript{19}—qualia-schema’ that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;¶ in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing\textsuperscript{19}—qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness\textsuperscript{88} meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} in terms—as-of-axiomatic-construct of the relative-ontological-completeness\textsuperscript{87} postconverging/dialectical-thinking\textsuperscript{20}—qualia-
schema meaningfulness-and-teleology\textsuperscript{55} in exposing the former’s nondescript/ignorable–void\textsuperscript{59} as of its preconverging/dementing\textsuperscript{10}–qualia-schema,\textsuperscript{¶} and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness\textsuperscript{88} destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of\textsuperscript{65}–<amplituding/formative> supererogatory–dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in relative-ontological-completeness\textsuperscript{87} constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> are of emancipatory/teleologically-elevated ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’, for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> in relative-ontological-incompleteness\textsuperscript{88} is bound to teleologically-decadent–as-in-
dimensionality-of-desublimating-lack-of—

<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-confusedness\textsuperscript{12}/transvaluative-rationalising/transeptemicity/anamnestic-residuality/spirit-drivenness—equalisation vices-and-impediments\textsuperscript{105} and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}/reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming—'notionally—collateralising-beholdening-protohumanity'—to—'attain-sublimating-humanity'—as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—

<amplituding/formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-confusedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness

<amplituding/formative> wooden-language—(imbued—averaging—of—thought—<as—to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology\textsuperscript{55}—as-of—'nondescript/ignorable—void\textsuperscript{59}'—with-regards-to-prospective-appriorising-implications>) as of transvaluation for prospective relative-ontological-completeness\textsuperscript{87} constructiveness-of-ontological-performance\textsuperscript{71}<including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance\textsuperscript{71}<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness\textsuperscript{87} transvaluation implications as to the fact that for instance ‘supposed friendship/family/social/professional values’
leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for ‘a nihilistic <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and.¹⁹ teleology⁵⁵-as-of-‘nondescript/ignorable–void¹⁹’-with-regards-to-prospective-apriorising-implications>) are effectively associated with vices-and-impediments²⁸ as to existential-extrication-as-of-existential-unthought, and thus pointing out that there are no true values without the prior conception of their transvaluation as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁹⁷-(sublimating-referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹¶ the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) can be contemplated as of ⁸³-reference-of-thought-level induced universalising²⁸³-idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising²⁸³-idealisation in his interlocutors even when bordering on
‘nondescript/ignorable–void’ with-regards-to-prospective-apriorising-implications for profound knowledge-reification as of human limited-mentation-capacity commitment induced disinterest/indifference/apathy and thus ‘veridical knowledge-reification’ is de-mentated/structured/paradigmed out-of-profoundly-developed interest/concern/care-induced-institutionalising as of deferential-formalisation-transference for its requisite appropriate dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, to influence Dionysus I of Syracuse along the philosopher-king de-mentating/structuring/paradigming and ‘Aristotle’s expansive approach to philosophical and knowledge inquiry along the universalising-idealisation de-mentating/structuring/paradigming, setting up the Lyceum together with the tutoring of Alexander the Great along the same lines of reasoning as Plato, as well as latter post-Socratic philosophical perpetuation like the Stoics, Cynics, etc. and their institutional influence on Greek and Roman leadership and society;¶ this same asceticism ideal can be recounted with budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social emancipatory thought (highlighting the incontrovertible necessity for asceticism as of its broader meaning as to human originariness-parrhesia,–as–spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation to overcome the
<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) of any prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere complexification, as so-implied with any given registry-worldview/dimension possibilities for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity)


beyond-the-consciousness-awareness—\(^{99}\)teleology\(^{<}\)in-existential—

extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of—
teleology—in-existential-extrication-as-of-existential-unthought

supererogation—preconverging/dementing—apriorising-psychologism at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental implications

blurriness blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality’ wherein a given human-subpotency registry-worldview/dimension

expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism, and blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation—unforegrounding-disentailment, failing-to-reflect—immanent-ontological-contiguity, is–ought problem, and logical issues of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity; blurriness thus fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-of-knowledge’ wherein the human Self is wrongly construed as of a presencing—absolutising-identitive—constitutedness reference for the conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in ‘epistemic-conflatedness construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing—psychologism) will only end up
‘complexifying the mechanical outcome of positivism meaningfulness-and-teleology on the basis of its non-positivism as animism or as medievalism

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ as implied in an animistic God of plane type of articulation and this applies likewise with our positivism–procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity> of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening grasp of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness at their destructuring-threshold—uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—including—virtue—as—ontology>—blurriness at the destructuring-threshold—uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—including—virtue—as—ontology> is what brings up the is—ought problem (which had hitherto
traditionally been wrongly framed rather in presencing—absolutising-identitative-constitutedness terms as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, because going by ecstatic-existence as it reflects human historiality/ontological-eventfulness/ontological-aesthetic-tracing becoming in existential-contextualising-contiguity, human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation specific elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold (uninstitutionalised-threshold/presublimating–desublimating–decisionality)–of-ontological-performance—<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very
fact that prospective relative-ontological-completeness changes the prior ‘ought indeterminacy’ as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical ‘is determinacy’ as reflected in renewed normativities/conventions/practices as to prospective institutionalisation, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism ‘ought indeterminacy’ emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect ‘is determinacy’ emphasis or how ancient sophists non-universalising ‘ought indeterminacy’ gave way to the universalising idealisation ‘is determinacy’ of Socratic philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of ‘ought indeterminacy’ of their practices in relative-ontological-incompleteness gave way to the present ‘is determinacy’ of their rejection as of relative-ontological-completeness on the basis of human-subjectemancipatory-relativism-driven-recomposuring-constructivism-towards singularisation; blurriness as of disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-‘immanent ontological-contiguity’ highlights that the destructuring-threshold-uninstitutionalised-threshold-presublimating-desublimating-decisionality-of-ontological-performance-including-virtue-as-ontology of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without originariness-parrhesia-as-spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition—as—
reproducibility-of-aestheticisation there is basically no chance for non-universalising ancient sophists ever getting to universalising\textsuperscript{203}-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism–procrypticism\textsuperscript{80} ever getting to prospective deprocrypticism\textsuperscript{17}, and in all these instances as ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{43} as of construction-of-the-Self’, as involving the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional—deprocrypticism\textsuperscript{17} (‘relative-ontological-completeness\textsuperscript{87}—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment\textsuperscript{63})’)

foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{43}, blurriness is ultimately associated with lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-
sublimating-humanity’-as-to-existence-potency-sublimating-nascence,-
disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative-epistemicity>totalising-renewing-realisation/re-
perception/re-thought,-in-supercratory-epistemic-conflatedness\textsuperscript{12} to
supersede human temporality\textsuperscript{98/shortness}
<amplituding/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{59}’-
with-regards-to-prospective-apriorising-implications>) with regards to
human existential-extrication-as-of-existential-unthought in the perception
and relation to the human existential narrative, with contrastive
conceptualisation as of ‘an asceticism\textsuperscript{4} for opened-construct-of–
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that is reflexive of overall Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} implications’ (as to the possibility of prospective
originariness-parrhesia,—as–spontaneity-of-aestheticisation) and ‘a
nihilistic <amplituding/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{59}’-
with-regards-to-prospective-apriorising-implications>) that is rather
reflexive of constraining secondnatured institutionalisation positive-
opportunism\textsuperscript{75} implications’ (as to a mechanical/mere-form disposition for
reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation that do-not/poorly-appreciate dimensionality-of-sublimating—

<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation); and finally blurriness is associated with sophistic/pedantic induced equivalence of teleologically-elevated knowledge-reifying meaningfulness-and—teleology (as to maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation) and teleologically-degraded <amplituding/formative> wooden-language-imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—’nondescript/ignorablevoid’—with-regards-to-prospective-apriorising-implications>) meaningfulness-and—teleology (as to incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation) as of social-stake-contention-or-confliction perversed inclination; unblurriness as construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (in reflection of

axiomatising/re-referencing), highlights that there is a 'human capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(so-construed as dimensionality-of-sublimating—
<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) intimately associated with its prospective meaningfulness-
and-teleology/knowledge as to institutional-cumulation/institutional-
recomposure—so-implied in the ontological-contiguity—of-the-
human-institutionalisation-process, as of an underlying human
epistemic-ricochetting/transepistemicity foregrounding—entailment-
(postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective supererogation in
reflecting 'immanent ontological-contiguity'), as-operative-
notional—deprocrypticism (that speaks more of human limited-mentation-
capacity-deepening in its becoming historiality/ontological-
eventfulness/ontological-aesthetic-tracing wherein foregrounding—
entailment—postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective supererogation in reflecting 'immanent ontological-contiguity') as-operative-
notional—deprocrypticism is more than just a question of
arbitrary unification but rather is 'a de-mentative/structural/paradigmatic
(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism⁴³, likewise foregrounding—entailment-
(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism⁴³ as from *base-institutionalisation–uninstitutionalisation (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other supposed meaningfulness-and-teleology\textsuperscript{55}/knowledge ‘based on prior positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’) to then induce prospective ‘notional–deprocrypticism\textsuperscript{17} foregrounding—entailment—(postconverging–narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting—of-prospective-supererogation in reflecting ‘immanent\textsuperscript{66}ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{43}’, and in all such cases the idea is ever always to move from a \textless amplituding/formative\textgreater wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{55}—as-of—‘nondescript/ignorable—void\textsuperscript{59}’—with-regards-to-prospective-apriorising-implications—\textgreater to an opened-construct-of—meaningfulness-and-teleology\textsuperscript{55} reflexive of ecstatic-existence in postconverging—narrowing-down—sublimation as from ‘non-rules, rulemaking-over-non-rules, universalisation-directed-rulemaking-over-non-rules, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and preempting—disjointedness-as-of—reference-of-thought,—as-to—‘<amplituding/formative—epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalisating/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules
and-teleology\textsuperscript{55}’ we can factor in that any ‘supposedly deepening/profound’ conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} (epistemic-ricochettingly/transepistemically as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) that implies the ‘totalising-entailing complementing-and/or-superseding-and/or-subsuming of gene regulation’ and the life scientist will hardly take seriously any such conceptualisation of biological hereditary that fails to fulfil the above conditions on mere ‘pedantic grounds of intellectual-entitlement to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent\textsuperscript{66}ontological-contiguity’>,’ and so as of the life sciences need for existential-reality constraining ‘foregrounding—
entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43}

\textsuperscript{supererogatory} acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}’ as so-reflected consistently in gene regulation ‘as of foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43}
dementative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of biological hereditary meaningfulness-and.\textsuperscript{99}teleology\textsuperscript{55}‘,¶(the overall implications of unblurriness reflected as from ‘\textsuperscript{<amplituding/formative–epistemicity>}totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-contiguity-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective>’ is in highlighting that ecstatic-existence as of existence—as-the-absolute-a-priori-of-
conceptualisation—existence—as-sublimating-withdrawal, eliciting—supererogation—as-to-perspective-ontological-normalcy/postconvergence—implied—prospective—aporeticism—overcoming/unovercoming’ is of the inherent ‘causality—as-to-projective—totalitative—implications, for—explicating—ontological—contiguity epistemic—rostrochetting/transepistemicity primacy and on this basis is alldeterministic in the construing of knowledge-reification as of existential—contextualising—contiguity in conflatedness, and so as ecstatic-existence is what can validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative—framework and as it overrides any human secondary epistemic inclination that may wrongly be of presencing—absolutising—identitive—constitutedness, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical knowledge-reification—gesturing/process entailing—rostrochetting/transepistemicity implications of aetiologisation/ontological—escalation’ and in so doing abstractively-and-systematically justifying the socially imbued intellectual deferential—formalisation—transference as to the fact that the knowledge-reification is not of ‘mere imprimatur totalisingly—disentailing—discretion/whim-of-thought that fails to justify abstractively—systematically any such entailing—rostrochetting/transepistemicity implications of

categorical-imperatives/axioms/registry-99teleology (as to the epistemic-totalising32 operannce of human meaningfulness-and-99teleology underlying

s/registry-99teleology8 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-so-construed-as–categorical-imperatives/axioms/registry-99teleology) underlies human conceptivity/epistemic-reflexivity in existence
preconverging/dementing\textsuperscript{19}–qualia-schema/psychologism (with the latter marked by the registry-worldview’s/dimension’s ‘\textlangle\textlangle amplituding/formative\textrangle\textrangle\textlangle\textlangle imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/denatured/preconverging-or-dementing\textsuperscript{19}–narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry–teleology\rangle\textrangle\rangle\textrangle as reflecting the ‘\textlangle\textlangle amplituding/formative\textrangle\textrangle\textlangle\textlangle imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and–teleology\textsuperscript{55}–as-of–nondescript/ignorable–void\textsuperscript{59}’–with-regards-to-prospective-apriorising-implications> ))

circularity/recurren with regards to the-very-same-\textlangle\textlangle amplituding/formative–ce/repetition/repeat epistemicity\rangle totalising–purview-of-construal-as-immanent-ability\textsuperscript{9} existence/intrinsic-reality/ontological-veridicality

circularity/recurrence/repetition/repeatability-as-reflected-from-conflation\textsuperscript{12}–perspective, in-de-mentative/structural/paradigmatic-registry-worldview–‘terms–as-of-axiomatic-construct’–of–‘perversion-and-derived-perversion\textsuperscript{74}–of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation>,–as-to-uninstitutionalised-threshold\textsuperscript{62}–
circularity/subtransversality—apriorising/axiomatising/referencing ‘-and-‘corresponding-ontological-reconstituting–as-to-perspective-ontological-normalcy/postconvergence-induced-conflatedness\textsuperscript{12}–of-veridical–
\textsuperscript{83}reference-of-thought-as-prospective-institutionalisation/supratransversality—
compulsing—compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-

nonconviction/madness/bottomlining-as-to-threshold-of-shallow-supererogation—as-existential-decontextualised-

eupness/bottomlining-as-to-threshold-of-shallow-supererogation as existentially decontextualised

transposition, flawedly projected apriorising/axiomatising/referencing—

in-caricaturing-hollow-staging-and-performance>

conjoining-looping-set-of-narratives—construed-as-of-slanted-cohering-


conflatedness or conflatedness or effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and—teleology

so-implied by <amplituding/formative—

epistemicity> totalising/circumscribing/delineating epistemic conflating of

motif—and apriorising/axiomatising/referencing—conceptualisation with-and-as-to-the-precedence-of existence-potency—sublimating—nascent, disclosed-from-prospective-epistemic-digression-as-of-

<amplituding/formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness in existential-contextualising-contiguity, as of singularisation/epistemic-immanence/veridical-epistemic-determinism in reflecting the ecstatic

overcoming/unovercoming’ as constitutedness is rather falsely underscored by identitive-constitutedness-as-‘epistemic-totality\textsuperscript{36}’dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism;¶ constitutedness is de-mentatively/structurally/paradigmatically flawed given the underlying reality of human limited-mentation-capacity at any given moment (speaking of human epistemic-abnormalcy/preconvergence\textsuperscript{30} with respect to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of that given moment) such that constitutedness poorly construes of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}- (sublimating–referencing/registering/decisioning.–as-self-becoming/self-confalatedness\textsuperscript{12}/formative–supererogating.–in-projective/reprojective— aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructurizing/reparadigming–psychologism\textsuperscript{89} (beyond-the-consciousness-awareness–teleology–in-existential-extrication-as-of-existential-unthought\textsuperscript{6}) as it is in an underlying state of homelessness (as failing to grasp that homeliness as to the possibility of attaining originariness/origination–so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> can only arise as human-subpotency pursues-and-achieves relative epistemic-normalcy as of prospective human limited-mentation-capacity-deepening\textsuperscript{52} to achieve relative-ontological-completeness\textsuperscript{87} so-reflected as nonpresencing\textsuperscript{60}–perspective–ontological-
normalcy/postconvergence> since the state of human limited-mentation-capacity implies that ‘human understanding has-ever-and-is-ever-always about attaining apriorising/axiomatising/referencing—re-originariness/re-origination conception of the-very-same-
<amplituding/formative–epistemicity>totalising~purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality as it strives to reflect as from relative epistemic-normalcy the ‘ontological-normalcy/postconvergence of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness, but then the constitutedness epistemic stance in perspective epistemic-abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as of the absolute a priori that is existence as to the-very-same-
<amplituding/formative–epistemicity>totalising~purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality and as so-validated with epistemic-causality as of ontological-primemovers-totalitative-framework

de-mentation- de-mentation- (supererogatory–ontological–de-mentation-or-dialectical–
de-mentionation—stranding-or-attributive-dialectics), as to 'prior-preconverging/dementing\(^{19}\)-qualia-schema' and 'prospective-postconverging/dialectical-thinking\(^{20}\)-qualia-schema'-(rescheduling-of-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\(99\)teleology) as to human-'limited-mentation-capacity-deepening\(^{52}\)'-construal-of-'superseding–oneness-of-ontology'-in-successiveregistry-worldviews/dimensions-uninstitutionalised-threshold\(^{102}\)-superseding-or suprastructuring), and as in association with de-mentative/structural/paradigmatic, de-mentatively/structurally/paradigmatically, de-mentating/structuring/paradigming, de-mentate/structure/paradigm, de-mentated/structured/paradigmed, rede-mentating/restructuring/reparadigming, rede-mentate/restructure/reparadigm, rede-mentated/restructured/reparadigmed rather points to the veracity of a conflatedness\(^{12}\)-conception (and not a \(^{13}\)constitutedness-conception) as to perspective ontological-normalcy/postconvergence epistemic conception in conceptualising de-mentative, de-mentatively, de-mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-mentated so-reflected counterintuitively as rather moving towards or recovering what is 'mentatively normal' as towards/recovering ontological-normalcy/postconvergence by human-'limited-mentation-capacity-deepening\(^{52}\)' as so-underlying 'relative-ontological-
incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-
(sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness\textsuperscript{12}/formative-supererogating-\textless in-projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing\textgreater ) as to human-and-social—expectations/anticipations—
metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—
psychologism\textsuperscript{89}, as so-implied with respect to the de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics) of human \textsuperscript{83}reference-of-
thought (as the \textsuperscript{83}reference-of-thought is the ‘superseding-axiomatic-
construct de-mentating/structuring/paradigming of all other devolving
axiomatic-constructs’, and de-mentatively/structurally/paradigmatically
underlies as of successive de-mentation—\textsuperscript{supererogatory—ontological—de-
mentation-ordialectical—de-mentation—stranding-or-attributive-
dialectics) of human \textsuperscript{83}reference-of-thought of the \textsuperscript{66}ontological-contiguity—
of-the-human-institutionalisation-process\textsuperscript{87}) and \textquote{the operative de-
mentation—\textsuperscript{supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics} of \textsuperscript{83}reference-of-thought-
devolving\textsuperscript{84}’ (as of \textsuperscript{83}reference-of-thought \textquote{implied level of
\textless amplituding/formative\textgreater nondisjointing/nondissparate/notional-deprocrysticism} induced foregrounding—entailment—\textquote{postconverging—
narrowing-down—sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective--\textsuperscript{96}supererogation in reflecting
‘immanent-\textsuperscript{66}ontological-contiguity’}),—as-operative-
notional-deprocrypticism\textsuperscript{43} meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} as derivative axiomatic-constructs from overcoming/superseding human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and in both \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} frames as of human limited-mentation-capacity-deepening\textsuperscript{52} grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal, eliciting-of-prospective\textsuperscript{96}supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism–overcoming/unovercoming’ );¶ and as of human aestheticisation–and–aestheticisation-towards-ontology in inducing ‘both meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and its existentially incipient metaphoricity\textsuperscript{56}’ (as to apriorising/axiomatising/referencing–psychologism of conceptualisation), de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is metaphoricitically-and-meaningfully reflected as the human mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition that underlies ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing as to postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing\textsuperscript{19}–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for–‘<amplituding/formative–

denaturing\textsuperscript{15} denaturing/usurping/arrogating/perverting-in\textsuperscript{13} constitutedness
deneuterising\textsuperscript{16} deneuterising—\{disambiguation of intemporal-as-sound/postconverging-or-dialectical-thinking\textsuperscript{20} and temporal-as-denaturing\textsuperscript{15}/preconverging-or-dementing\textsuperscript{19}, so-construed-as-binarity-of—categorical-imperatives/axioms/registry—\textsuperscript{99} teleology—as-respectively-in—\textsuperscript{66} ontological-contiguity-and—'notional-discontiguity/epistemic-discontiguity—\langle shallow—\textsuperscript{96} supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema—'—as-of-the-

\textsuperscript{12}notional-discontiguity/epistemic-discontiguity\rangle; hence deneuterising—referentialism/deascriptivity—as-of—ontological-reconstituting—as-of-conflatedness—différance/internal-dialectics/difference-deferral-of—\textsuperscript{83} reference-of-thought-devolving—

highlighting the dynamics of limited-mentation-capacity-deepening\textsuperscript{52}
inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative neuterising of motif-and-
apriorising/axiomatising/referencing

deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought,-as-to-‘<amplituding/formative–epistemicity> growth-or-
conflatedness\textsuperscript{12}/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, and so as of conflation\textsuperscript{12} of the positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective ontological-
normalcy/postconvergence over the ‘<amplituding/formative> wooden-
language–imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing\textsuperscript{19}—narratives—of-the-reference-of-thought–categorical-
imperatives/axioms/registry-\textsuperscript{89}teleology\textsuperscript{8}) of such positivism/rational-
empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and across the successive registry-worldviews/dimensions as of such upholding of intemporal-preservation as to perspective ontological-
normalcy/postconvergence as so-reflecting all the successive transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity

destructuring-transitoriness (construed-as-of-dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism-induced-deratiocination-or-deratiocontiguity)

preconverging-or-dementing <as-of-preconverging-conceptivity/epistemic-reflexivity—as-to-the ‘preconverging-stranding/attribution ‘of-the-de-mentation-
postconverging-or-dialectical-thinking

difference-conflatedness^{12}-as-to-totalitative-reification^{86}-in-
singularisation-as-veridical-epistemic-determinism,-as-of-epistemically-
differentiated-ontological-depth-of-reality-(as-of-the-differentiated-and-
disambiguated-trace-of-dynamic-temporal-to-intemporal-ontological-
performance^{71}<-including-virtue-as-ontology>-as-postconverging-or-
dialectical-thinking^{28}-apriorising-psychologism-and-preconverging-or-
dementing^{19}-apriorising-psychologism-respectively);¶ difference-
conflatedness^{12}-as-to-totalitative-reification^{86}-in-
singularisation-as-veridical-epistemic-determinism is more fundamentally construed as from
ontological-normalcy/postconvergence epistemic-projection perspective
as a reflection of dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{32}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation underlying 'the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55}', and speaks to the fact that human limited-mentation-capacity-deepening\textsuperscript{52} reflects an overall human existential foregrounding—entailment—{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting 'immanent-\textsuperscript{66}ontological-contiguity'},—as-operative-notional—deprocrypticism\textsuperscript{43} wherein as to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation' human limited-mentation-capacity-deepening\textsuperscript{52} variously attains differing ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> so-reflected as the successive registry-worldviews/dimensions \textsuperscript{83}reference-of-thought—and—\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}—meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} implying that human meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} as validated with predicative-effectivity—sublimation—{as-to-underlying-ontological—}
commitment\textsuperscript{65}) and on the other hand the facet of the existentially-withdrawn (as ‘unaccounted-for’-leftover-or-residuality-or-spirit-of-meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55}-so-construed-as-metaphoricity\textsuperscript{56}-informing-prospective-

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-

sublimating\textsuperscript{24}—\langle\text{amplituding/formative}\rangle supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–

equalisation) which is just as decisive for prospective human limited-

mentation-capacity-deepening\textsuperscript{52} in the sense that ‘human intelligibility

ever always projects of an underlying \langle\text{amplituding/formative–epistemicity}\rangle totalising/circumscribing/delineating \textsuperscript{83} reference-of-thought

striving to grasp existence as it is signified-as-to-immanency (speaking of

ontological-contiguity perspective of the unchanging immanency of

existence as oneness-of-ontology as to the coherence underlying the very

possibility for construing-and-reconstruing of intelligibility in existence)’

and this facet de-mentatively/structurally/paradigmatically acts as the

‘prior requisite human experiential framework to be challenged disproved-

invalidated’ which surpassing enables further sublimation-

overdesublimation of meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} as validated with

predicative-effectivity–sublimation-(as-to-underlying-ontological-

commitment\textsuperscript{65}) (as to the fact that it is recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism
and procrypticism\textsuperscript{88} respectively’ as reflecting the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn-(as-‘unaccounted-for’-leftover-orresiduality-or-spirit-of-meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55}-so-construed-as-metaphoricity\textsuperscript{56},-informing-prospective-

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness, so-reflected-and-compensated-with-the-notion-of-dimensionality-of-

sublimating\textsuperscript{24}—\langle\textit{amplituding/formative}\rangle supererogatory-
dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle as limiting or of prospective human-subpotency aporeticism’ which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening\textsuperscript{52} as of prospective base-institutionalisation, universalisation, positivism and prospectively notional-deprocrypticism\textsuperscript{17} sublimation-over-desublimation of

meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} as validated with predicative-effectivity—

sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65}) and so with regards to ‘the very same overall phenomenality/manifestation of

existence—as-sublimating-withdrawal,-eliciting-of-prospective-

\textsuperscript{9}\textit{supererogation}’

difference-in-kind/difference-in-aposteriorising-or-logicising-
kind/difference-in-
\textit{<}\textit{difference-in-aposteriorising-or-logicising-or-deriving-in-determining}-
aposteriorising-or-
‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
logicising\textsuperscript{22} \hspace{1em} existential-instantiation',-though-in-notional-contiguity/epistemic-contiguity\textsuperscript{61}<profound\textsuperscript{96}supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>-of-thevery-same-mutually-abstract-apriorising-or-axiomatising-or-referencing-conceptualisation>
difference-in-nature/difference-in-apriorising-or-axiomatising-
mutually-contrastive-'notional-contiguity/epistemic-contiguity\textsuperscript{61}-
<profound\textsuperscript{96}supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>-of-
and–notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-shallow-
96supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–
qualia-schema>'-of-abstract-conceptualisation,-as-‘rendering-
irrelevant-any-mutual-aposteriorising-or-logicising-or-deriving-
exercise’,-given-that-the-validity-or-invalidity-as-to-the-ontological-
veracity-of-any-given-existential-instantiation-is-aposteriorised-or-
logicised-or-derived-from-the-more-profound-apriorising-or-
axiomatising-or-referencing-conceptualisation,-so-construed-as-the-
subtransversality—apriorising/axiomatising/referencing-and-
rendering-ontologically-irrelevant/impertinent-the-subtransversality—
apriorising/axiomatising/referencing>
dimensionality-of-sublimating—
sublimating\textsuperscript{24}<amplituding/formative>supererogatory–de-mentativeness/epistemic-
<amplituding/form growth-or-conflatedness\textsuperscript{22}/transvaluative-
ative>supererogatory rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–

de- equalisation–(human-ontological-performance\textsuperscript{71}–<including-virtue-as-

mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12/tra nsvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation–⟨human-ontological-performance\textsuperscript{71}–<including-virtue-as-
onontology>-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-as-to-

toxic-growth-or-conflatedness\textsuperscript{12/tra nsvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation–⟨human-ontological-performance\textsuperscript{71}–<including-virtue-as-
ontology>-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-as-to-

reoriginariness/reorigination-as-reflecting-difference-conflatedness\textsuperscript{12}–as-
to-totalitative-reification\textsuperscript{86}.in.\textsuperscript{92}singularisation-as-veridical-epistemic-

rationalising/transe determinism\textsuperscript{21})

pistemicity/anamnestic-

residuality/spirit-

drivenness–
equalisation

dimensionality-of-
dimensionality-of-desublimating-lack-of—
desublimating-
lack-of\textsuperscript{25}—

<amplituding/formative>supererogatory de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12/tra nsvaluative-

<amplituding/form rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–

ative>supererogatory equalisation–(human-ontological-performance\textsuperscript{71}–<including-virtue-as-

de- ontology>-so-construed-as-from-prospective-ontological-

mentativeness/epis normalcy/postconvergence-epistemic-projection-perspective-in-
temic-growth-or-reflecting-perspective-epistemic-abnormalcy/preconvergence-distorted-
conflatedness\textsuperscript{12/tra nsvaluative-

originariness/distorted-origination-as-to-presencing—absolutising-

identitve-\textsuperscript{13}constitutedness\textsuperscript{79}>)

rationalising/transe pistemicity/anamn
estic-
residuality/spirit-
drivenness–
equalisation

dispensing-with-
immediacy-for-
relative-
onological-
completeness\(^87\)-by-
reification\(^86\)/contemplative-distension\(\langle\)as-’dispensing-with-shallow-
reproducibility-mathesis/motif/thrownness-disposition’-for-relative-
onological-completeness\(^87\)-by-reification\(^86\),-so-construed-insightfully-as-
of-human-limited-mentation-capacity-successive-re-originary-
reification\(^86\)/contemplative-distension\(^{26}\) projections/anticipations-about-the-<amplituding/}

epistemicity>totalising-purview-of-construal-as-existence/intrinsic-
reality/ontological-veridicality-for-articulation-of–meaningfulness-and-
\(^{99}\)teleology\(^{55}\),-that-in-that-succession-are-‘as-from-relative-ontologically-
flawed-to-relative-ontologically-veridical-articulation-of–
meaningfulness-and\(^{99}\)teleology\(^{55}\),-but-then-as-the-‘preceding-originary-
projection/anticipation-of-relative-ontologically-flawed-articulation-of–
meaningfulness-and\(^{99}\)teleology\(^{55}\)-construed-as-habit-and-tradition’-is-
‘de-mentatively/structurally/paradigmatically-defining-as-reference-to-
be-superseded’-by-dialectically-successive-’re-originary-
projections/anticipations-of-relative-ontologically-veridical-articulation-
of–meaningfulness-and\(^{99}\)teleology\(^{55}\)’ (as to ‘human living-development–
as-to-personality-development, institutional-development-as-to-social-
function-development and Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology\textsuperscript{55}\textsuperscript{)}, as-the-very-implication-and-reason-why-human-existential-thrownness-as-of-human-limited-mentation-capacity-paradoxically-renders-prospective-‘nonpresencing\textsuperscript{68}–or–withdrawal–or–metaphysics-of-absence–or–transcendental-reasoning-of-event-as-prospective-ontology-origination-perspective/framing/reference/horizon-of–meaningfulness-and-teleology\textsuperscript{55}’-the-critical-determination-of-relative-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{55}–over–‘presencing–or–metaphysics-of-presence–or–ordinary-nontranscendental-reasoning-perspective/framing/reference/horizon-of–meaningfulness-and-teleology\textsuperscript{55}’,-in-enabling-transcendence-and-sublimity/sublimation/supererogation–de-mentativity) as for the need for human limited-mentation-capacity-deepening\textsuperscript{52}, and operantly, dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension doesn’t mean ‘giving up on life’ (as of \textlangle amplituding/formative\textrangle wooden-language–imbued—averaging-of-thought–\textlangle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}–as-of–‘nondescript/ignorable–void\textsuperscript{59}’–with-regards-to-prospective-apriorising-implications\textrangle) of temporal-dispositions and as prodded by sophistic/pedantic distraction inclinations in incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}–enframed-conceptualisation) wrongly implying a propensity to construe ‘existential-extrication-as-of-existential-unthought as more of life as to the supposed precedence of human shallow\textsuperscript{96}supererogation over profound\textsuperscript{96}supererogation’, but rather dispensing-with-immediacy-for-relative-
ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension
speaks of ‘a more profound intemporal solipsistic contemplative
appreciation of life as of the precedence of human sublime potential
reflected in a projective disposition to rethinking human meaningfulness-
and-\textsuperscript{99} teleology\textsuperscript{55} infrastructure’, and as validated by the fact that the
succession of human registry-worldviews/dimensions are grounded on
such ‘dimensionality-of-sublimating\textsuperscript{24}—
\langle \text{amplituding/formative}\rangle \text{supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation reasoning-through/messianic-reasoning for human
secondnatured institutionalisation for living-development—as-to-
personality-development, institutional-development—as-to-social-function-
development and Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55}’ against the torrent of
‘\langle \text{amplituding/formative}\rangle \text{wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55—}as-of—‘nondescript/ignorable—void\textsuperscript{59}—
with-regards-to-prospective-apriorising-implications>)} and as prodded
by sophistic/pedantic distractive reasoning-from-results/afterthought
imbued incrementalism\textsuperscript{58}—in-relative-ontological-incompleteness\textsuperscript{88}—
enframed-conceptualisation’ that is ever always ‘parrhesiastically
wanting’ for the prospect of prospective ‘dimensionality-of-
sublimating\textsuperscript{24}—\langle \text{amplituding/formative}\rangle \text{supererogatory-de-}
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation reasoning-through/messianic-reasoning’ transcendance-and-sublimity/sublimation/supererogatory–de-mentativity, as it can be appreciated that de-mentatively/structurally/paradigmatically every presencing—absolutising-identititive\textsuperscript{13}constitutedness\textsuperscript{79} registry-worldview/dimension as of its \textlangle amplituding/formative\textrangle wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of–‘nondescript/ignoreablevoid’–with-regards-to-prospective-apriorising-implications\rangle and as prodded by its given sophistry/pedantry is paradoxically disinclined to its prospective reasoning-through/messianic-reasoning as it is ever always in \textlangle amplituding/formative–epistemicity\textrangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as of its prospectively ontologically-flawed meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as it seem to poorly construe of the ‘implications of its apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–\langle shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{39}–qualia-schema\textrangle ’ and as it wrongly substitutes for it a ‘communication-as-of-dialogical-equivalence issue’ like with the sophists accusing Socrates for not communicating well by the terms of their ‘warped/twisted adhoc/makeshift/nonprincipled-as-of-their-non-universalising–syllogising’ faced with his universalising\textsuperscript{103}–idealisation or medieval scholastics by the terms of their ‘pedantic
dogmatism’ blaming Galileo for not communicating well faced with his ‘budding-positivism/rational-empiricism’, and a modern day naïve <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} meaningfulness-and-\textsuperscript{30}teleology\textsuperscript{55} communication discourse that is utterly clueless of the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} of our positivism–procrypticism\textsuperscript{80} ‘procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{88} as of an occluded self-consciousness’ requiring prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of de-mentation\textsuperscript{(supernormal—ontological–de-mentation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics)}\textsuperscript{54} dissemination\textsuperscript{27/se maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘reification\textsuperscript{86} gesturing for prospective knowledge’ arising as from existential-contextualising-contiguity\textsuperscript{38} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} of prospective relative-ontological-completeness\textsuperscript{87} supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation amenable thus to existence’s validation as of ontological-primemovers-totalitative-framework wherein for instance the same budding-positivists reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation dissemination/seeding as reflected in different budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz are variously-and-transversally validated by existence as of positivism ontological-primemovers-totalitative-framework

'distractive-alignment-to—⁸³reference-of-thought—<of—alignment-to—apriorising/axiomatising/referencing⟩ˈ—as—destructuring—<of—⁸³reference-of—¹³constitutedness-over—conflatedness¹²
thought-of-
apriorising/axioma

tising/referencing>

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epistemic- epistemic-abnormalcy/preconvergence-<preconvergence-as-
abnormalcy/preconvergence-as-of-preconverging-or-dementing\textsuperscript{29}–apriorising-psychologism representation-
vergence\textsuperscript{30} as-of-preconverging-aestheticisation',-and-not-postconvergence-as-
'postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism representation-as-of-postconverging-aestheticisation'>

<amplituding/formative–epistemicity>grow

transvaluative-
epistemicity>grow理性化/超－transepistemicity/anamnestic-residuality/spirit-drivenness-
(th-or-
conflatedness\textsuperscript{12}/transvaluative-
epistemicity/anamnestic-residuality/spirit-drivenness-as-
_rationalising transe.

conflatedness\textsuperscript{12}/transvaluative-
epistemicity/anamnestic-residuality-as-
figuring—at-intemperal-solipsistic—firstnatureness-of-epistemic-growth-or-
residuality/spirit-drivenness\textsuperscript{31}

epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
totalising\textsuperscript{32}
determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-
meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55}—underlying-re-motif—and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-

\phantom{111}
measuringinstrumenting as of ‘relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\)

(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness\(^{12}\)/formative–supererogating,\(\langle\text{in-projective/reproductive—}
\text{aestheticising-re-motif—}
\text{and—}
\text{re-apriorising/re-axiomatising/re-referencing}\rangle\)

as to human-and-social–expectations/anticipations—
metaphoricity\(^{56}\)/as-rede-mentating/restructuring/reparadigmising—
psychologism\(^{89}\) and so-reflected as of the epistemic construal from
existence-potency~sublimating–nascence,–disclosed-from-prospective-
epistemic-digression-as-of-\(\langle\text{amplituding/formative—}
\text{epistemicity}\rangle\) totalising–renewing-realisation/re-perception/re-thought,–
in-supererogatory~epistemic-conflatedness\(^{12}\)
epistemic/notional–projective-perspective of analysis as to ontological-
normalcy/postconvergence in determining ontological-veracity or
ontological-impertinence’; and is contrasted with the notion of totalitarian
as ‘being-all-defining-and-determining-rather-by-human-
subpotencyobstinacy/ideology-overt-projection/assertion that ignores-
and-overlooks the epistemic construal from existence-
potency~sublimating–nascence,–disclosed-from-prospective-
epistemic-digression-as-of-\(\langle\text{amplituding/formative—}
\text{epistemicity}\rangle\) totalising–renewing-realisation/re-perception/re-thought,–
in-supererogatory~epistemic-conflatedness\(^{12}\)
epistemic/notional–projective-perspective of analysis as to ontological-
normalcy/postconvergence in determining ontological-veracity or
ontological-impertinence’; such that the notion of
amplituding/formative–epistemicity>totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} registry-worldview/dimension ‘in effect amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{55} as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by a positivistic mindset is amplituding/formative–epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given meaningfulness-and-teleology\textsuperscript{55} with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag–(as-wrongly-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag–apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins implying- apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins trumenting-as-of-prior-relative-ontological-incompleteness\textsuperscript{88} of-syncretising/circul \textsuperscript{83}reference-of-thought-that-is-prospectively-as-from-perspective-arity/interiorising/a ontological-normalcy/postconvergence-rather-of- krasiat-drag\textsuperscript{33} preconverging/dementing\textsuperscript{19}–apriorising-psychologism)
‘metaphoricity\textsuperscript{56} of hermeneutic/reprojective \textlt<amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought,-in-supercerogatory–epistemic-conflatedness\textsuperscript{12} ’) successively as of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation–ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procrypticism\textsuperscript{80} occlusive-consciousness and prospective notional–deprocrypticism\textsuperscript{17} protensive-consciousness;\¶ and so in reflection of the historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{65} metaphoricity\textsuperscript{56} of human meaningfulness-and-teleology\textsuperscript{55} as of underlying de-mentation–\langle supererogatory–ontological–de-mentation-ordialectical–de-mentation—stranding-or-attributive-dialectics\rangle in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} shifting phasing of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ representation over preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation of the very ontologically same existence purview as of relative-ontological-completeness\textsuperscript{87} over relative-ontological-incompleteness\textsuperscript{88} epistemic-totalitative is rather ‘of epistemic/notional projective evaluation about the ontological-performance\textsuperscript{71}–\langle including-virtue-as-ontology\rangle as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textlt<amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought,-
in-supercerogatory-epistemic-conflatedness of all epistemic-totalities (and specifically as articulating the underlying ontological-contiguity—of-the-human-institutionalisation-process reflected in the epistemic succession of registry-worldviews/dimensions reference-of-thought given epistemic-totalities of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional-deprocrypticism) so-construed as <amplituding/formative-epistemicity> causality-as-to-projective-totalitative-implications, for-explicating ontological-contiguity whereas epistemic-totality36 is rather about any inherent <amplituding/formative-epistemicity> totalising/circumscribing/delineating given meaningfulness-and-teleology representation arising as of its <amplituding/formative-epistemicity> totalising—thrownness-in-existence, and thus epistemic-totalitative contrasts with <amplituding/formative-epistemicity> totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument) in that while the latter refers to any given registry-worldview/dimension <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-
ontological-completeness registry-worldview/dimension inherent
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating of meaningfulness-
and-teleology, epistemic-totalitative (as to existence-
potency–sublimating–nascence, disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human meaningfulness-and-teleology of any such <amplituding/formative–
epistemicity>totalising/circumscribing/delineating and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process opened-construct-
of–meaningfulness-and-teleology in increasing relative-ontological-
completeness as of the notional–notional–deprocrypticism ‘trueontology—as-of-Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology’ perspective of perception in reflecting human-subpotency potential to converge to existence-
potency–sublimating–nascence, disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,
in-supererogatory-epistemic-conflatedness

supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument, with the implication that the <amplituding/formative-epistemicity>totalising/circumscribing/delineating contingent-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start postconverging-or-dialectical-thinking—apriorising-psychologism in positivism or notional—deprocrypticism terms—as-of-axiomatic-construct and it is only an epistemic-totalitative sense-of-things ‘as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising—renewing-realisation/re-perception/re-thought,—
(sublimating~referencing/registering/decisioning—as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating<in-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89}, as-so-liable-to-metaphoricity\textsuperscript{56}—as-of\textsuperscript{83} reference-of-thought-evolving-and-devolving-teleological-dementating/structuring/paradigming—of-meaningfulness, and we can consider in this regards ‘the very same physics <amplituding/formative–epistemicity> totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein existence-potency—sublimating—nascence,—disclosed-from-prospective—epistemic-digression-as-of—<amplituding/formative–epistemicity> totalising—renewing-realisation/re-perception/re-thought,.in-supererogatory—epistemic-conflatedness\textsuperscript{12} epistemic/notional—projective-perspective of human ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness\textsuperscript{87} variation as of ‘traditional classical mechanics axiomatic-construct’ to theory—of-relativity-together—with-quantum-mechanics—axiomatic-constructs

event\textsuperscript{37} event (as to event—construed—as-the-prospective-ontology-origination or eventual-instigation) speaks of ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion—as—
to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and\textsuperscript{98} teleology\textsuperscript{55}, institutional-development-as-to-social-
function-development and living-development-as-to-personality-
development transformation of meaningfulness-and\textsuperscript{98} teleology\textsuperscript{55} as of
‘aetiologisation/ontological-escalation implications’ of metaphoricity\textsuperscript{56}—
as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced
prospective relative-ontological-completeness\textsuperscript{87} of\textsuperscript{83} reference-of-thought
reproducibility—mathesis/motif/thrownness-disposition, as—
reproducibility-of-aestheticisation as de-
mentatively/structurally/paradigmatically providing the possibility for
deflating/superseding the vices-and-impediments\textsuperscript{105} of prior relative-
ontological-incompleteness\textsuperscript{88} of\textsuperscript{83} reference-of-thought, as so-implied with
regards to the events instigating the successive prospective registry-
worldviews/dimensions in reflecting holographically-<conjugatively-
andtransfusively> the \textsuperscript{66} ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67} say with ‘Socrates/Plato/Aristotle with their
schools existentially-contextualised intemporal-parrhesiastic-
aestheticisation evental-instigation of universalising\textsuperscript{103} idealisation
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment as reproducibility—mathesis/motif/thrownness-disposition, as—
reproducibility-of-aestheticisation wherein prospective universalising\textsuperscript{103}.
idealisation is postconverging-or-dialectical-thinking\textsuperscript{20} apriorising-
psychologism and prior base-institutionalisation–ununiversalisation is
preconverging-or-dementing\textsuperscript{19} apriorising-psychologism’ or ‘budding-
positivists existentially-contextualised intemporal-parrhesiastic-
aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism';\parallel with the underlying insight here that 'existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)' speaks of the possibility of aetiologisation/ontological-escalation as of 'infinity/a-million-and-one-instances-and-locales implications' of deflating/superseding the vices-and-impediments\textsuperscript{105} of prior relative-ontological-incompleteness\textsuperscript{88}—of—\textsuperscript{83}reference-of-thought as of a transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} that de-mentatively/structurally/paradigmatically recognises an issue of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—\textsuperscript{96}supererogation-of—mentally-aestheticised—preconverging/dementing\textsuperscript{20}—qualia-schema> with regards to 'ontologically-flawed apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument and the preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism implications’ warranting the superseding/deflating of prior relative-ontological-completeness\textsuperscript{87}—of—\textsuperscript{83}reference-of-thought rather than the given prior relative-ontological-incompleteness\textsuperscript{88} underpinning—suprasocial-construct/sophistry <amplituding/formative>wooden-language—
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-\textsuperscript{55}teleology\textsuperscript{55}—as-of-

‘nondescript/ignorable—void\textsuperscript{69}’—with-regards-to-prospective-apriorising-implications>) induced false pretence of an issue of

‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to Socrates or Galileo with respect to their asceticism\textsuperscript{4} stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic philosophers universalising\textsuperscript{193}—idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism\textsuperscript{50}—in-relative-ontological-incompleteness\textsuperscript{68}—enframed-conceptualisation will assume a


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instantiative-context or logical-dueness-rather-as-of-prospective-relative-ontological-completeness\textsuperscript{87}-of,\textsuperscript{83}reference-of-thought or relative-ontological-veridicality-as-of-prospective,\textsuperscript{83}reference-of-thought,\textsuperscript{91} (existential-contextualising-contiguity as ‘conflatedness\textsuperscript{12}-with-existence as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,—in-superoerogatory–epistemic-conflatedness\textsuperscript{12} construal of ontological-primemovers-totalitative-framework\textsuperscript{72}/conflatedness\textsuperscript{12}-of-construal—alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–superoerogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening\textsuperscript{52}, and thus the corresponding knowledge-reification\textsuperscript{86} capacity towards singularisation/epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of—
ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology, such that existential-contextualising-contiguity
<amplituding/formative–epistemicity>causality—as-to-
projective-totalitative–implications,-for-explicating-ontological-
contiguity conflatedness highlights that abstract
notions/conceptualisations are only as pertinent as reflexive of existential
sublimating manifestation which de-
mentatively/structurally/paradigmatically precedes (‘not the
unforegrounding-disentailment or vague-foregrounding/vague-entailment
as background’ implied with such abstract notions/conceptualisations, but
rather as the foregrounding—entailment—(postconverging—narrowing-
down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-
of-prospective—supererogation in reflecting ‘immanent—ontological-
contiguity’),—as-operative-notional—deprocrypticism which is so-
construed as: ‘existential-contextualising-contiguity as to existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-
digression-as-of—<amplituding/formative–
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—
in—supererogatory—epistemic-confoundedness’ underlying causality with
regards to <amplituding/formative–epistemicity>causality—as-to-
projective-totalitative–implications,-for-explicating-ontological-
contiguity44 as to ontological-prime-movers-totalitative-framework27) any
such abstract notions/conceptualisations thus avoiding any elaboration-
as—mere—extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside-existential-contextualising-contiguity and reflecting
the epistemic-veracity of human knowledge-reification\textsuperscript{86/ontological-veracity} rather as of the \textless\text{amplituding/formative–epistemicity}\textgreater causality–as-to-projective-totalitative–implications,\textgreater for-explicating\textsuperscript{66/ontological-contiguity}\textsuperscript{44} so-imbued in difference-conflatedness\textsuperscript{12/totalitative-reification}\textsuperscript{86/in\textsuperscript{92/singularisation-as-}
veridical-epistemic-determinism\textsuperscript{21}, and so contrary to atomising/taking-to-pieces \textsuperscript{13/constitutedness} of poor projective epistemic countenancing of ‘relative-ontological-incompleteness\textsuperscript{88/relative-ontological-completeness}\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12/for-}
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing\textsuperscript{>}) as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56/as-rede-}
mentating/restructuring/reparadigming–psychologism\textsuperscript{89} of apriorising/axiomatising/referencing’ as of their ontologically-flawed reflection of \textless\text{amplituding/formative–epistemicity}\textgreater causality–as-to-projective-totalitative–implications,\textgreater for-explicating\textsuperscript{66/ontological-contiguity}\textsuperscript{44} given their \textless\text{amplituding/formative–epistemicity}\textgreater totalising–self-referencing–
syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} meaningfulness–
and\textsuperscript{39/teleology}\textsuperscript{55} of presencing—absolutising-identitive-\textsuperscript{13/constitutedness}\textsuperscript{79/identitive}\textsuperscript{13/constitutedness} as ‘epistemic-totality\textsuperscript{36’}–
dereification-in-dissingularisation\textsuperscript{28/as-flawed-epistemic-determinism}\textsuperscript{48}).¶ thus existential-contextualising-contiguity
\textless\text{amplituding/formative–epistemicity}\textgreater causality–as-to–
in-supererogatory-epistemic-conflatedness\textsuperscript{12}, and this point is important to preempt the ‘ontologically-flawed unforegrounding-disentailment’ of existential-contextualising-contiguity by way of vague and naïve elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity as can be wrongly/unwittingly be projected with flawed used of ‘human conceptual tools’ like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and ‘not superseding/overriding existential-reality in presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79/13}constitutedness’ (even as such conceptual-tools of formulation and representation can rather be of valid foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} as to their epistemically-contrued phenomenal/manifest–subpotencies-<in-transitive-conflatedness\textsuperscript{42}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> but not epistemically overriding/superseding inherent existence which is ever always absolutely the foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-
contiguity’), as-operative-notional–deprocrypticism43, and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing–conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal, eliciting of prospective–supererogation in reflecting ‘immanent–ontological-contiguity’), as-operative-notional–deprocrypticism43 as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency–constitutedness’ doesn’t inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening52 (as starkly manifested with such epiphenomenon like quantum entanglement); further knowledge-reification66 as of existential-contextualising-contiguity as underlined by the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler of insight–orientation–foresight–as-of-embodied-consciousness’ reflects the veridicality that all epistemic-conceptions of phenomenal/manifest–subpotencies<in-transitive-conflatedness42–reflexivity, in the full potency of existence’s–sublimating–nascence>
speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³.

aestheticising-re-motif—re-apriorising/re-axiomatising/re-referencing–conceptualisation> reflecting the "ontological-contiguity of the comprehensive supervening of phenomenal/manifest–subpotencies–
<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascent’s>’ as enabling human existential analysis as of transverse epistemic-conception
phenomenal/manifest–subpotency–<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascent’s> and
so while invalidating any reductionist subpotency substituting for any other epistemic-conceptions of immanently imbued
phenomenal/manifest–subpotencies thus 'enabling the transverse hermeneutic/reprojective process that brings-about/yields human knowledge-reification⁸⁶’ as ultimately validated/invalidated by prospective
sublimation-over-desublimation ontological implications; and this conception of human knowledge-reification⁸⁶ as of existential-contextualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about 'mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity’ without establishing the
analogy/mere-analogising coherent ontological-contiguity as of existential-contextualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96}supererogation’ as is the case with ‘thought-experiments of mere common/comparative patterning’ thus inducing blurriness\textsuperscript{7} of meaningfulness-and\textsuperscript{98}teleology as to disparateness-of-conceptualisation-\langle unforegrounding-disentailment,-failing-to-reflect-
‘immanent\textsuperscript{66}ontological-contiguity’\rangle which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as Einsteinian relativity conceptualisations as to their foregrounding—entailment-
(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent\textsuperscript{66}ontological-contiguity’),–as-operative-
notional–deprocrypticism\textsuperscript{43} and so since thought-experiments reflecting existential-contextualising-contiguity because of their awareness of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-(sublimating–referencing/registering/decisioning,–as-
self-becoming/self-conflatedness\textsuperscript{32}/formative–supererogating-\langle in-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing\rangle) as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-
mentating/restructuring/reparadigming–psychologism\textsuperscript{89} don’t fall into
the ontological-flaws of equating/levelling-down everything across space and time associated with presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} when it comes to reflecting ontological-contiguity projection in relative-ontological-completeness\textsuperscript{87} as of existence—as-sublimating-withdrawal,-eliciting-of-prospective.-\textsuperscript{96}supererogation given that existence—is-the-absolute-a-priori-of-conceptualisation enabling sublimation-overdesublimation, and this differentiation between veridical knowledge-reification\textsuperscript{86} and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their ‘peculiar optimal epistemicity for inducing sublimation’, but then the requisite originariness-parrhesia,–as-spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{4}–for–conceptualisation as to sublimating ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{69}\textsuperscript{96}supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> remains of the same ontological-congruence across all human knowledge-reification\textsuperscript{86} domains as reflected by the overall registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-
thought-devolving—meaningfulness-and—teleology implied peculiar
(‘relative-ontological-completeness—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment)
foregrounding—entailment—(postconverging—narrowing-
down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’)—as-operative-notional—deprocrypticism and this insight will
explain why conceptual/axiomatic epistemic-veracity analyses across
subject-matters like physics, chemistry, biology, psychology, the-social are
not ‘mere conceptualisations of common/comparative patterning’ but
speak to an underlying overall reference-of-thought epistemic-veracity
for sublimation warranted across all the subject-matters so-reflected as of
overall philosophical epistemological conceptualisation (and so
specifically as to the positivism/rational-empiricism overall epistemic
attitude of reference-of-thought underlying all these subject-matters) but
more thoroughly implicated in many a natural science domain (given the
natural sciences very strong constraining to predicative-effectivity—
sublimation-(as-to-underlying-ontological-commitment) and low
emotional-involvement inducing the requisite candidness for prospective
knowledge-reification sublimation) but requiring a thoroughly insightful
philosophical expliciting and elucidation to induce a more consciously
profound epistemic-veracity in the-social as well as the overall registry-
worldview’s/dimension’s reference-of-thought in enhancing overall human contemplation for knowledge-reification. Such an existential-contextualising-contiguity conception of knowledge-reification unlike the mere aestheticisation of abstract dialecticism or analogy/mere-analogising makes a most profound claim to being ontological/scientific by the more profound veracity that it is epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (thus averting vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity) and construes of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> enabling sublimation-over-desublimation, that is, the existential-contextualising-contiguity of knowledge-reification projects/construes of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity in recognition of ‘an effective reality basis implying more and more profound reconstruals/reconceptualisations (and so as to <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought arising by human limited-mentation-capacity-deepening thus ‘is not mere eclecticism’ as can be interpreted from a naïve presencing—absolutising-identitive-constitutedness epistemic-projection perspective to
knowledge-reification as to a relic/artifactual orientation poorly entertaining ontological-contiguity projection of ‘relative-ontological-incompleteness/relative-ontological-completeness’-(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness/formative–supererogating–in-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism and that then equates/level-down everything across space and time failing to reflect historiality/ontological-eventfulness/ontological-aesthetic-tracing associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell’s equations, etc. do not speak to ‘a soulless eclectic gathering of such conceptions’ but rather priorly a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ’projective-insights’/’epistemic-projection-in-conflatedness ’of-notional–deprocrypticism–prospective-sublimation) drivenness as to a prospective ontological-contiguity projection of relative-ontological-completeness that is what develops the insight about the true prospective sublimating possibilities lying behind such prior physics conceptions as reflected with the Theory of relativity) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
(and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) with existential-contextualising-contiguity speaking thus of overall human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming—existential interpretation/axiomatisation-of-existence, and we can consider in this regards for instance the veridicality that the convolutedness of say modern day genetics knowledge-reification in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning as say in terms of Mendelian hereditary (as conceptual-patterning can be so-elicited with the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) since such a conceptual-patterning conception will be existentially/ontologically elusive by its poor reflection of relative-ontological-completeness and by the relic/artifactual orientation not de-mentated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation underlying the complex sublimating conception of genetics in existential-contextualising-contiguity and in many case such an approach as to blurriness of meaningfulness-and-teleology will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of ‘existential-contextualising-contiguity imbued sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming—existential interpretation/axiomatisation-of-existence’ (and this mistake is often made as of mere academicism in a flawed knowledge-reification—gesturing that construe of the insights of latter existential-contextualising-
contiguity elucidations as to ontology-contiguity projection of `relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\)`-(sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflatedness\(^{32}\)/formative-supererogating-&lt;in-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing&gt;)* as to human-and-social—expectations/anticipations—metaphoricity\(^{56}\)–as-redux-mentating/restructuring/reparadigming—psychologism\(^{89}\) rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontology-contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation invalidating any existential-contextualising-contiguity analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations by wrongly implying everything is of the same ontology-contiguity thus undermining historicity/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\) insights along the same lines like absurdly striving to idly rearticulate Mendelian hereditary as from the insight garnered from say modern day genetics with a poor capacity to discern their respective historicity/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\) implications as to the overall human prospective knowledge-reification\(^{86}\) project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness\(^{7}\) of meaningfulness-and teleology\(^{55}\) of our positivism–procrpticism\(^{80}\) uninstitutionalised-threshold\(^{202}\) for the prospective relative-ontological-
completeness\textsuperscript{87}, and so-reflected as the deprocrypticism\textsuperscript{47}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65}) ('preempting—disjointedness-as-of\textsuperscript{85} reference-of-thought, as to–'\langle\textit{amplituding/formative–epistemicity}\rangle growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} ’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’) with regards to its given 'relative \langle\textit{amplituding/formative–epistemicity}\rangle totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment (postconverging—narrowing-down–sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective\textsuperscript{96} supererogation in reflecting 'immanent\textsuperscript{66} ontological-contiguity'), as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-contiguity\textless as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective\rangle as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal, eliciting-of-prospective\textsuperscript{96} supererogation’ (and
so over prior positivism–procrpticism\(^{80}\)–
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\(^{65}\))
construed-as ‘mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules–
apriorising/axiomatising/referencing–psychologism, that is not of-preempting—disjointedness-as-of\(^{83}\)reference-of-thought, as to–
‘<amplituding/formative–epistemicity>growth-or–
apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect ‘immanent\(^{66}\)ontological-contiguity’> as to prior
desalarising totalisingly-disentailing—discretion/whim-of-thought of
individuals-suboptimal instigative potency as of human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transversedesublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\(^{71}\)-<including-virtue-as-ontology>)’ at its given/defined uninstitutionalised-threshold\(^{102}\)
onto logically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal.-
eliciting-of-prospective-$^\text{96}$supererogation'); critically with regards to the ‘<amplituding/formative–epistemicity>$^\text{66}$totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-$^\text{96}$supererogation in reflecting ‘immanent-$^\text{66}$ontological-contiguity’),—as-operative-notional—deprocrypticism$^\text{43}$ in elucidating $^\text{66}$ontological-contiguity−<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>, blurriness$^\text{7}$ as to the very nature of the social will often lead to the naïve ‘epistemic obviating of the inherent existential-contextualising-contiguity foreground/operantly-entailing-conception of many a social-domain (as to their veridical ontological-prime movers—totalitative-framework$^\text{72}$ as <amplituding/formative–epistemicity>$^\text{66}$causality) accounting for the resolution of underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint implications’, for instance, with the ‘flawed and paradoxical supposedly foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-$^\text{96}$supererogation in reflecting ‘immanent-$^\text{66}$ontological-contiguity’),—as-operative-notional—deprocrypticism$^\text{43}$ statistics over the effectively veridical and potent social-domain existential-contextualising-contiguity’ thus ‘ignoring the social-domain existential-contextualising-contiguity effective
originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and—
itsinstitutionalisation responsible for the resolution of underlying human—
subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint’ as prospectively
accounting for the manifestation of the statistical outcomes in the very first
place (consider for instance that the statistical outcomes arising from past
social aporia-resolving transformational initiatives like the New Deal, G.I.
bill, Medicare, civil rights, the post-war public infrastructure and
technology investments, etc. accounting-for/as-the-true existential—
contextualising-contiguity foreground/operantly-entailing-conception for
the growth of the U.S. middle-class specifically as well as the statistical
outcomes associated with both international organisations public policies
and countries-specific public policies worldwide are paradoxically being
raised-and-foregrounded-over-the-ontological-veracity-of-the—
socialexistential-contextualising-contiguity to ‘surreptitiously’ imply that
the need for such social aporia-resolving transformational initiatives in the
future as advocated by many is unwarranted as ‘the statistical outcomes
seem to be construed as their very own epistemic causation of the rise of
the US middle-class and global population data improvements’ or in
another respect the aporia-resolving nature of budding-positivists and
before them universalising—idealisation thinkers in both instances as to
their foregrounding—entailment—postconverging—narrowing—
down—sublimation as to existence—as-sublimating-withdrawal,—eliciting—
of-prospective—supererogation in reflecting ‘immanent—ontological—
contiguity'), as-operative-notional-deprocrypticism social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipatory limitations and social-vestedness/normativity-<discretely-implied-functionalism> of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our presencing—absolutising-identitive-constitutedness to wrongly imply ours is the era that 'would hardly harbour any such critiquing for its further aporia-resolving emancipation and growth' as to a 'humanism' that hardly grasp the existential-contextualising-contiguity ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally—collateralising-beholdening-protohumanity'—to—attain-sublimating-humanity'—as—to—existence-potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression—as—of—<amplituding/formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought,—in—supercritical—epistemic-conflatedness), likewise as manifested for instance in the economics domain the extensive use of mathematics as a conceptual-tool often takes on a purpose all of its own that overrides/unforegrounds/conceptually-disentails the socioeconomic-domain existential-contextualising-contiguity elucidation of veridical economic phenomena as it is often uncritically skewed in the direction of vested political and big-business interests perception of things bound to overlooked the underlying aporetic concerns associated with the
disposition construed social-vestedness/normativity-<discretely-implied-functionalism> for their supposed originariness/reifying/intellectualising—

idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation; whereas in many ways there is relatively more profound universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—\textit{in-relative-ontological-completeness}\textsuperscript{87}) in the natural sciences as to their very strong constraining of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint to 'inherent existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic—digression—as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness\textsuperscript{42} of construal of ontological—primemovers-totalitative-framework\textsuperscript{72} as reflecting existential-reality/ontological-veracity', (and where this fails as with climate change it again has to do with blurriness\textsuperscript{7} and the associated eliciting of social-vestedness/normativity-<discretely-implied-functionalism>) as we can appreciate as of a typical case in point how the similar integration of conceptual-tools like mathematics, statistics, algorithms, models, etc. operate between say the economic sciences and natural sciences wherein the latter relatively-tends to preserve their natural science existential-contextualising-contiguity foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating—
withdrawal, eliciting-of-prospective, supererogation in reflecting 'immanent, ontological-contiguity'), as-operative-notional–deprocrypticism
‘as served by the conceptual-tools’ while the former (with the manifestation of mystification complexes of conceptual-tools) often end up overlooking their very own socioeconomic existential-contextualising-contiguity foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective, supererogation in reflecting 'immanent, ontological-contiguity'), as-operative-notional–deprocrypticism
‘and seem to serve the conceptual-tools’ which take a purpose all of their own in the pursuit of a given social-vestedness/normativity-<discretely-implied-functionalism> construal of things bent on ‘collateralising other critically aporetic things’

existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—oneness-of-ontology—in-lockstep-of-temporal-dispositions-hollow-
narratives-as—constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, as-non-veridical-narratives-and-intemporal-corresponding-ontological-reconstituting—as-to-
conflatedness/deconstruction-realterations-for-ontologically-veridical-narratives)

edging—oneness-of-ontology

falsifiability

falsifiability refers to epistemic-veracity ‘determinable as from existence-
potency–sublimating–nascence,—disclosed-from-prospective-epistemic-
digression-as-of—amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-thought,—
in-supерerogatory–epistemic-conflatedness\textsuperscript{12} construal of ontological-
primemovers-totalitative-framework\textsuperscript{72} as reflecting existential-
reality/ontological-veracity’ as so-construed as from nonpresencing\textsuperscript{69}—
<perspective–ontological-normalcy/postconvergence> epistemic-
conception in prospective reflection of relative-ontological-
completeness\textsuperscript{87}—of-apriorising/axiomatising/referencing and so over naïve
presencing—absolutising-identitive\textsuperscript{13}—constitutedness\textsuperscript{79} epistemic-
conception prospectively in relative-ontological-incompleteness\textsuperscript{88}—of-
apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-
completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-
self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—<in-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing>) as to human-and-social—
expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-
mentating/restructuring/reparadigming—psychologism\textsuperscript{89} (as to the fact
that ‘falsifiability is constantly redefined as to when relative-ontological-
completeness\textsuperscript{87} avails with human limited-mentation-capacity-
depening\textsuperscript{52}’ so-reflected with the ‘effective-and-relative theorising
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{3}—for—conceptualisation’ by the Corpenicuses/Galileos/Pasteurs, etc.
up to our present day modern scientific standards ‘wherein the very sublimating–nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability’ and so as to dimensionality-of-sublimating

<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), and thus the broader implication of falsifiability is construed basically as ‘epistemic-veracity for determining existential-reality/ontological-veracity as of <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications–for-explicating-ontological-contiguity with the implication that since existence is the absolute a priori, the ‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, and where ecstatic-existence manifestation is rather as of an ‘overall singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-nonrecurring unfolding manifestation’ as implied with the ambit of such theories as the big bang theory, string theory, the ontological-contiguity—of-the-human-institutionalisation-process etc., falsifiability is reflected by determining the coherence-as-of-ontological-congruence and incoherence-as-of-ontological-incongruence of any such ambit implied ‘overall singular ecstatic-existence unfolding manifestation model-theory’ as reflected by ‘the falsifiability of its underlying-and-subsumed-phenomena’ with regards to the epistemic-veracity of their
ontological-primemovers-totalitative-framework\textsuperscript{72} going by their specifically relevant repeatable/recurring methodological evaluations or observations or experiments, whereas where ecstatic-existence manifestation is about just a ‘repeatable/recurrent ecstatic-existence manifestation phenomenon’ then such an ecstatic-existence manifestation phenomenon is falsifiable as of the epistemic-veracity of its ontological-primemovers-totalitative-framework\textsuperscript{72} going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity


flawed-existential–flawed-existential-elevation-of\textsuperscript{83}reference-of-thought-(of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-'denaturing\textsuperscript{15}-postlogic-backtracking-towards-social-aggregation-enablers’ over postconverging-or-dialectical-thinking\textsuperscript{20}–‘intrinsic-reality/ontological-veridicality-transcendental-enabling/sublimating/supererogatory-de-mentativity’)

foregrounding—foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{37},-as-to-down–sublimation ‘<amplituding/formative–
ontological—deprocrypticism as to existential-contextualising-contiguity’)—as-operative—
 overall coherence with the relevant relative-ontological-completeness with regards to prospective knowledge and its reference-of-thought’s—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,—with-such-explanations-reflected-as-of—ontological-contiguity-and-inducing-corresponding-prospective-sublimity) and so as to dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation involved in the dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension for such prospective knowledge-reification; and with regards to ‘the reference-of-thought of all the successive registry-worldviews/dimensions in their successive relative-ontological-
completeness as so-construed in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process implied knowledge-reification, the foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’)—as-operative-notional–notional–deprocrypticism of meaningfulness-and teleology is rather as of ‘the successive reference-of-thought in relative-ontological-completeness conflatedness-construal-of-existential-contextualising-contiguity as-of-amplituding-formative–epistemicity-causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity in other to reflect deeper and deeper ontological-contiguity and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-
reification\textsuperscript{86} requires defining-and-superseding that prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-
necessity-and-mutual-coherence so-revealed as from foregrounding—
entailment–postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal, eliciting-of-prospective-
\textsuperscript{9}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’), as-
operative-notional–notional–deprocrypticism\textsuperscript{17} conception in existential-
contextualising-contiguity\textsuperscript{38};\¶ foregrounding—entailment–
(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal, eliciting-of-prospective–\textsuperscript{9}supererogation in
reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’), as-operative-
notional–deprocrypticism\textsuperscript{17}, as to ‘amplituding/formative–
epistemicity> totalising/circumscribing/delineating existential-
contextualising-contiguity\textsuperscript{38} in elucidating \textsuperscript{66}ontological-contiguity<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional–projective-perspective> speaks to the fact that existence can only
truly epistemically be construed as of phenomenal/manifest–subpotencies-
<in-transitive-conflatedness\textsuperscript{12}–reflexivity, in-the-full-potency-of-
existence’s–sublimating–nascence> so-reflected as ‘foregroundering—
entailment–postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal, eliciting-of-prospective–
\textsuperscript{9}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’), as-
operative-notional–notional–deprocrypticism\textsuperscript{17} as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation’>, and this potency-driven epistemic-conception of existence’s foregrounding—entailment—(postconverging—
narrowing-down–sublimation as to existence—as-sublimating-
withdrawal–eliciting-of-prospective–\textsuperscript{96}supererogation in reflecting
’immanent–\textsuperscript{66}ontological-contiguity’),–as-operative-
notional–notional–deprocrypticism\textsuperscript{17} reflects ‘the relativeness to
originariness/origination–<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence> of epistemic-situations as to
phenomenal/manifest-subpotencies-and-their-corresponding-
manifestteleological-aporeticism in the full-potency of existence (so-construed as from the ontological-normalcy/postconvergence epistemic-
projection perspective)’, and so with regards to the fact that
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
and desublimation in existence is de-mentated/structured/paradigmed
around phenomenal/manifest-subpotencies–<in-transitive-
conflatedness\textsuperscript{12}–reflexivity,–in-the-full-potency-of-
existence’s–sublimating–nascence> (such that there is a
notional–symmetrisation of phenomenal/manifest-subpotencies-and-
theircorresponding-phenomenal/manifest-teleological-aporeticism that is
equally reflected in ‘the human-subpotency consciousness
phenomenal/manifest epistemicity in existence with regards to its
notional~symmetrisation~<as-to-symmetrisation-by-dexymetrisation-
inreflecting-postconverging-or-dialectical-thinking^{20}--by--preconverging-
or~dementing^{29}--perspectives-of-human~meaningfulness-and-

^{95}teleology^{55}> underlying human ontological-performance^{21}~<including-
virtue-as-ontology>’ and so with respect to the perspectival binarity as of
human-subpotency epistemic-projection so-construed as temporality^{98} and
human-subpotency epistemic-projection towards the full-potency of
existence so-construed as intemporality^{51}, as so-reflected in both
‘Derridean undetermination-imbued force/violence conception’ and
‘Foucauldian knowledge/power conception construed as
knowledge-empowerment/ignorance-disempowerment’ with regards to
human phenomenal/manifest sublimation and desublimation in existence,
as to the insight for mitigating the attendant drawback of desublimating
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition in the pursuit for sublimating historicity/ontological-
eventfulness/ontological-aesthetic-tracing^{45} at the very center of Foucault
and Derrida contentions, instead misconstrued by their presencing—
absolutising-identitive-{^{13}constitutedness}^{79} critics as to the latter’s truth
relativism accusations that speak of their social-vestedness/normativity-
<discreetly-implied-functionalism> posturing rather than profound
critiquing accounting for the ontological-veracity of human sublimation
and desublimation in existence underlined by Foucauldian historical-a-
priori ontological implications and Derridean quasi-transcendental
ontological implications as both directly undermining presencing—
absolutising-identitive-constitutedness\textsuperscript{79} conceptualisations and indirectly-and-heuristically pointing to human self-surpassing ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}- (sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-referencing\rangle) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89} as to human subjection to the sublimating possibilities of existence as herein fully-and-otherwise conceptualised as to the full implications of the notion of ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of human\textsuperscript{83}reference-of-thought—and—\textsuperscript{83}reference-of-thought—devolving\textsuperscript{84}—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55},’ as driving/dynamising the ‘succession of registry-worldviews/dimensions in institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as of human limited-mentation-capacity-deepening\textsuperscript{52},’ underlying the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of ‘human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55},’ and so decisively derived-and-construed as from ‘the counterintuitive discernment about the
full ontological implications of human cognisance-and-integration of postlogism\textsuperscript{77}/notional–psychopathy denatured meaningfulness-and-teleology\textsuperscript{55} at uninstitutionalised-threshold\textsuperscript{192} as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our positivism–procrypticism\textsuperscript{80} registry-worldview/dimension’ providing insight on ‘the human ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> of registry-worldviews/dimensions \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ so-reflect dialectically as of human notional-contiguity/epistemic-contiguity\textsuperscript{61}–<profound,\textsuperscript{96}supererogation-of-mentally-aesthetised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> and notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow-\textsuperscript{96}supererogation-of-mentally-aesthetised–preconverging/dementing\textsuperscript{19}–qualia-schema> speaking of ‘notional–symmetrisation–<as-to-symmetrisation-by-desymmetrisation-inreflecting-postconverging-or-dialectical-thinking\textsuperscript{20}–by–preconverging-or-dementing\textsuperscript{19}–perspectives-of-human–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}> of the successive registry-worldviews/dimensions \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’; such existence foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting—of-prospective–\textsuperscript{96}supererogation in reflecting ‘immanent–\textsuperscript{66}ontological-contiguity’),–as-operative-notional–notional–deprocrypticism\textsuperscript{17} conception is very much unlike entailment as of vague elaboration-as-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside-existential-contextualising-contiguity\(^{38}\) caught up in
presencing—absolutising-identitive\(^{13}\)-constitutedness\(^{79}\) in distorted-originariness/distorted-origination failing to reflect
‘phenomenal/manifest-subpotencies-as-to-their-drivenness-and-their-
corresponding-teleological-aporeticism in the full-potency of existence’
(as from the ontological-normalcy/postconvergence epistemic-projection
perspective), in the sense that ‘existence is the overall originariness/origination\(<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence\> of ontological-contiguity’ construed as overall eclectic-
existence-supervening-conflatedness\(^{12}\) with the implication that
supervening phenomenal/manifest-subpotencies\(<in-transitive-conflatedness\>–reflexivity.-in-the-full-potency-of-
existence’s–sublimating–nascence> as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{73}\).
<imbued-and–hermeneutically/reprojectively-educing–human-
subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation> are all in originariness/origination\(<so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence\>; this further undermines naïve
physicalism that ‘fails to perceive the comprehensive supervening of
phenomenal/manifest-subpotencies\(<in-transitive-conflatedness\>–
reflexivity.-in-the-full-potency-of-existence’s–sublimating–nascence>
which is exactly what existentially avails as to the fact that it is the human-
subpotency consciousness that epistemically conceptualises reality (as of
for-humanstudies) as to varied phenomenal/manifest–subpotencies-
corresponding-teleological-aporeticisms as from the physical, chemical,
biological, psychological, social, etc. as to the "ontological-contiguity of
the comprehensive supervening of phenomenal/manifest–subpotencies–
<intransitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence>’ so-reflected as overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–
<imbued-and-'hermeneutically/reprojectively-educing’–human-
subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>, and there is no veracity for a superseding
physical epistemic-conception of the chemical, of the chemical of the
biological, and of the biological of the psychological or social (and not
even mathematics as of its transverse epistemic-conception
phenomenal/manifest–subpotency–<in-transitive-conflatedness\textsuperscript{12}–
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>
substitutes for any other epistemic-conceptions of immanently imbued
phenomenal/manifest–subpotencies as to the comprehensive supervening
of phenomenon/manifest–subpotencies–<in-transitive-conflatedness\textsuperscript{12}–
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> so-
reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility\textsuperscript{73}–<imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation>),
explaining the fact that such vague approaches turn out to be epistemically inefficacious/desublimating impracticalities when seriously considered, and reflecting that existence’s originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> is ‘the ontological-contiguity of the comprehensive supervening of phenomenal/manifest-subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence’ as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest-subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>; it can further be appreciated in this regards for instance that no amount of abstract mathematics can substitute for the requisite inherent physics epistemic-conception foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism,—as-to—‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity in elucidating the inherent physics epistemic-conception phenomenal/manifest-subpotency—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> with regards to the ontological—
contiguity of existence’ given the inherent physics epistemic-conception phenomenalm/manifest–subpotency<-in-transitive-conflatedness^{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility^{73}<-imbued-and-`hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> implied originariness/origination<-so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>, and the same can be said of any other inherent subject-matter epistemic-conception with regards to the ^ontological-contiguity of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest–subpotency<-in-transitive-conflatedness^{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>, but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception phenomenal/manifest–subpotencies with regards to the ^ontological-contiguity of existence (as even the social and socio-psychological phenomenal/manifest–subpotencies<-in-transitive-conflatedness^{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> as of human living/institutional/Being implications do have transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity
to elucidate the natural sciences phenomenal/manifest-subpotencies-<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’-s-sublimating–nascence> even as the former don’t substitute for the inherent natural sciences phenomenal/manifest-subpotencies-<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’-s-sublimating–nascence> in elucidating the natural sciences).¶ rather the valid epistemic-conceptions of phenomenal/manifest-subpotencies-<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’-s-sublimating–nascence> as to their peculiar transverse epistemic-conception phenomenal/manifest-subpotencies should not lead to naïve reductionist interpretations in constitutedness that pretend to then substitute for the other phenomenal/manifest-subpotencies-<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’-s-sublimating–nascence> (as it can be noted not only with the naivety of physicalism reductionism or universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness\textsuperscript{12}’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest-subpotencies-<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’-s-sublimating–nascence> induced sublation (so-reflecting as ‘foregrounding—entailment-(postconverging–narrowing-down–sublation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-
contiguity’),–as-operative-notional–notional–deprocrypticism\textsuperscript{17} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-pan intelligibility\textsuperscript{23}–<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re- axiomatising/re-referencing–conceptualisation>) that is the ‘defining and superseding epistemic-conception of originariness/origination–<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of the \textsuperscript{66}ontological-contiguity of existence’ as to the possibility of human limited-mentation-capacity-deepening\textsuperscript{52} induced epistemic-conceptions of phenomenal/manifest~subpotencies–<intransitive-conflatedness\textsuperscript{12}–reflexivity,–in-the-full-potency-of-existence’s~sublimating–nascence> (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest~subpotencies–<in-transitive-conflatedness\textsuperscript{12}–reflexivity,–in-the-full-potency-of-existence’s~sublimating–nascence> that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest~subpotencies in \textsuperscript{12}constitutedness as substituting for other phenomenal/manifest~subpotencies–<in-transitive-conflatedness\textsuperscript{12}–reflexivity,–in-the-full-potency-of-existence’s~sublimating–nascence> (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism
of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions meaningfulness-and-teleology, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency—sublimating—nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations)

<amplituding/formative-epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity as of epistemicity>causa foregrounding—entailment—(postconverging—narrowing—
lity—as-to-projective-totalitative—implications,—for-explicating—
ontological-contiguity as of foregrounding—entailment—(postconverging—narrowing—
supererogation in reflecting ‘immanent—ontological-contiguity’)—as-operative-notional—deprocrypticism
meaningfulness—
and—teleology in reflecting holographically—<conjugatively-and—
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, and so-construed-as-from-the-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective—of-conceptualisation; in this regards ‘formativeness in existence as <amplituding/formative-epistemicity>causality—as-to-projective-
totalitative—implications,—for-explicating-ontological-contiguity’ is
rather reflected as of the teleologies (‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’) of phenomenal/manifest–subpotencies–in-transitive-conflatedness\textsuperscript{42}–reflexivity–in-the-full-potency-of-existence’s–sublimating–nascence> as so-underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–<imbued-and-

‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, with the supererogatory implication that ‘the epistemic-projection perspectives of preconverging/dementing\textsuperscript{20}–apriorising-psychologism and postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ are of ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow\textsuperscript{96}supererogation—to—profound\textsuperscript{96}supererogation’ (such that the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} is ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow\textsuperscript{96}supererogation—to—profound\textsuperscript{96}supererogation’) thus reflecting the fact that the ‘ontological-normalcy/postconvergence of the full-potency of existence’ as the absolute epistemic-projection perspective of profound\textsuperscript{96}supererogation is ‘not of referenced/registered/decisioned presence\textsuperscript{23}constitutedness’ but rather ‘of referencing/registering/decisioning becoming/conflatedness\textsuperscript{12}/formative–supererogating’ and by extension the ‘epistemic-abnormalcy/preconvergence\textsuperscript{30} of phenomenal/manifest–subpotencies–

logical-aesthetic-tracing

'momentousness for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity induced as from human limited-mentation-capacity-deepening in perspective ontological-normalcy/postconvergence projective-totalitative-implications-for-explicating-ontological-contiguity,-as-reflecting-


supererogation—preconverging/dementing–apriorising-psychologism-and-reflecting-prospectively-desublimation/gimmickiness’, and so as-to-the-underlying-social-‘epistemic-totality–of–meaningfulness-and-
teleology,with-regards-to–social-stake-contention-or-confliction

historicity-tracing—in-presencing–hyperrealisation/hyperreal–

human-subject—human-subject-emancipatory-relativism-driven-recomposuring—
emancipatory—constructivism-towards—92singularisation—(implied-as-of-human-limited—
relativism-driven—mentation-capacity-deepening52—for-construal-of-existential—
recomposuring—reality/ontological-veridicality-and-human-emancipatory-potential,—and—
constructivism—so-as-of-prospective-relative-ontological-completeness87-of-apriorising—
towards—or-axiomatic-construct-or—83reference-of-thought)

92singularisation47

identitive—identitive—13constitutedness—as—‘epistemic-totality26’—dereification-in—

13constitutedness—dissingularisation28—as-flawed-epistemic-determinism,—as-not-immanent—
as—‘epistemic—or-lacking-internal-necessity-or-undifferentiated-as-lacking-ontological—
totality36’—
dereification-in—depth-of-reality—(as-of—‘no-differentiated-or-disambiguated-tracing-thus—

neuterising57—of—‘dynamic-temporal-to-intemporal-ontological—
dissingularisation\textsuperscript{28} performance\textsuperscript{71}-including-virtue-as-ontology>, -thus-falsely-implying-all-as-rather-dialectical-thinking

epistemic-
determinism\textsuperscript{48}

ignorance/affordability/opportunism/exacerbation/social-chainism-ordiscomfiture-or-negative-social-aggregation/temporal-
exacerbation/social-
enculturation-or-temporal-endemisation-(as ‘existential-contextualising-
chainism-or-social-
contiguity\textsuperscript{38} reprisings’ of psychopathic postlogism\textsuperscript{77}-slantedness, inducing

discomfiture-or-negative-social-aggregation/temporal-
enculturation-or-temporal-endemisation-
\langle
\textit{derived-perversion}\textsuperscript{44} of reference-of-thought-\langle as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
aggregation/tempo supererogation\rangle \textit{as from ‘mental-as-prelogism\textsuperscript{78}-as-of-conviction,-as-
to-profound-}\textit{supererogation} \textit{investment followed by muddled-
or-temporal-}\textit{reference-of-thought in cohering-to-postlogism\textsuperscript{77}-set-of-narratives in}

denaturing\textsuperscript{15}-prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-
\textit{supererogation}‘,\textit{\textsuperscript{9} arising as a result of the registry-worldview relative-
ontological-incompleteness\textsuperscript{88} of reference-of-thought beyond-the-
consciousness-awareness\textsuperscript{89} teleology-\langle in-existential-extrication-as-of-
existential-unthought\rangle and ‘lack of constraining social universal-
transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative-epistemicity>totalising-in-relative-ontological-
completeness\textsuperscript{87}) or construed more precisely not on the positivism-
procrypticism\textsuperscript{80} basis of such \textit{individuations <amplituding/formative-
epistemicity>totalising-intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context categorisation' but rather on the notional-deprocrypticism\textsuperscript{17} basis of ontological-contiguity as 'individuations candidity/candour capacity' as of perspective ontological-normalcy/postconvergence notional evaluation of temporality\textsuperscript{98}/shortness-to-intemporality\textsuperscript{51}/longness-of-register-of-meaningfulness/\textsuperscript{83}reference-of-thought de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{21}—\textsuperscript{88}<including-virtue-as-ontology>}

incrementalism\textsuperscript{50}—akrasiatic–incrementalism-in-relative-ontological-incompleteness\textsuperscript{88}—\textsuperscript{88}<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-ontological-transposition\textsuperscript{46},-'circularly-in-akrasiatic-drag/interiorising’-of-motif-incompleteness\textsuperscript{88} and-apriorising/axiomatising/referencing>—enframed-conceptualisation—enframed—conceptualisation conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} so-reflected in the lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence

intemporality\textsuperscript{51} intemporality / longness-of-register-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} / dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-prospective-institutionalisation,-as-from-inherently-determinable-apriorising-teleological-thresholding–as-teleological-framework-or-
teleology\textsuperscript{55} involving ‘the epistemic-totalising\textsuperscript{22}-resubjecting of motif-as-to-aestheticisation\textsuperscript{<imbued-projective-arbitrariness/waywardness>} to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96}supererogation in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-
\textsuperscript{<amplituding/formative–epistemicity>}totalising–conceptualisation),’ and so-underscored by the \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and.\textsuperscript{99}teleology\textsuperscript{55} with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and.\textsuperscript{99}teleology\textsuperscript{55}.¶ with human limited-mentation-capacity-deepening as to aestheticisation–and–aestheticisation-towards-ontology speaking to an emphasis on both its ‘generativity potential’ and its ‘ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> potential’ (as reflected in issues of human meaningfulness-and.\textsuperscript{99}teleology\textsuperscript{55} induced presencing—absolutising-identitive\textsuperscript{-13}constitutedness\textsuperscript{79}) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} to ever always
preserve human meaningfulness-and-teleology cross-fertilising ‘generativity potential’ and ‘ontological-performance’ potential’ as institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human meaningfulness-and-teleology, and in this respect ‘the philosophical as spanning aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance potential) of human meaningfulness-and-teleology’ speaks to the epistemic successes and failures as to human ontological-performance leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance potential) and science (including the aspiration of the social sciences) is thus but the exactifying/precisioning—of-sublimation—of the philosophical from which it emerges as of natural philosophy (and humannature philosophy as of human-subpotency construal with respect to aspiring social sciences) and is ever always implicitly anchored to the philosophical in the face of its prospective aporeticism-overcoming/unovercoming while the philosophical as well must necessarily be concerned about its ultimate ontological-veracity relevance to avoid degenerating into a pedantry in incrementalism—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of
their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising—resubjecting to the validation/invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
96supererogation that can establish the historicality/ontological-eventfulness/ontological-aesthetic-tracing45 of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual knowledge-reification86 pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of ‘relative-ontological-incompleteness88/relative-ontological-completeness87-
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—
metaphoricity56—as-rede-mentating/restructuring/reparadigming—
psychologism89 as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification86 beyond a naïve institutionalised social-investedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-true especially when it adopts disparateness-of-conceptualisation-<unforegrounding/disentailment,-failing-to-reflect—
‘immanent,66ontological-contiguity’> over foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective—96supererogation in
reflecting ‘immanent-ontological-contiguity’–as-operative-notional–deprocrypticism meaningfulness-and-teleology that projects requisite <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability) as herein implied/ambitioned), with the implication that the philosophical epistemic attitude gives a leeway for aestheticising inexactitude/tolerances for further aestheticising possibilities of human thought different-from/complemetary-to an exactifying/precisioning–of-sUBLIMATION-<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sUBLIMATION-<as-to-entailing-theoretical,-conceptual-and-operant-implications> elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence on science) and so given that human thought at any given moment as of its aestheticisation–and–aestheticisation-towards-ontology is not absolutely determinative/certain as so-reflected by the enframed–unenframed or enframed-overflowing or re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-imbued-
postconverging/dialectical-thinking\textsuperscript{20} \-'projective-insights '/epistemic-
projection-in-conflatedness\textsuperscript{12} \-'of-notional~deprocrypticism\textsuperscript{12} \-'prospective-
sublimation\textsuperscript{90} veracity that truly underlies all human meaningfulness-and-
teleology\textsuperscript{55} thus enabling the prospective possibility for human
emancipation and progress (as even the sciences while ultimately aspiring
for exactifying/precisioning--of-sublimation--<as-to-entailing-theoretical,-
conceptual-and-operant-implications> scientific accounts, will implicitly
adopt practices of inexactitude/tolerances as to the more critical issue of
their prospective aporeticism-overcoming/unovercoming wherein for
instance it is mostly in the last 30-or-so years that astronomy has arrived
at a highly cogent scientific account of astronomical phenomena, in the
medical domain because of the critical nature of any developments to
human health and preservation of life even the most flimsy statistics are
often portrayed as of relevance however the possibility for pseudo-analysis
or later retraction, and generally in this respect science at its
‘breakthrough-level of scientific accounts’ is rather of relatively high
inexactitude/tolerances as nascent scientific conceptions even within say
the physics domain are contested, with the critical notion of science-
inpractice rather being about ultimate aspiration to continually converge
towards more and more exactifying/precisioning--of-sublimation--<as-to-
entailing-theoretical,-conceptual-and-operant-implications> scientific
accounts);¶ but then human limited-mentation-capacity-deepening as to
aestheticisation--and--aestheticisation-towards-ontology necessarily
priorly conforms to existence—as-the-absolute-a-priori-of-
conceptualisation--and--existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’ (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as ‘a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation—and—aestheticisation-towards-ontology notion of overall human knowledge’ (as to any such non-Western social dynamics very own originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historically-as-of-thespecifically-aestheticised-incrusting/plating/coating-as-institutionalmanifestation) and furthermore such a misnomer as to its metaphysics-of-presence seem to supersede the more fundamental notion of human underlying ontological-commitment (as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,
in-supererogatory~epistemic-conflatedness\textsuperscript{12} (as reflecting holographically-\textless conjugatively-and-transfusively\textgreater{} the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various social setups dynamics of relative-ontological-completeness\textsuperscript{87} in renewing of human meaningfulness-and-\textsuperscript{98}teleology\textsuperscript{55}'), \textsuperscript{¶} human limited-mention-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning–of-sublimation–\textless as-to-entailing-theoretical,-conceptual-and-operant-implications\textgreater{} of human meaningfulness-and-\textsuperscript{98}teleology\textsuperscript{55} and so as to the requisite originariness-parrhesia,–as–spontaneity-of-aestheticisation
dupererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{3}–for–conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance\textsuperscript{21}–\textless including-virtue-as-ontology\textgreater{} potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning–of-sublimation–\textless as-to-entailing-theoretical,-conceptual-and-operant-implications\textgreater{} aspects as to specific
human perception of artistic sublimation; and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of presencing—absolutising-identitive-

constitutedness existentialising—enframing/imprintedness—<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition conscious and unconscious institutional politics of self-

preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and—aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’ is not beholding to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically ‘implicated philosophy’ whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicitedly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological—
completeness\textsuperscript{87} reference-of-thought-devolving\textsuperscript{84}> actually point to an overall \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification\textsuperscript{86} gesturing firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to 'exactifying/precisioning–of-sublimation–as-to-entailing-theoretical,-conceptual-and-operant-implications'> framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such
methods/methodologies/approaches as to profound and creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest—subpotency—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> pertinence to which any such scientific methods/methodologies/approaches are rather subjected); human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification orientation associated with the overall philosophical and exactifying/precisioning—of-sublimation—<as-to—entailing-theoretical,—conceptual-and-operant-implications> orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological-escalation purpose so-reflected in the succession of ‘relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing—of—predicative-effectivity—sublimation—<as-to-underlying-ontological-commitment>’ as narrowing-down selectivity of the intemporal-disposition as of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness—as—of—reference-of-thought and prospectively
deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought\(^{17}\) and is thus primarily concerned about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\(^{55}\) and thereof the derived prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-distension\(^{26}\) epistemic attitude, such that the philosophical nor the scientific cannot be construed as a self-serving conception (as can be so-construed in modern day psychology individual augmentation/enhancement notion in-existential-extrication-as-of-existential-unthought) but rather ‘a self-development conception dementatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional–asceticism\(^4\) implied’ (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their universalising\(^{203}\)-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such
specific aporeticisms concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticisms reflection of human historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^4^5\) while avoiding an epistemically-flawed complex of presencing—absolutising-identitive-\(^1^3\)constitutedness\(^7^9\);\(\mid\) along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification\(^8^6\) orientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^9^6\)supererogation as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that ‘human-subpotency cannot subject knowledge but is rather subject to knowledge’ such that issues of human ineptness/incapacity arising from disparateness-of-conceptualisation-\(<\text{unforegroundingdisentailment,-failing-to-reflect-}\>
'immanent-\(^6^6\)ontological-contiguity'> cannot be transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical (failing to attend to prospective existential aporeticisms while construing the framework of human agreeability and agreeing as knowledge rather than the construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^9^6\)supererogation as the more
fundamental purpose of the intellectual enterprise as to the reality of the
fact that true knowledge has ever always been about superseding human
limited-mentation-capacity and not defining it as a point of reference
however disagreeable the exercise), and in many ways this drawback is
reflected in the modern practice of philosophical interpretations in the
humanities as to a relic/artifactual way and academic practice of going
about knowledge-reification\textsuperscript{86} that equates/level-down everything across
space and time as to wrongly imply everything is of the same \textsuperscript{86}ontological-
contiguity as to the proliferation of isms–conceptualisations without any
‘relative-ontological-completeness\textsuperscript{87}
<amplituding/formative>entailment—as-to-totalising-
contiguous/coherent–factuality-of-variability reflecting
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}’ as
well as mere conceptual-patterning with no contiguous knowledge-
reification\textsuperscript{86}–gesturing as to when for instance such notions as humanism
and antihumanism, enlightenment and counter-enlightenment, etc. seem to
imply that the latter conceptualisations are against humanity or
enlightenment rather than being more profound conceptions of humanity
and enlightenment over the former as shallow conceptions thus inducing
blurriness\textsuperscript{7} of thought and in a further twisted relic/artifactual approach
the very notion of postmodernism as of ‘postmodern-thought elucidation of
ontologically-flawed desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\textsuperscript{86}’ is paradoxically construed as
postmodern condition as of the modern’s take prospective
uninstitutionalised-threshold\textsuperscript{202} of procrypticism\textsuperscript{88} or disjointedness—as-
of-reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society’s metanaratives so-articulated by postmodern-thought more like qualifying budding-positivists critiques of the non-positivising medievalworld/medievalism as the modern condition) with all this contradictory intellectual-muddling arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as we can easily appreciate that the lack of blurriness in many a natural science as to an untenable constraining of social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness) will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms–conceptualisations because of institutional pre-eminence over relative-ontological-completeness conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), thus speaking of the requisite underlying ontological-good-faith/authenticity and ontological-bad-faith/inauthenticity insight (manifested beyond-the-consciousnessawareness-teleology-⟨in-existential-extrication-as-of-existential-unthought⟩) when going about knowledge-reification in domains-of-study subject to blurriness, and critically human knowledge-
reification\(^{86}\) as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal to which the sublimating relative-ontological-completeness\(^{87}\) has to be epistemically affirmed while the desublimating relative-ontological-incompleteness\(^{88}\) has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naïve absolutising conceptual-patterning and isms–conceptualisations) such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic philosophers as to their universalising\(^{89}\)-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness\(^{7}\) failing to grasp ‘relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\)-
conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven popintellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness> reference-of-thought-devolving equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness—presublimation-construct–ofmeaningfulness-and teleology value-construct and methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by ‘default of institutional status/pre-eminence’ without profound questioning and reflection for corresponding prospective sublimation). and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigmimg the veracity of knowledge necessarily
as being in ontological-contiguity, knowledge-reification construed as of interpretation of say a given historical figure’s theory/philosophy/thought is ever always ‘priorly about the interpreter’s relative-ontological-completeness constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality’ such that in reality ‘the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure’s theory/philosophy/thought without involving any relative-ontological-completeness conception as to the-very-same-immanent-existence/intrinsic-reality’ but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, with existence being exactly the ‘starting/instigative concern (as to relative-ontological-completeness construal) of the interpreter’ and thereof deriving the historiality/ontological-eventfulness/ontological-aesthetic-tracing implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure’s theory/philosophy/thought as to relative-ontological-completeness ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-

‘human<amplituding/formative–epistemicity>totalising~purview-of-

construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for
appreciating the historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} implications of such prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell’s equations, etc. without adopting any relic/artifactual notion of their interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness\textsuperscript{87} underlying/organising their comprehensive conceptualisation), and this insight is very much implicated in the Derridean and Foucauldian conceptions of interpretation as to the implicated grasp of projective-insights in deconstruction and genealogy knowledge-reification\textsuperscript{86}–gesturings respectively (which by their underlying/organising implicated ‘projective-insights’/’epistemic-projection-in-conflatedness\textsuperscript{12}’ of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as so-explicated herein, stand-out particularly as to their re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projectiveinsights’/’epistemic-projection-in-conflatedness\textsuperscript{12}’-of-notional–deprocrypticism\textsuperscript{17}-prospective-sublimation) of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality and thus de-mentatively/structurally/paradigmatically effectively enabling the construal of sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} implications of relative-ontological-completeness\textsuperscript{87} just as it is so-implicated in the natural sciences unlike many a presencing—
absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} knowledge-reification\textsuperscript{86} posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} as to their relic/artifactual postures equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations with a poor sense of the projective-insights/epistemic-projection-in-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing as to underlying/organising ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—

(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89}), and as is explicitly reflected herein as to the

ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} imbued historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} projective-insights of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—

(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—
metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} (so-reflected as of notional–notional–deprocrypticism\textsuperscript{17} or <amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation profound dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}/by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} projected apriorising/axiomatising/referencing–psychologisms) thusly striving to explain everything as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-supererogatory–epistemic-conflatedness\textsuperscript{12} (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}); with human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal implying necessarily that the intellectual-and-moral valour in the human knowledge-reification\textsuperscript{86} exercise is all about articulating its historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as to relative-ontological-completeness\textsuperscript{87} ontological-veracity while collectively taking pride in the collective advancement so-arising with the very first
commitment of the intellectual being ‘a prior commitment to inherent knowledge above all else’ including above their very own theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification potential as it is very often a relic/artifactual attachment to institutionally hallowed postures irrespective of the implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that brings about the enculturation of strategies of institutional self-preservation over prospective knowledge-reification and in this regards ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking‘-projective-insights’/epistemic-projection-in-conflatedness-of-notional–deprocrypticism-prospective-sublimation) ’ relative-ontological-incompleteness/relative-ontological-completeness-(sublimating–referencing/registering/decisioning–self-conflatedness/formative–supererogating–in-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality enabling the construal of sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing fundamentally reflects how prospective destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-
decisionality)-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> of human meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} are superseded by mere 'projective-insights'/'epistemic-projection-in-conflatedness\textsuperscript{12}' as to the fact that there is no logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}> for any prospective relative-ontological-completeness\textsuperscript{87} meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} with logic rather being the inner working coherence/contiguity of any such a relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing construct with the consequence that the prior relative-ontological-incompleteness\textsuperscript{88} meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for universal human 'projective-insights'/'epistemic-projection-in-conflatedness\textsuperscript{12}' capacity to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective,-supererogation as of human underlying ontological-commitment\textsuperscript{65} that then as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring begets the prospective relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing construct logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}> (as there is no prior recurrentutter-uninstitutionalisation, base-institutionalisation—
universalisation, universalisation–non-positivism/medievalism, and positivism/rational-empiricism manifestation of procryptism—or—disjointedness-as-of reference-of-thought respectively logicalbases/logics-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing for prospective base-institutionalisation, universalisation, positivism and prospectively deprocryptism—or—preempting—disjointedness-as-of reference-of-thought respectively but for universal human 'projective-insights'/'epistemic-projection-in-conflatedness' capacity to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and-teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness apriorising/axiomatising/referencing construct logical-bases/logics-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God of plane 'it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as of human underlying ontological-commitment,' that as to induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as mentality rather than any engagement as of prior animistic
transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{261}, and disjointing/disparateness/disentailing logical-basis/logic-\textless as to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{263}, (with regards to the apriorising/axiomatising/referencing construct of meaningfulness-and-teleology\textsuperscript{55}) by ancient-sophists, medieval-scholastics and present day intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\textasciitilde amplifying/formative—epistemicity>totalising—\textasciitilde in-relative-ontological-completeness\textsuperscript{87},) (to undermine prospective universalising\textsuperscript{403}-idealisation, budding-positivism and postmodern-thought respectively) and involving ‘their seeding-misprising ontological-bad-faith/inauthenticity\textsuperscript{62},—dementating/structuring/paradigmising-\textasciitilde seeding/incipient—shallow\textsuperscript{64},—supererogation,-as-mentally-aestheticised-preconverging/dementing\textsuperscript{19},—qualia-schema> that covertly and/or overtly project respectively that afterall all the world that exists is—of-non-universalising-sophistry or is—of-non-positivising-scholasticism or is—of-disjointed-intellectual-muddling in contempt of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87},—(sublimating—referencing/registering/decisioning,—as—self-becoming/self-conflatedness\textsuperscript{12},/formative—supererogating—\textasciitilde in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing\textsuperscript{)}, as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56},—as-rede-
mentating/restructuring/reparadigming–psychologism” \( ^{89} \). Human limited-mentation-capacity-deepening as of organic-knowledge more critically involves ‘the requisite fundamental knowledge-reification\(^{86}\)–gesturing point-of-departure’ as referencing/registering/decisioning nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^{87}\)–reference-of-thought-devolving\(^{84}\)> by ‘their very own sublimating prospective/nascent relative-ontological-completeness\(^{87}\)–reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ in order to fulfil the requisite maximalising-recomposing\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation for effective theoretical–conceptual–operant conceptualisation enabling ‘sublimating supererogatory–unbeholdening-conflatedness\(^{32}\)’ historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)” (and so over referencing/registering/decisioning such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^{87}\)–reference-of-thought-devolving\(^{84}\)> by ‘the presublimation relative-ontological-incompleteness\(^{88}\)–reference-of-thought/grandestaxiomatic-construct—as-to-referencing/registering/decisioning’ thus rather inducing ‘desublimating relic/artifactual–beholdening–constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{36}\)’), and in this respect the institutionalised intellectual practice of any given registry-worldview/dimension failing to reflect ‘the fundamental knowledge-reification\(^{86}\)–gesturing point-of-departure of prospective/nascent relative-
ontological-completeness\textsuperscript{87} \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ rather speaks to a fundamental institutional-bankruptcy wherein for instance the ‘presublimating relative-ontological-incompleteness\textsuperscript{88} \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ respectively as of the ‘non-universalising knowledge-reification\textsuperscript{86}–gesturing’ of ancient-sophistry, ‘non-positivising knowledge-reification\textsuperscript{86}–gesturing’ of medieval-scholasticism or ‘disjointing/disparateness/disentailing knowledge-reification\textsuperscript{86}–gesturing’ of present day intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\textless amplitude-formative–epistemicity\textgreater totalising—in-relative-ontological-completeness\textsuperscript{87}) as to their flawed fundamental knowledge-reification\textsuperscript{86}–gesturing point-of-departure cannot intelligibly conceptualise the effective theoretical–conceptual–operant implications warranting the ‘prospective/nascent relative-ontological-completeness\textsuperscript{87} \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ respectively of Socratic philosophers ‘universalising\textsuperscript{103}–idealisation knowledge-reification\textsuperscript{86}–gesturing’, budding-positivists ‘rational-empiricism/positivism knowledge-reification\textsuperscript{86}–gesturing’ and prospective postmodern-thought ‘deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17} knowledge-reification\textsuperscript{86}–gesturing’ (as reflecting a rather more fundamental apriorising and psychoanalytic presublimating defect warranting prospective psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring to supersede such presencing—
absolutising-identitivist[13] constitutedness[79] mental-flex equating/leveling-
down everything across space and time as of naive absolutising
conceptual-patterning and isms–conceptualisations and so in lieu of
grasping the projective-insights for drawing sublimating ‘relative-
ontological-incompleteness[88]/relative-ontological-completeness[87]–
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness[12]/formative–supererogating–<in-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing> ) as to human-and-social–expectations/anticipations—
metaphoricity[56]–as-rede-mentating/restructuring/reparadigmising–
psychologism[89], and in many ways such presublimating mental-reflex as
of mere institutional preeminence pretense of integrating such nascent-
particular/incipient-and-material/technical-sublimations–<blinded-to-
their-relative-ontological-completeness[87–83]reference-of-thought-
devolving[84]> is not beholding upon existence—as-sublimating-
withdrawal,-eliciting-of-prospective[56]supererogation and speaks to
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag[13] that rather stifles
prospective human knowledge possibilities as to their disparateness-of-
conceptualisation–<unforegrounding-disentailment,-failing-to-reflect-
‘immanent[66]ontological-contiguity’> (rather than foregrounding—
entailment–postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional-deprocrypticism meaningfulness-and-teleology that projects requisite disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)); ultimately, as to the fact that human limited-mentation-capacity-deepening is all about ‘genuine knowledge-reification framework involving a detour to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness in epistemic-totalisingly—resubjecting the collective and individual mortals that we are (however the emotional-involvement as succumbing to temporal impulses is exactly what leads to relic/artifactual conceptions of knowledge bent on institutional self-preservation rather than attending to prospective aporeticism—overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its requisite supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument rather than any social or institutional extrinsic-attribution decadent
crafts perceived as superseding the requisite intrinsic-attribution for genuine knowledge (even to the extent of temporal institutional or social non-recognition as the primary purpose of knowledge, especially as it reflects prospective human destructuring-threshold-(uninstitutionalised-threshold\(^{[02]}\)/presublimating–desublimating-decisionality)–of-ontological-performance\(^{[1]}\)-<including-virtue-as-ontology>, is to enable the social and institutional attendance-to/dealing-with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised framework as dispensable/superfluous with regards to prospective knowledge imbued transcendence-and-sublimity/sublimation/supererogatory–de-mentativity parrhesiastic purposes of prospective knowledge-reification\(^{[86]}\) and so beyond presencing—absolutising-identitive–constitutedness\(^{[79]}\) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{[13]}\) and blurriness\(^{[7]}\) induced pedantic abandonment to desublimating incrementalism\(^{[58]}\)-in-relative-ontological-incompleteness\(^{[88]}\)—enframed-conceptualisation (in lieu of sublimating maximalising-recomposing\(^{[54]}\)-for-relative-ontological-completeness\(^{[87]}\)—unenframed-conceptualisation with the so-induced universal-transparency\(^{[104]}\),-as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{[87]}\) part-and-parcel of the process of human crossgenerational transformation more critical and important than
any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate existentialising—enframing/imprintedness—\textlangle as-to-historicity-tracing—\textrangle in-presencing—hyperrealisation/hyperreal-transposition\textrangle as to ‘fundamentally skewing the dynamism in the play of temporal-and-intemporal-dispositions of social-stake-contention-or-confliction of the social-construct towards sublimating ontological-good-faith/authenticity\textrangle de-mentating/structuring/paradigmign-\textlangle seeding/incipient–profound\textrangle supererogation,\textlangle as-mentally-aestheticised–postconverging/dialectical-thinking\textrangle \textlangle qualia-schema\textrangle ‘ and in this regards knowledge-reification\textrangle can only extend as far as eliciting human ontological-commitment\textrangle as to existence—as-sublimating-withdrawal and subsequent second-natured human institutionalisation from the universal-transparency\textlangle transparency-of-totalising-entailing,\textrangle as-to-entailing,\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textrangle, but knowledge-reification\textrangle ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity\textrangle de-mentating/structuring/paradigmign-\textlangle seeding/incipient–shallow\textrangle supererogation,\textlangle as-mentally-aestheticised–preconverging/dementing\textrangle \textlangle qualia-schema\textrangle as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—
mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation

logical-processing—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation—<construed-as-to-act-
execution-or-logical-implications-of-'notion-of-agreement-or-
agreement'>

apriorising-in-
conviction-as-to-
profound—

96supererogation

maximising—antiakrasiatic–maximalising-recomposuring-for-relative-ontological-completeness—<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing—‘reprojectively-as-exteriorising/deneuterising’—of-
ontological-motif-and-apriorising/axiomatising/referencing—unenframed-
completeness—conceptualisation as to dimensionality-of-sublimating—
unenframed— amplituding/formative—supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation so-reflected in the epistemic-projective-perspective-of-
ontological-normalcy/postconvergence—(unwinding-as-
unfolding/dépliage-as-détendre of elucidation-in grasping existential-
contextualising-contiguity’s—reifying/elucidating-of-prospective-
relative-ontological-completeness—reference-of-thought-
devolving—as-of-instantiative-context as to existence—

epistemicity>totalising/circumscribing/delineating meaningfulness-and-

teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal' for inducing intelligibility, such that the reification issue/problem with meaningfulness-and-
teleology is rather derivational as of human relative ontological-
performance<including-virtue-as-ontology> as of 'various relative-
ontological-completeness<reference-of-thought’ in reflecting meaningfulness-and.
teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

'human<amplituding/formative–epistemicity>totalising~purview-of-
construal' as from existence-potency~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression-as-of<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness
epistemic/notional~projective-perspective over human-subpotency
epistemic/notional~projective-perspective (thus inducing successive relative
teleology) as well as the given <reference-of-thought-devolving> temporal-to-intemporal ontological-performance<including-virtue-as-ontology> of its<amplituding/formative–epistemicity>totalising/circumscribing/delineating of meaningfulness-
and.
metaphoricity as evolving-and-devolving—‘amplituding/formative–epistemicity>totalising–conception-of-existential-contextualising-contiguity—in-reification’, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation as reasoning-from-results/afterthought
(as to elicitable <amplituding/formative>wooden-language-⟨imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and.⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁹⁹’-with-regards-to-prospective-aperiorising-implications⟩), thus rendering
‘propositional compatibility as of mutual aposteriorising/logicising/deriving/intelligising/measuring’ improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a ‘prospective meaningfulness-and.⁹⁹teleology⁵⁵ routing ontologically-hegemonising-
narrative⁷⁰ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment⁶⁵ underlying any society/social-setup conventioning as so reflected by its ‘selfassuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-
existential-reality with respect to its social-stake-contention-or-
confliction’ enabling the relative-ontological-completeness⁸⁷ ‘prospective meaningfulness-and.⁹⁹teleology⁵⁵ routing ontologically-hegemonising-
narrative⁷⁰ as to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing (and not propositional-
convincing-of-dialogical-equivalence)’ over the relative-ontological-
incompleteness⁸⁸ crossgenerationally as of ontological-primeovers-
totalitative-framework⁷² sublimating implications, reflecting the fact that
human sovereign constructs in \(<\textit{amplituding} \textit{formative–epistemicity}>\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\) which can naturally be overcome by human insight of its limited-mentation-capacity implications and ‘as requiring knowledge-construct specialisms’ involving human deferential-formalisation-transference to ‘perceived significant others’ with respect to such specialisms ‘limited-mentation-capacity-deepening\(^{52}\) resources-and-talent focussing for knowledge-reification\(^{86}\), but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in incrementalism\(^{50}\)-in-relative-ontological-incompleteness\(^{88}\)—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the ‘ontological-veracity of human \(<\textit{amplituding} \textit{formative}>\) wooden-language-\(\langle\text{imbued—averaging-of-thought-<as-to-}
leveling/ressentiment/closed-construct-of–meaningfulness-and-
\text{teleology}\(^{55}\)-as-of-‘nondescript/ignorable–void\(^{59}\)-with-regards-to-
prospective-apriorising-implications>\rangle\) as of propositional-convincing-of-
dialogical-equivalence’ to undermine such ‘prospective meaningfulness-and-\(^{90}\)teleology\(^{55}\) routing ontologically-hegemonising-narrative\(^{70}\) as to psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ enlightenment from its dispensing-with-immediacy-for-
relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-
distension\(^{26}\) specialisms even though we know that the truly specialist
lawyer, chemist, etc. doesn’t adopt any such propositional-convincing-of-
dialogical-equivalence relation with \(<\textit{amplituding} \textit{formative}>\) wooden-

(blurring/undermining-of-prospective-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{87}), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness\textsuperscript{87} ‘prospective meaningfulness-and-\textsuperscript{*99}teleology\textsuperscript{55} routing ontologically-hegemonising-narrative\textsuperscript{70} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ knowledge-reification\textsuperscript{86} in inducing the universal-transparency\textsuperscript{204}-(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{87}) of the prospective registry-worldview/dimension foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{*96}supererogation in reflecting ‘immanent—\textsuperscript{*66}ontological-contiguity’)—as-operative—notional—deprocrypticism\textsuperscript{43} as of its construction-of-the-Self’ from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of \textsuperscript{*83}reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism,
supernaturalism, etc. <amplituding/formative>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–99teleology^{55}–as-of-
‘nondescript/ignorable–void^{59}’–with-regards-to-prospective-apriorising-implications>) even when the vast majority of humans never have a
thorough grasp of any specifically given specialism/profound positivistic
knowledge-construct say modern medicine, physics, social science, etc.,
and likewise the sophistic/pedantic difficulty facing the prospective
possibility of notional–deprocrypticism^{17} as it is prospectively reflective of
our present positivism–procrypticism^{89} uninstitutionalised-threshold^{102}
ilies in the fact that it is highly liable to present social-stake-contention-or-confliction procrypticism–or–disjointedness-as-of^{83}reference-of-
thought^{89} sophistry ‘flawed encouraging of propositional-convincing-of-
dialogical-equivalence <amplituding/formative>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–99teleology^{55}–as-of-
‘nondescript/ignorable–void^{59}’–with-regards-to-prospective-apriorising-implications>) as of present disjointedness-as-of^{83}reference-of-thought’ in undermining the ‘prospective meaningfulness-and–99teleology^{55} routing ontologically-hegemonising-narrative^{78} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of
deprocrypticism–or–preempting—disjointedness-as-of^{83}reference-of-
thought^{27} as of its dispensing-with-immediacy-for-relative-ontological-
completeness^{87}–by-reification^{86}/contemplative-distension^{26}, and such
prospective notional-deprocrypticism\textsuperscript{17} organic knowledge-reification\textsuperscript{86} necessarily requires at least the induced universal-transparency\textsuperscript{384-}
(transparent-of-totalising-entailing,-as-to-entailing-
\langle\textit{amplituding/formative-epistemicity}\rangle totalising–in-relative-ontological-
completeness\textsuperscript{87}) of the deprocrypticism–or–preempting—disjointedness-
as-of–\textsuperscript{83}reference-of-thought\textsuperscript{17} foregrounding—entailment–
(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective,\textsuperscript{96}supererogation in
reflecting \textit{‘immanent-ontological-contiguity’}).–as-operative-
notional–deprocrypticism\textsuperscript{43} as of notional–deprocrypticism\textsuperscript{17}
construction-of-the-Self from whence its implied specialised/profound
knowledge-construct can be engaged in deferential-formalisation-
transference (without the possibility of sophistic/pedantic undermining like
the eliciting of various temporal manifestations of disjointedness-as-of-
\textsuperscript{83}reference-of-thought as of social-stake-contention-or-confliction
implications) even if the vast majority of humans don’t have a thorough
grasp of notional–deprocrypticism\textsuperscript{17} implied profound/specialisms
knowledge-construct implications

\textit{neuterising}\textsuperscript{57} neutronising—ascriptivity/ascription-hardening/pseudo-referentialism-as-
epistemically-flawed–presencing—absolutising-identitive–
\textsuperscript{13}constitutedness\textsuperscript{79}–or–identitive-\textsuperscript{13}constitutedness-as–‘epistemic-
totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-
determinism\textsuperscript{48}

\textit{neuterisation}\textsuperscript{58} neutronisation-(undisambiguation of temporal-as-
denaturing\textsuperscript{15}/preconverging-or-dementing\textsuperscript{19} from intemporal-as-sound/postconverging-or-dialectical-thinking\textsuperscript{20}, so-construed-as-binarity-of-categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}-with-temporal-as-denaturing\textsuperscript{15}falsely-represented-as-if-in-ontological-contiguity-with-intemporal-as-sound,-rather-than-disambiguated-into-prospective-notional-contiguity/epistemic-contiguity\textsuperscript{61}.<profound\textsuperscript{96}supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>-andprior-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}.<shallow\textsuperscript{96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema>-representations, but-wrongly-implying-as-of-the-very-same-existential-meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55}-of-apriorising/axiomatising/referencing)
nondescript/ignorable–void, in underlying holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}epistemic-ricochetting/transepistemicity foregrounding—entailment (postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43}meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} as of human limited-mentation-capacity-deepening\textsuperscript{52} grasp of ‘ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective\textsuperscript{-96} supererogation\textsuperscript{-}<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, a 'prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\textsuperscript{19}–qualia-schema’ refers to the fact that no registry-worldview/dimension going by its relative-ontological-incompleteness\textsuperscript{88} as of prior registry-worldview/dimension epistemic perspective is representatively cognisant-and-integrative of its meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} as of its prospective destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> implied/appreciable preconverging/dementing\textsuperscript{19}–qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness\textsuperscript{87} epistemic perspective), as it rather reproduces circularly its ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\textsuperscript{19}–qualia-schema’ over any such prospective registry-worldview’s/dimension’s veridically implied/appreciable preconverging/dementing\textsuperscript{19}–qualia-schema representation of the prior registry-worldview’s/dimension’s destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>, with the implication that the ‘destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–
desublimating-decisionality\textsuperscript{-}of-ontological-performance\textsuperscript{21}\textsuperscript{-}\textsuperscript{<including-virtue-as-ontology>} preconverging/dementing\textsuperscript{19}\textsuperscript{-}qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrypticism—or–disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{80} (as failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-
reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism\textsuperscript{17} (as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-
reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of their ontologically-flawed preconverging/dementing\textsuperscript{19}\textsuperscript{-}qualia-schema’: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\textsuperscript{19}\textsuperscript{-}qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the \textsubscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsubscript{67} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating\textsuperscript{24}—
\textsuperscript{<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness\textsuperscript{22}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation as to difference-conflatedness\textsuperscript{42} as-to-totalitative-
reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21}’ with regards to the transepistemic/epistemic-ricochetting causality-as-to-projective-totalitative-implications,-for-explicating-\textsuperscript{66}ontological-contiguity of human limited-mentation-capacity-deepening\textsuperscript{62} in human epistemic-retotalising grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{86}supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and so as of the relative-ontological-completeness\textsuperscript{87} prospective registry-worldview’s/dimension’s supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{3} induced postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema as from its apriorising-psycho?logism/mental-schema implicated value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{87}’ superseding of the relative-ontological-incompleteness\textsuperscript{88} prior registry-worldview’s/dimension’s supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{3} ‘implied prior postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema which becomes prospectively a prior preconverging/dementing\textsuperscript{19}–qualia-schema’ (thus grasping the ‘teleologically-determinative ontological-prime?movers-totalitative-framework\textsuperscript{72}’ of the prior registry-worldview’s/dimension’s meaningfulness so-construable as of its
preconverging/dementing\(^{19}\)-qualia-schema reflection of its destructuring-threshold-(uninstitutionalised-threshold\(^{102}/\)presublimating-desublimating-decisionality)-of-ontological-performance\(^{71}/\langle\)including-virtue-as-ontology\rangle;\|^ as the prior registry-worldview’s/dimension’s destructuring-threshold-(uninstitutionalised-threshold\(^{102}/\)presublimating-desublimating-decisionality)-of-ontological-performance\(^{71}/\langle\)including-virtue-as-ontology\rangle is construed as a \(<\)amplituding/formative\> wooden-language-\langle\)imbued—temporal—mere-form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-or-dementing\(^{19}\)-narratives—of-the,\(^{83}\)reference-of-thought—categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\)\rangle as of the implied reproducibility—mathesis/motif/thrownness-disposition,\(=\)reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of ‘platonic anamnesis’ (rather as of human-‘limited-mentation-capacity-deepening\(^{52}\)’-construal-of-‘superseding—oneness-of-ontology’ with respect to the prior pertinence of the ‘organic-spirit of knowledge’ over ‘mechanical-knowledge’, so-implied beyond the ‘epochal literal mysticism’ as naively analysed from their universalising\(^{103}\)-idealisation presencing—absolutising-identitive-\(^{13}\)constitutedness\(^{79}\) perspective, and noting as well here that the conceptual-patterning naivety of Platonism as merely prior reproducibility—mathesis/motif/thrownness-disposition,\(=\)reproducibility-of-aestheticisation is alien to Plato and the Socratic philosophers whose anamnesis rather speaks of originariness-parrhesia,–
as–spontaneity-of-aestheticisation conceptualisation of their universalising\textsuperscript{493}-idealisation), as human-subpotency doesn’t constrain ‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the latter’s transcendence-and-sublimity/sublimation/supererogatory-dementativity inducing implications such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications<-as-to-existence-potency-sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<\textsuperscript{amplituding/formative–epistemicity}>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness\textsuperscript{12}—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{30}> as from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation in restoring dimensionality-of-sublimating\textsuperscript{24}—

<\textsuperscript{amplituding/formative}>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, implies the prospective registry-worldview/dimension in relative-ontological-completeness\textsuperscript{87} is of superseding value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{87} so-reflected as of ‘the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity)
dimensionality-of-sublimating—

<amplitudding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as to difference-conflatedness-as-to-totalitative-reification—singularisation-as-veridical-epistemic-determinism

induced 'prospective intemporal-as-ontologically-veridical/ontological
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
meaningfulness-and as equivalence/correspondence
antiakrasiatic-aspiration ontological-performance

over the prior registry-worldview’s/dimension’s
destructuring-threshold—(uninstitutionalised-threshold/presublimating—
desublimating-decisionality)—of-ontological-performance

presencing—absolutising-identitive-
constitutedness/identitive-constitutedness-as—‘epistemic-totality’
dereification-in-dissingularisation—as-flawed-epistemic-determinism
induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad
faith/inauthenticity reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation seeding-misprising of
reasoning-from-results/afterthought meaningfulness-and as equivalence/correspondence—antiakrasiatic-
aspiration-ontological-performance

with the above reflecting the fact that originariness-parrhesia,—as—
spontaneity-of-aestheticisation inducing of prior reproducibility—
mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation as outcome/outfit/shell—construed historically as of the specifically-aestheticised-incrusting/plating/coating as institutional-manifestation is rather a ‘secondnatured positive-opportunism implied mechanical-knowledge’ but then the very possibility for prospective originariness-parrhesia, as—spontaneity-of-aestheticisation inducing of prospective reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation (as to when ecstatic-existence-as-transcendental-signifier—becoming spontaneity-implications— as to existence-potency—sublimating—nascent, disclosed from prospective-epistemic-digression as of—<amplituding/formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought,—in supererogatory—epistemic-conflatedness—as to the ontological-normalcy/postconvergence-projective-perspective, to which latter human-subpotency-projectively-conflates to in order to overcome our prospective-epistemic-abnormalcy/preconvergence from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation is implied), lies with the organic-knowledge reconstrual of anamnesis as of ‘the ontological-contiguity—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality of sublimating supererogatory—de-mentativeness/epistemic-growth or conflatedness/transvaluable—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness\(^2\) as to totalitative-reification\(^8\)-in-\(^9\) singularisation-as-veridical-epistemic-determinism\(^2\)

induced 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and\(^9\) teleology\(^5\) as equivalence/correspondence antiakrasiatike-aspiration ontological-performance\(^7\)-<including-virtue-as-ontology> 

and it is herein that the notion of construction-of-the-Self is central as to the implication that meaningfulness-and\(^9\) teleology\(^5\) ontological-performance\(^7\)-<including-virtue-as-ontology> involves 'direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness\(^8\) meaningfulness-and\(^9\) teleology\(^5\) in order for the upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-\(<\)as-to-existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of-\(<\)amplituding—formative—epistemicity—totalising—renewing—realisation/re-perception/re-thought—\(\text{in-supererogatory—epistemic-conflatedness}\(^{12}\)—as-to-the-ontological-normalcy/postconvergence-projective-perspective,\)-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\(^3\)> from such human-subpotency prior reproducibility—mathesis/motif/thrownness—
disposition,–as–reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview’s/dimension’s prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation <amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing19–narratives—of-the,83reference-of-thought—categorical-
imperatives/axioms/registry—89teleology8) at its destructuring-threshold-
(uninstitutionalised-threshold82/presublimating—desublimating-
decisionality)—of-ontological-performance91—<including-virtue-as-
ontology> cannot uphold/uptake the prospective registry-
worldview’s/dimension’s meaningfulness-and-99teleology55 as it rather engages with such prospective knowledge in complexification of its prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation <amplituding/formative>wooden-
language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing19–narratives—of-the,83reference-of-thought—categorical-
imperatives/axioms/registry—89teleology8) which is alien to the requisite prospective registry-worldview’s/dimension’s parrhesiastic value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness87 human-and-social—expectations/anticipations—
metaphoricity56—as-rede-mentating/restructuring/reparadigming—
prospective construction-of-the-Self, induces ‘value-ricocheting/transvaluation—as-to-prospective-relative-ontological-completeness\(^8^7\) meaningfulness-and-\(^9^9\)teleology\(^5^5\)’ thus overriding the ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\(^1^9\)–qualia-schema’ with regards to its destructuring-threshold–(uninstitutionalised-threshold\(^8^0\)/presublimating–desublimating-decisionality)–of-ontological-performance\(^9^1\)–<including-virtue-as-ontology>, such that a <amplituding/formative>wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^1^9\)–narratives—of-the,\(^8^3\)reference-of-thought–categorical-imperatives/axioms/registry–\(^9^9\)teleology\(^8\)) simply speaks of a registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3^3\) as of the ‘shiftiness-of-the-Self\(^9^1\)’, whether as of trepidatious/warped/preclusive/occlusive presencing—absolutising-identitive-\(^1^3\)constitutedness\(^7^9\)/identitive–\(^1^3\)constitutedness-as–‘epistemic-totality\(^3^6\)’–dereification-in-dissingularisation\(^2^8\)–as-flawed-epistemic-determinism\(^4^8\) nonpresencing\(^6^0\) nonpresencing–or–withdrawal–or–metaphysics-of-absence–or–transcendental-reasoning-of-event-as-prospective-ontology-origination perspective/framing/reference/horizon of meaningfulness-and–\(^9^9\)teleology\(^5^5\) as to the transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity implications of difference-conflatedness\textsuperscript{32}-as-to-totalitative-reification\textsuperscript{86}-in-
\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21}; reflected as existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{32} or existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality; nonpresencing-<perspective–ontological-normalcy/postconvergence>speaks to the transcendental-signifier/transcendentalenabling/sublimating/supererogatory-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96}supererogation 'both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance\textsuperscript{21}-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\textsuperscript{61} and desublimating notional-discontiguity/epistemic-discontiguity\textsuperscript{62} as of human limited-mentation-capacity-deepening\textsuperscript{52} implications) and signified-as-to-immanency (speaking of \textsuperscript{66}ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)' so-construed
as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholding-as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’ supersedes the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; this further explains why reductionisms (as to their totalising/circumscribing/delineating implications) fail to reflect non-presencing-perspective-ontological-normalcy/postconvergence as to the requisite human limited-mentation-capacity-deepening knowledge-reification—gesturing and with such reductionisms rather inducing presencing—absolutising-identitive-constitutedness as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening implications, and so as ‘failing to override apriorising constitutedness with apriorising conflatedness as the latter enables relative-ontological-incompleteness/relative-ontological-completeness-(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative–supererogating—in-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing) as to human-and-social—expectations/anticipations—metaphoricity as re-mentating/restructuring/reparadigming—psychologism to be drawn’
keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 'both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity and desublimating notional-discontiguity/epistemic-discontiguity as of human limited-mentation-capacity-deepening implications) and signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ so-construed as reflexivity-in-ecstatic-existence; the failure to adopt such a nonpresencing-<perspective-ontological-normalcy/postconvergence> apriorising conflatedness construal (underlined by human limited-mentation-capacity-deepening as to existential-contextualising-contiguity 'implied <amplituding/formative-epistemicity> totalising-renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness of ontological-contiguity') is critically associated with presencing—absolutising-identitive-constitutedness academicism proliferation of isms—conceptualisations mere conceptual-patterning' articulated rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (wherein the knowledge-reification—gesturing is simply construed 'out of idly/singly abstractable
logical possibilities for such ‘isms–conceptualisations mere conceptual-patterning’ and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity in \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating conception of meaningfulness-and-}\text{teleology}\text{)}\) as to disparateness-of-conceptualisation-\(<\text{unforegrounding-disentailment,-failing-to-reflect-}\text{ontologically-contiguity}>\text{and thus with the ‘ontologically-flawed implication that the absolute a priori is not construed as existence—}\text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanence-backdrop of existential-contextualising-contiguity as the absolute a priori of conceptualisation as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, and so rather than a knowledge-reification–gesturing of foregrounding—entailment–postconverging–narrowing-down–sublimation as to existence—}\text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’–as-operative-notional–deprocrypticism that starts-from-andremains-in/is-of-epistemical-embeddedness-with existential-contextualising-contiguity}\text{as to prospective knowledge-reification–gesturing ‘implied \(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation,–re-perception,–re-thought-in-epistemic-conflatedness of ontological-contiguity}\text{’) in construing of prospective human-subpotency–}\)
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be conceptually superseded/overcome in transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as is the case with all true science/ontology so-reflected in their historiality/ontological-
eventfulness/ontological-aesthetic-tracing (consider in this regards the apriorising conflatedness, in reflecting the unchanging immanent backdrop of existential-contextualising-contiguity, of recurrent aspiration for ontological-contiguity across Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-
theory/loop-quantum-gravity/etc. as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation, ever always being about conceptually superseding/overcoming the physics epistemic-
conception prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint in producing the ‘successive sublimating physics as successive <amplituding/formative–
epistemicity> totalising/circumscribing/delineating conception of ontological-contiguity of physics across-the-times’ rather than an apriorising constitutedness disposition for the mere articulation of idle/single ‘isms–conceptualisations mere conceptual-patterning’ as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity lacking <amplituding/formative–
epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification\textsuperscript{86}—gesturing and in fact one of the most critical/challenging epistemic concern of physicists today given the increasing theoretical abstraction is in preempting such a development of a conceptualising that poorly aligns with the epistemic-totality\textsuperscript{36} of existential-contextualising-contiguity\textsuperscript{38} however difficult the available experimental possibilities for portraying prospective sublimation, and it should further be noted here that the successive sublimating physics across-the-times ‘are of complementary historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} and rather so as successive <amplituding/formative–
epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification\textsuperscript{86}—gesturings and ‘not any naïve shallowminded comparison of commonality of ‘isms–conceptualisations mere conceptual-patterning’ failing priorly to disambiguate the successive knowledge-reification\textsuperscript{86}—gesturings across-the-times as preceding-and-framing any given concepts’ like failing to realise that the ‘notion of time in physics’ priorly speaks to different physics ‘knowledge-reification\textsuperscript{86}—gesturing in 6\textsuperscript{6}ontological-contiguity in reflection of existential-contextualising-contiguity\textsuperscript{38} as to ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating~referencing/registering/decisioning,~as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating,<in-projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—
metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–psychologism⁸⁹ across-the-times as to physics relative-ontological-completeness⁸⁷ conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time up to present-day physics theories notion of time reflecting the epistemic-veracity that there is no sound concept and conceptualising without the ‘priorly projected ontological-contiguity in reflection of existential-contextualising-contiguity⁸⁸ and as of the relative-ontological-completeness⁸⁷ implied profoundness’ within which any such concept and conceptualising is articulated and ‘this effectively contrasts with such apriorising constitutedness disposition naïve shallowminded isms–conceptualisations mere conceptual-patterning’ that equates/levelldown everything across space and time as to wrongly imply everything is of the same ontological-contiguity thus with a poor grasp of ‘knowledge-reification⁸⁶–gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity⁸⁸ as to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷– (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness¹²/formative–supererogating,<in-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–psychologism¹⁹ and so ‘as to a superficiality and ontological-bad-faith/inauthenticity⁶³ that is patently incapable of construing underlying human <amplituding/formative–epistemicity>totalising–thrownness-in-
ment—for—conceptualisation’), with foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as—
sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{96} supererogation in reflecting
‘immanent—\textsuperscript{66} ontological-contiguity’)—as-operative—
notional—deprocrypticism\textsuperscript{43} operantly implying ‘drawing out the full
<amplituding/formative—
epistemicity> totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of \textsuperscript{66} ontological-contiguity in
reflection of existential-contextualising-contiguity\textsuperscript{38} such that there is
hardly any notional—disjointedness of the
assertions/claims/conceptualisations as validating their ontological—
veracity’; on the other hand, the ‘knowledge-reification—\textsuperscript{86}—gesturing in
\textsuperscript{66} ontological-contiguity in reflection of existential-contextualising—
contiguity\textsuperscript{38} as to ‘relative-ontological-incompleteness\textsuperscript{88}/relative—
ontological-completeness\textsuperscript{87}—
(sublimating—referring/registering/decisioning,—as-self-becoming/self—
conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re—
referencing>) as to human-and-social—expectations/anticipations—
metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—
psychologism\textsuperscript{89} of deconstruction, genealogy and other critical theory
practices are meant to articulate meaningfulness-and—
\textsuperscript{92} teleology\textsuperscript{55}/conceptualisations by their
derivation/delineation/disambiguation as from human epistemic—
embeddedness in existence so-construed as thrownness (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence as defining/given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint by their originariness-parrhesia,–as–spontaneity-of-aestheticisation

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument~for–conceptualisation) in reflecting relative-ontological-incompleteness88 to relative-ontological-incompleteness88/relative-ontological-completeness87-


(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness12/formative–supererogating,<in-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89} as of human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism’ over mere apriorising \textsuperscript{33}constitutedness shallowminded articulation of conceptualisations with a poor sense of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89}, ‘as so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening\textsuperscript{52} doesn’t occur’,¶ and the specific articulation herein by this author is rather of a profound ‘knowledge-reification\textsuperscript{86}—gesturing in \textsuperscript{66}ontological-contiguity in reflection of existential-contextualising-contiguity\textsuperscript{38} as to ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—


<including-virtue-as-ontology>',¶ as to 'human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—99 teleology') in notionally/epistemically construing the ontological-performance—<including-virtue-as-ontology> of human limited-mentation-capacity-deepening implied successive registry-worldviews/dimensions translated as the various specifically given descalarising of the 'scalarity/immanency of existence’s ontological-normalcy/postconvergence' (as to the specific neuterising/ascriptivities construed as specifically given 'human-subpotency nonscalarity/beholdening—<as-to-what-has-gone-before—aesthetically structures/paradigms-distortedly-the-possibility-for-the-
laterontologisation’) and so-reflected respectively as recurrent-utter-
uninstitutionalisation ‘<amplituding/formative–
epistemicity>totalising–random-as-impulsive de-scalarising’, base-
institutionalisation–ununiversalisation ‘<amplituding/formative–
epistemicity>totalising–nominal-as-tendentious de-scalarising’,
universalisation–non-positivism/medievalism ‘<amplituding/formative–
epistemicity>totalising–ordinal-as-qualifying de-scalarising’ and
positivism–procrypticism
‘<amplituding/formative–
epistemicity>totalising–intervalist-as-categorising de-scalarising’ while
paradoxically wrongly assuming (as to their <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag) the ontological-
performance\textsuperscript{21}<including-virtue-as-ontology> of the
‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ so-implied veridically as to the
deneuterising\textsuperscript{26}/deascriptivity of deprocrypticism–or–preempting—
disjointedness-as-of\textsuperscript{27}reference-of-thought
‘<amplituding/formative–
epistemicity>totalising–ratiocontiguity/ratiocination-as-referentialism
scalarising’;\textsuperscript{¶} (thus ‘scalarising of human meaningfulness-and-
teology\textsuperscript{55}’ effectively speaks of ontological-normalcy/postconvergence
analysis as to nonpresencing-<perspective–ontological-
normalcy/postconvergence> implications while ‘descalarising of human
meaningfulness-and\textsuperscript{55} teleology’ effectively speaks of epistemic-
abnormalcy/preconvergence\textsuperscript{38} analysis as to the specifically given
presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} registry-
worldview/dimension), and it should be noted as well that besides the defining de-scalarising of any specifically given registry-worldview/dimension as \(^{83}\text{reference-of-thought epistemic-totality}^{36}\) of meaningfulness-and-\(^{99}\text{teleology}^{55}\), the successive registry-worldviews/dimensions as to their \(^{83}\text{reference-of-thought-devolving}^{64}\) further involve ‘devolving de-scalarising and scalarising of human meaningfulness-and-\(^{99}\text{teleology}^{55}\’ (that is, de-scalarising as to epistemic-devolving–random-as-impulsive, epistemic-devolving–nominal-as-tendentious, epistemic-devolving–ordinal-as-qualifying, epistemic-devolving–intervalist-as-categorising and scalarising as to epistemic-devolving–ratio-contiguity/ratiocination-as-referentialism) reflecting the manifest specifically given registry-worldview/dimension ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}\>\) of human meaningfulness-and-\(^{99}\text{teleology}^{55}\) with regards to ‘human living-development–as-to-personality-development and human institutional-development–as-to-social-function-development’, as rather so-devolving conjugatively under the specifically given and defining registry-worldview/dimension \(^{83}\text{reference-of-thought de-scalarising as epistemic-totality}^{36}\) of meaningfulness-and-\(^{99}\text{teleology}^{55}\) implied ‘human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\(^{99}\text{teleology}^{55}\’ (reflecting the ontological-veracity of ‘human temporal-to-intemporal-dispositions accordion­ing-as-of­vary­ing-individuations-contextually-transverse-desublimation/sublimation,­as­to­the­redounding/wavering/waveforming—of­their­referencing­and­their-

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or-dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry

conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-’immanent\textsuperscript{66}ontological-contiguity’> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transversedesublimation/sublimation,-as-to-the-redouding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology⟩’ at its given/defined uninstitutionalised-threshold\textsuperscript{102}ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’), with the ‘deprocrypticism\textsuperscript{17}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ peculiarly/uniquely differentiated from the ‘positivism–procrypticism\textsuperscript{88}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ in
that notional-deprocrypticism\textsuperscript{27} as of its originariness/origination-\textsuperscript{<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective construes of prospective knowledge-reification\textsuperscript{86} as of ‘the full ontological implications of full human limited-mentation-capacity-deepening\textsuperscript{52} as to its deepest/most-profound foregrounding—entailment-(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent\textsuperscript{66}ontological-contiguity’),—as-operative-notional–deprocrypticism\textsuperscript{93}’ thus speaking to deprocrypticism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigmising-<seeding/incipient–profound\textsuperscript{69,96}supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> underlying intemporal ontological-performance\textsuperscript{71}<including-virtue-as-ontology> (as of dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation profound dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} projected apriorising/axiomatising/referencing–psychologism)’ and ‘desublimating ontological-bad-faith/inauthenticity\textsuperscript{63}–de-mentating/structuring/paradigmising-<seeding/incipient–shallow\textsuperscript{64}–\textsuperscript{96}supererogation,–as-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–
of notional–deprocrypticism (reflecting ‘relative-ontological-incompleteness\(^88\)/relative-ontological-completeness\(^87\)-
(sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness\(^\text{12}\)/formative–supererogating–\(<\text{in-projective/reprojective–}
-aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing}>\) as to human-and-social–expectations/anticipations—
metaphoricity\(^56\)–as-rede-mentating/restructuring/reparadigming–
psychologism\(^\text{89}\)) which as guiding spirit no human prospective
apriorising/axiomatising/referencing–conceptualisation can pretend to
ignore-and-override without falling into perversion of meaningfulness-
and-\(^\text{90}\) teleology\(^55\) as to pedantry and/or sophistry by
meremethodologising/mutualising/organising/institutionalising the
human-subpotency existentialising—enframing/imprintedness–\(<\text{as-to-}
historicitytracing—in-presencing–hyperrealisation/hyperreal-
transposition}> in gimmickiness/desublimation, as
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation underlies dimensionality-of-sublimating\(^24\)–
<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness\(^\text{12}\)/transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation ontological-good-faith/authenticity\(^68\)–de-
mentating/structuring/paradigming–\(<\text{seeding/incipient–profound}\)\(^\text{69}\)–
supererogation,–as-mentally-aestheticised–postconverging/dialectical-
thinking\(^\text{20}\)–qualia-schema> with regards to the fact that by the inherently
implied institutionalisation-threshold-and-uninstitutionalised-threshold of any given registry-worldview/dimension as reflecting the preconverging-or-dementing—apriorising-psychologism perspective in shallower teleological depth ‘there is no neutrally sound knowledge in relative-ontological-incompleteness as to when prospective insight about the relative-ontological-incompleteness deficient ontological-performance—including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification in relative-ontological-completeness necessarily about overriding relative-ontological-incompleteness apriorising/axiomatising/referencing—conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring metaphoricity implications in transversality-of-affirmative-and-unaffirmative,—disambiguated—apriorising/axiomatising/referencing such that any ontologically-flawed engagement as ‘wrongly implying underlying logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation deficiency validating logical re-engagement’ rather leads to the mere complexification of the prior relative-ontological-incompleteness apriorising/axiomatising/referencing—conceptualisation (as to its deficient ontological-performance—including-virtue-as-ontology> and vices-andimpediments undermining the ontological-good-faith/authenticity—de—mentating/structuring/paradigming—
<seed/incipient–profound\textsuperscript{69,96}supererogation, as mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema>) and so as analysing-and-accounting-for the instigative underlying 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–asso-being-as-of-existential-reality human solipsistic necessitatively-drivenness' either as of 'parrhesiastic seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{71}<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity' or 'seeding-misprising of reasoning-from-results/afterthought meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as covert-pretence-of-equivalence/correspondence–antiakrasiatlon-aspiration-ontological-performance\textsuperscript{71}<including-virtue-as-ontology>' (as the latter conception with regards to the notional–notional–deprocrypticism\textsuperscript{17} of the ontological-contiguity–of-the-human-institutionalisation-process\textsuperscript{67} reflects the fact that meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} is much ‘more profoundly than just about projected reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, which at uninstitutionalised-threshold\textsuperscript{102} actually involves <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}<amplituding/formative>wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging–or–dementing\textsuperscript{19}–narratives—of-the\textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}), but speaks of instigated and
reinstigated originariness-parrhesia,—as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as
to the fact that knowledge cannot be articulated to imply other human-
beings are not warranted to project the requisite dispensing-with-
immediacy-for-relative-ontological-completeness87-by-
reification86/contemplative-distension26 arising from ontological-good-
faith/authenticity68 but rather ‘just responding mechanically to the
untenable constraining of social universal-transparency104-(transparency-
of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness87) of any
prospective knowledge-reification86 as to positive-opportunism75’ as
wrongly and seemingly implying that if such prospective knowledge-
reification86 untenable constraining and positive-opportunism75 doesn’t
avail then the human-being is enabled/entitled for corresponding
intellectual-and-moral irresponsibility notwithstanding the fact that the
possibility for all prospective knowledge-reification86 arises as of
ontological-good-faith/authenticity68 reasoning-
through/messianic reasoning induced sublimation-over-desublimation),
and in many ways human cognitive confliction at uninstitutionalised-
threshold102 doesn’t imply the given presencing—absolutising-identitive-
constitutedness79 is the ontologically-veridical framing for reconstruing
human ontological-performance71-<including-virtue-as-ontology> even
as it is the apriorising/axiomatising/referencing—psychologism/mental-
schema since it is fundamentally about overcoming the latter’s
<amplituding/formative–epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification into strategies of social-chainism/social-influence and effectively the possibility for all prospective human sublimation-over-desublimation rather implies the possibility for human solipsistic firstnature superseding and overriding of any given presencing—absolutising-identitive-constitutedness with re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking—projective-insights’/epistem-projection-in-conflatedness—of-notional—deprocrypticism—prospective-sublimation)—intemporal-disposition prospective apriorising/axiomatising/referencing—conceptualisation (as to existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity) totalising—renewing—realisation/re-perception/re-thought,—in-superoagatory—epistemic-conflatedness) and the corresponding social secondnaturing, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with genuine knowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity’ as to its self-contained intemporal purpose as of the very defining tradition of all such historiality/ontological-eventfulness/ontological-aesthetic-tracing sublimation-over-desublimation so-construed as intellectualism with respect to the fact that
there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendance as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism psychopathy social implications as to our positivism–procrypticism social-construct thus requiring that any such ontologically illegitimate perverted dynamics of social status and influence is necessarily trampled upon to de-mentatively/structurally/paradigmatically preserve the possibility of an ontology/science and so notwithstanding any sophistic disposition to elicit wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology–as-of–‘nondescript/ignorablevoid’–with-regards-to-prospective-apriorising-implications)
<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} against the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;\textsuperscript{¶} in this respect, the 'equality of all historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} aestheticisation–and–aestheticisation-towards-ontology’ as to dimensionality–of–sublimating\textsuperscript{24}–

reflecting the implications of human limited-mentation-capacity-deepening\textsuperscript{52} in the face of prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as to the fact that the intemporal-projection (driven as of ontological-good-faith/authenticity\textsuperscript{68}) associated with the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism\textsuperscript{86} addressing/bound-to-address their given prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of meremethodologising/mutualising/organising/institutionalising temporalprojection (driven as of ontological-bad-faith/inauthenticity\textsuperscript{63}) in respectively undermining the attainment of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism\textsuperscript{17} as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} relation with prior \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} originally meant to address prior human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of
Socratic philosophers universalising\textsuperscript{103}-idealisation, medieval scholastics satisfaction with non-positivising pedantry in the face of budding-positivism as well as with today’s intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\textsuperscript{87}) of poor knowledge-reification\textsuperscript{86}–gesturing that fails ‘knowledge-reification\textsuperscript{86}–gesturing in \textsuperscript{66}ontological-contiguity in reflection of existential-contextualising-contiguity\textsuperscript{38} as to ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating-\langle\text{in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing}\rangle as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89} and for instance naively interprets enlightenment thinkers in presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} terms while lacking the originariness-parrhesia,–as-spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness for addressing our procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{88} prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and wrongly and defectively decontextualising enlightenment thought into the present as of disparateness-of-conceptualisation-\langle\text{unforegrounding-disentailment}\rangle.
failing-to-reflect-‘immanent-ontological-contiguity’> that fail the notional-notional-deprocrypticism⁴⁷ foregrounding—entailment—
(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting
‘immanent-ontological-contiguity’—as-operative-notional-deprocrypticism⁴³ operant test of ‘drawing out the full
<amplituding/formative—
epistemicity> totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity in reflection of existential-contextualising-contiguity⁴⁸ such that there is hardly any notional—disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity’;¶ and to perfectly understand what is meant by ‘equalisation of all historicality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ aestheticisation—and—aestheticisation-towards-ontology’ as to dimensionality-of-sublimating⁴—
<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, the idea is that as of underlying maximalising-recomposuring⁵⁴—for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> with regards to reference-of-thought—and-reference-of-thought-devolving⁸⁴—meaningfulness-and—teleology⁵⁵ implications had
Socrates as typifying universalising\textsuperscript{103}-idealisation Socratic philosophers been at the more profound human limited-mentation-capacity-deepening\textsuperscript{52} aporetic possibility for prospective positivism/rational-empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation he would have supererogatorily (even as there is no universalising\textsuperscript{103}-idealisation logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\textsuperscript{101}> for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism—overcoming/unovercoming supererogating onto

logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\textsuperscript{101}> for any such universalising\textsuperscript{103}-idealisation) acted as Descartes as typifying the budding-positivists and likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening\textsuperscript{52} aporetic possibility for prospective deprocrypticism—or–preempting—disjointedness-as-of-

reference-of-thought\textsuperscript{17} as articulated herein they would have supererogatorily adopted this same deprocrypticism—or–preempting—disjointedness-as-of,\textsuperscript{83}reference-of-thought\textsuperscript{17} insight as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional–notional–deprocrypticism\textsuperscript{17} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
the ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming-\textasciitilde seeding/incipient–profound\textsuperscript{69}–supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>’ as preceding-and-defining in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint before-and-over any soderived mere-methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} in aporetically reflecting prospectively the ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming-\textasciitilde seeding/incipient–profound\textsuperscript{69}–supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> underlying human limited-mentation-capacity-deepening\textsuperscript{52} in foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation in reflecting ‘immanent–ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} and so as
superseding presencing—absolutising-identitive—constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening implications and rather adopting the framework of prior mere-methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of—

<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to the fact that dimensionality-of-sublimating—

<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising—idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with
respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively ‘which is defining of where philosophy commences’ as ‘philosophy commences with dimensionality-of—sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{52}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation’ and in turn such naïve conception of philosophy as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, by equating/leveling-down everything across space and time and failing to grasp the implications of human institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening\textsuperscript{52}—(<amplituding/formative—epistemicity>totalisingly—as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation so-underlied herein as to de-mentation—(supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics)\textsuperscript{14}, is what today underlies the misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes’s thinking-proposition thus leading to their positivism/rational-empiricism relative presencing—absolutising-identitive—constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation poorly contemplative prospectively of the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation for prospective philosophical framing as to existence—
as-sublimating-withdrawal,—eliciting-of-prospective—supererogation as so-implied with advanced postmodern-thought), and their equalisation exactly implies that Descartes and budding-positivists and Socrates and universalising—idealisation Socratic philosophers are more profoundly construed more than just as of their meremethodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but are rather critically construed as to their ‘parrhesiastic disposedness’ with regards to their prospective aporeticism-overcoming/unovercoming addressed in foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as—operative-notional—deprocrypticism and it is this that more profoundly informs their thought and make them ever always relevant as to their respective historiality/ontological-eventfulness/ontological-aesthetic-tracing in the overall human institutional-cumulation/institutional-recomposure—of historiality/ontological-eventfulness/ontological-aesthetic-tracing (as the ‘veracity of all prior human aporeticism self-surpassing of reference-of-thought—and reference-of-thought—
devolving—meaningfulness-and—teleology in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the successive registry-worldviews/dimensions aporeticism overcoming/unovercoming thresholds of existential apriorising/axiomatising/referencing rule’ as to human limited-mentation-capacity-deepening towards originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as notional—deprocrypticism in overcoming any relative presencing—absolutising-identititive—constitutedness’ and so no different from say human aporeticism self-surpassing associated with construing whatmatter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning overall human meaningfulness—and—teleology whatmatter-is-made-up-of equally remains immanently the same all along but for human aporeticism implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination—<so-construed-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> in overcoming any relative presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}), and our own present 'originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\textsuperscript{68}–dementating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{69}.

\textsuperscript{96}supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema>’ is rather about not construing of their prior mere-methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity\textsuperscript{63} failing to factor in their relative-ontological-incompleteness\textsuperscript{88} human limited-mentation-capacity aporetic context so as to falsely justify our present procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{88} presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation but rather lies in conceptualising how to reconstrue of their projected 'originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\textsuperscript{68}–dementating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{69}.

\textsuperscript{96}supererogation,-as-mentally-aestheticised–postconverging/dialectical-
thinking\textsuperscript{28–qualia-schema}>’ in the light of our present human limited-
mentation-capacity-deepening\textsuperscript{52} aporetic context so-reflected as our
prospective procrypticism–or–disjointedness-as-of\textsuperscript{83} reference-of-
thought\textsuperscript{80} human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and this is what crucially
explains the ontological-normalcy/postconvergence epistemic-projection
perspective of analysis assumed herein as to our prospective
procrypticism–or–disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{80}
aporeticism resolvable as of deprocrypticism–or–preempting—
disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{17} historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as a further human
foregrounding—entailment-(postconverging–narrowing-
down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective\textsuperscript{96} supererogation in reflecting ‘immanent\textsuperscript{66} ontological-
contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} with this insight
pointing to ‘the unassailability/centrality across all times of human
dimensionality-of-sublimating\textsuperscript{24}—
<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation with regards to human knowledge-reification\textsuperscript{86}’ (given that
later generations don’t need to reinvent from scratch the ontological-
performance\textsuperscript{71}<including-virtue-as-ontology> level achieved by the
successive preceding generations as to institutional-
cumulation/institutional-recomposure<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism); and this insight points out that human causality is more fundamentally formative as to human projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—dementating/structuring/paradigming—seeding/incipient—profound—supererogation,—as—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>’ and is a central conceptualisation for the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as—operative-notional—deprocrypticism in undermining temporal distorting/undermining of prospective knowledge-reification categorical-imperatives/axioms/registry—teleology

incompleteness\textsuperscript{88}-or-mutual-relative-ontological-completeness\textsuperscript{87}-(of-the-underlying,\textsuperscript{83}reference-of-thought-level),-notwithstanding-differing-
temporal-to-intemporal-dispositions-ontological-performance\textsuperscript{71}—
<including-virtue-as-ontology>-as-to-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}—level-as-implying-differing-
aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-
contiguity/epistemic-contiguity<profound\textsuperscript{96}supererogation-of-mentally-
aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> (as
of such ‘mutual supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}’) rather speaks to difference-in-kind/difference-in-aposteriorising-
orlogicising;¶ and finally, as-of-the-epistemic-veracity-implications-
forknowledge-construal as implied with ‘the-specific-notional-
contiguity/epistemic-contiguity<profound\textsuperscript{96}supererogation-of-mentally-
aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>-of-
ontological-contiguity’, notional-contiguity/epistemic-contiguity-
<profound\textsuperscript{96}supererogation-of-mentally-
aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>
speaks-of-the-epistemic-normalcy-and-ontological-
normalcy/postconvergence-perspective-of-analysis

notional-
notional-discontiguity/epistemic-discontiguity<shallow-
discontiguity/epist\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–
emic-discontiguity qualia-schema>-{indiffering-relative-ontological-incompleteness\textsuperscript{88},and-
relative-ontological-completeness\textsuperscript{87}-at-\textsuperscript{83}reference-of-thought-level-as-implying-‘differing
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{3}’, fundamentally-implying-at-their-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}level-the-irrelevance-or-ontological-impertinence-of-the-relative-ontological-incompleteness\textsuperscript{88}–in-relation-to-the-relevance-or-ontological-veracity-of-the-relative-ontological-completeness\textsuperscript{87}-foraposteriorising/logicising/deriving/intelligising/measuring);\ ¶

notional-discontiguity/epistemic-discontiguity-<shallow-
\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> (as of such differing-relative-ontological-incompleteness\textsuperscript{88}–and-relative-ontological-completeness\textsuperscript{87}–at-\textsuperscript{83}reference-of-thought-level-as-implying-‘differing
ontological-bad-faith/inauthenticity (as-to-manifest-or-induced-
 discrete/noncontiguous/incoherence-human-subpotency-epistemic-
 perspective-of-notional-discontiguity/epistemic-discontiguity\(^\text{62}\)-failing-to-
 reflect\(^\text{66}\)ontological-contiguity,-in-existential-extrication-as-of-
 existential-unthought-as-in-dimensionality-of-desublimating-lack-of\(^\text{25}\)—
 \(\langle\text{amplituding/formative}\rangle\) supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness\(^\text{12}\)/transvalvative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
 equalisation)

ontological-bad-faith/inauthenticity\(^\text{63}\)-de-
mentating/structuring/paradigming-<seeding/incipient–shallow-
\(^\text{63}\)-de-
\(^\text{96}\)supererogation,-as-mentally-aestheticised–preconverging/dementing\(^\text{19}\)-
mentating/structuring/paradigming- arbitrariness/waywardness- ‘imbued-psychologism’—of-
<seeding/incipient apriorising/axiomatising/referencing-(as-preconverging-or-dementing\(^\text{19}\)-
–shallow\(^\text{64}\)- reflexive-and-entailing-‘leveling-\(^\text{98}\)teleology’) prospectively failing to
\(^\text{96}\)supererogation,- reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-
as-mentally-
aestheticised–prec
onverging/dementia
ng\(^\text{19}\)-qualia-
schema>

ontological-commitment\(^\text{65}\) human supposedly coherent ontological-commitment—construed-as-of-
existential-reality,-thusly-as-reifying-and-empowering-given-human-
subpotency-reflexivity-in-ecstatic-existence-(with-human-
historiality/ontological-eventfullness/ontological-aesthetic-tracing\textsuperscript{45}) (as it reflects the accrued transcendence-and-sublimity/sublimation/supercratory-de-mentativity underlying the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{66} so-constrained by existence-potency—sublimating—nascence, disclosed from prospective-epistemic-digression-as-of-\textlangle\textlangle amplituding/formative—epistemicity\textrangle\textrangle totalising—renewing—realisation/re-perception/re-thought,—in—supercratory—epistemic-conflatedness\textsuperscript{12}) construed as 'prospective transcendence-and-sublimity/sublimation/supercratory-de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity\textsuperscript{56}, and so as of 'relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as—self-becoming/self-conflatedness\textsuperscript{12}/formative—supercratorying—\textlangle\textlangle in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing\textrangle\rangle as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-
mentating/restructuring/reparadigming—psychologism\textsuperscript{89} of nonextricatory firstnaturedness maximalising—recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation in 'prospective-apriorising/axiomatising/referencing—dialogical-equivalence—\textlangle\textlangle as-superseding-logical-basis\textrangle\textrangle (beyond-and-superseding the wrongly-implied 'prior-apriorising/axiomatising/referencing—dialogical-equivalence—\textlangle\textlangle as-superseded-logical-basis\textrangle\textrangle in relative-
ontological-incompleteness\(^{88}\) human-and-social—expectations/anticipations—metaphoricity\(^{56}\) as-rede-
mentating/restructuring/reparadigming—psychologism-<as-from-
perspective—ontological-normalcy/postconvergence> of extricatory secondnatured incrementalism\(^{58}\) in-relative-ontological-
incompleteness\(^{88}\) enframed-conceptualisation’) critically the basis for human sublimating-over-desublimating social-and-institutional-
constructs—of—meaningfulness-and—teleology\(^{55}\) incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. is rather as of ‘prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity percolation-
channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity\(^{56}\) with respect to existence-potency—sublimating—nascence—disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative—
epistemicity> totalising—renewing—realisation/re-perception/re-thought,—
in-supererogatory—epistemic-conflatedness\(^{12}\) in the sense that human social, institutional and conceptual constructions (as to their projected ‘self-assuredness-of-ontological-good-faith/authenticity\(^{68}\) as-being-as-of-
existential-reality with respect to social-stake-contention—or-confliction’) warrant that ‘the capacity to fulfil the prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the
or-dementing narratives of the reference-of-thought-categorical-imperatives/axioms/registry-\textsuperscript{83}teleology\textsuperscript{8}) cannot substitute for prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity as of prospective originariness-parrhesia, as spontaneity-of-aestheticisation as to prospective-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{81} as rather tied/constrained to existence-potency-sublimating-nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity> totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness\textsuperscript{12}, explaining why all prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity are rather about breaking from prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation. and in this regards, the ontological-commitment significance of prospective-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{81} rather arises as ‘a prospectively conflated possibility/invention’ as from prospective human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality wherein the disseminative—selectivity-of-ontological-good-faith/authenticity\textsuperscript{64} over deselection-of-ontological-bad-faith/inauthenticity\textsuperscript{63} as of dimensionality-of-sublimating\textsuperscript{24—}<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation for human \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and–\textsuperscript{55}teleology generation of ‘prospective base-institutionalisation apriorising/axiomatising/referencing’ out of recurrentutter-uninstitutionalisation, ‘prospective universalisation apriorising/axiomatising/referencing’ out of base-institutionalisation–ununiversalisation, ‘prospective positivism/rational-empiricism apriorising/axiomatising/referencing’ out of universalisation–non-positivism/medievalism, and ‘prospective notional–deprocrypticism\textsuperscript{17} apriorising/axiomatising/referencing’ out of positivism–procrypticism\textsuperscript{80}, and in all the above instances of ‘prospective transcendence-and-sublimity/sublimation/superseding–metaphoricity\textsuperscript{56} actually rendered possible as of the successive prospective-apriorising/axiomatising/referencing–dialogical-equivalence\textsuperscript{81} (and not the successive prior-apriorising/axiomatising/referencing–dialogical-equivalence\textsuperscript{82} respectively on the basis of ‘prior recurrentutter-uninstitutionalisation apriorising/axiomatising/referencing’, ‘prior base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing’, ‘prior universalisation–non-positivism/medievalism apriorising/axiomatising/referencing’ or ‘prior positivism–procrypticism\textsuperscript{80} apriorising/axiomatising/referencing’);\textsuperscript{¶} and likewise the
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}, by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>) choices (as to ontological-faithnotion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) of the Socrates, Galileos, Descartes, Newtons, Darwins, Einsteins, etc. and as associated with corresponding human knowledge and scientific breakthroughs did not have any valid prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>-\textsuperscript{82} but for the disseminative—selectivity-of-ontological-good-faith/authenticity\textsuperscript{68}–over–deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{63} that could invent/made-possible the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>-\textsuperscript{81} and so as of their ‘prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity\textsuperscript{56}, human ontological-commitment as such implies that the doctor, researcher, technologist, etc. initiative is not critically about logically engaging the social framework in its presencing—absolutising-identitiv-\textsuperscript{12}constitutedness\textsuperscript{79} prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{82} but rather eliciting ‘prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity\textsuperscript{56},’ as to historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} and critically as of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{81} in reflecting the underlying supposedly coherent ontological-commitment of the social as to ‘fulfilling the prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist, etc. (but only as so-validated by the ontological-veracity of the manifest prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications de-mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient
contiguity\textsuperscript{66} prospective-relative-ontological-completeness\textsuperscript{87} of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring);¶ as-of-affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring/postconverging-or-dialectical-thinking\textsuperscript{20} of-prospective-relative-ontological-completeness\textsuperscript{87} -of-\textsuperscript{83} reference-of-thought, while implying as of the same unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism>-of-prior-relative-ontological-incompleteness\textsuperscript{88} -of-\textsuperscript{83} reference-of-thought;¶ and ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity\textsuperscript{61}—<profound\textsuperscript{96} supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema> as from the perspective of relative-ontological-completeness\textsuperscript{87} in ontological-contiguity, for instance as of 'the very same physics <amplituding/formative–epistemicity> totalising—devolved—purview/domain-of-construal—as-intrinsic-reality/ontological-veridicality/existential-reality', the state of relative-ontological-completeness\textsuperscript{87} of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness\textsuperscript{88} of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity\textsuperscript{61}—<profound\textsuperscript{96} supererogation-of-
mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> since its perspective provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}--<shallow>supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{20}–qualia-schema> since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional–notional–deprocrypticism\textsuperscript{17} perspective implying existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity\textsuperscript{61}--<profound>supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} since it is the most profound human state of relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring instrument-validating-measuring/postconverging-or-dialectical-thinking\textsuperscript{20}–of-prospective-relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought, it should be noted here that there is no such thing as ‘ontological-discontiguity’ by
the mere fact that ontology/intrinsic-reality/existence/existential-reality is
the superseding–oneness-of-ontology and any ‘supposedly implied
ontological incoherence’ (that may arise from human poor grasp of
ontology/intrinsic-reality/existence/existential-reality) is rather as of
human reference-of-thought relatively deficient perception/construal that
then actually speaks of notional-discontiguity/epistemic-discontiguity-
shallow-supererogation-of-mentally-aestheticised-preconverging/dementing--qualia-schema> just as human
reference-of-thought relatively efficient perception/construal
‘supposedly attaining perspective ontological-contiguity’ speaks of
notional-contiguity/epistemic-contiguity--<profound--supererogation-
mentally-aestheticised--postconverging/dialectical-thinking--qualia-schema>, likewise there is no such thing ‘ontological-decadence’ but
rather ‘epistemic-decadence’ or teleological-decadence--
in-dimensionality-of-desublimating-lack-of--
<amplituding/formative> supererogatory de-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--
equalisation>, and going by the very same reasoning while there is
‘ontological-normalcy’ however there is no such thing as ‘ontological-
abnormalcy’ but rather human ‘epistemic-abnormalcy/preconvergence--
and further there is no such thing as ontological-causality/metaphysical-
causality as ‘existence as of its inherent immanency is tautologically all
the causation that there is as to its overall ontological-contiguity’ and all
the notion of causality that is relevant thereof is undissociable from human-
subpotency epistemic-situation (as to human teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’, underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}<-imbued-and-’hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>) speaking of epistemic-causality as to human relative-ontological-completeness\textsuperscript{87} conflatedness\textsuperscript{42} implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency epistemic-causality imbued underdetermination’ of the ‘immanent-ontological-contiguity determination that is existence’ such that a notion like overdetermination is also a confusion arising out of human presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} given that there can’t be any determination superseding the ‘immanent-ontological-contiguity determination that is existence’ with any exaggerated-<as-supposedly-overdetermination> or understated-<as-supposedly-
underdetermination> conception of determination rather speaking of ‘human-subpotency epistemic-causality imbued underdetermination’ in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to implicated human <amplituding/formative–epistemicity>totalising–thrownness-in-existence,–imbued-projective-arbitrariness/waywardness–(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–‘<amplituding/formative–epistemicity>totalising–conceptualisation’) reflecting the underdetermined potential for attaining ontological-normalcy/postconvergence as of the ‘immanent-ontological-contiguity determination that is existence’, with such underdetermined potential realisable as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation);¶ interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity and notional-discontiguity/epistemic-discontiguity in the sense that ‘existence is a full-potency that reflects the epistemic-conception of phenomenal/manifest~subpotencies-in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-
existence’s~sublimating–nascence> in both their notional-contiguity/epistemic-contiguity<profound~supererogation-of-
mentally-aestheticised~postconverging/dialectical-thinking~qualia-schema> and notional-discontiguity/epistemic-discontiguity<shallow-
supererogation-of-mentally-aestheticised~preconverging/dementing~qualia-schema>’ explaining why existence is rather tautologically construed as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility<imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> (as epistemically-deficient and epistemically-efficient phenomenal/manifest~subpotencies<in-transitive-conflatedness~reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> ontological-performance<including-virtue-as-ontology> in existence are part-and parcel of existence ‘with epistemic-deficiency rather speaking to phenomenal/manifest~subpotencies<in-transitive-conflatedness~reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> perspective of ontological-deficiency construal’), and it should be pointed out as well that ‘existence’s reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility<imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> is conceptually/theoretically exactly what is most profoundly of epistemic-
normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of human conscious level of epistemic-sufficiency-constitutedness seem to overlook-the-reflexivity-or wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies<in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence>, failing to grasp that the ontological-veracity is one of transitive-conflatedness-reflexivity speaking of an ‘imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and epiphenomena-subpotencies as to overall-ecstatic-existence-supervening-conflatedness’) basically because there is nothing beyond existence and ‘all phenomenal/manifest-subpotencies are epistemic situations that speak to the transitive-conflatedness-reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies<intransitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence> of the said whole’ but rather ‘the full-potency of existence is integrative of phenomenal/manifest-subpotencies in transitive-conflatedness-reflexivity as the whole’ such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
as-pan intelligibility\textsuperscript{73}-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>) about ‘the specific human-subpotency in transitive-conflatedness\textsuperscript{12}–reflexivity in existence (just as of all other phenomenal/manifest-subpotencies<-in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> of sufficiently relevant epistemic-conception), and this is exactly what epistemically underlies the the construal of knowledge-reification\textsuperscript{86} as the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’;

critically, (as from its notional-contiguity/epistemic-contiguity\textsuperscript{61}–<profound\textsuperscript{96}supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> perspective of construal as human knowledge-reification\textsuperscript{86} and sublimation) ontological-contiguity implied ontological-normalcy/postconvergence thus reflects that what is central-and-defining is human notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow\textsuperscript{9}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> as of its formativeness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity\textsuperscript{61}–<profound\textsuperscript{96}supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>), so-

prior/present/prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{55}’, reflecting human underlying supposedly coherent ontological-commitment\textsuperscript{65}; wherein such a conception ‘deflates-and-unifies-by-its-more-profound-explication all hitherto philosophical ideas and insights as well as raising up questions-of-coherence-beyond-the-prism-of-enframed-traditional-thinking’ as from ‘relative-ontological-incompleteness\textsuperscript{88} to relative-ontological-completeness\textsuperscript{87} (renewing supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument\textsuperscript{3}, as of apriorising-teleological-thresholding—as-teleologicalframework-or-narrative-framework) induced <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity\textsuperscript{44} of knowledge-reification\textsuperscript{86}—gesturing’; so-construed as of difference-conflatedness\textsuperscript{32}—as-to-totalitative-reification\textsuperscript{86} in—singularisation-as-veridical-epistemic-determinism\textsuperscript{21} or protracted-teleological-wholeness/nested-congruence—inreflecting—the—ontological-contiguity—of-the-human-institutionalisation-process,—so-construed—as—singularisation/epistemic-immanence/veridical-epistemic-determinism’, thus providing ‘a seeding-level of philosophical meaningfulness-and-teleology\textsuperscript{55} that overcomes human-subpotency emotional-involvement and institutional existentialising—enframing/imprintedness—<as-to—
and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of-<$amplituding/formative-epistemicity>$totalising—renewing—realisation/re-perception/re-thought—as-of-$epistemic-conflatedness^{12}$ as is sought in the natural sciences, given that the ‘$conflatedness^{12}$-construal-of-existential-contextualising-contiguity^{38}$-as-of-<$amplituding/formative$-epistemicity>$causality—as-to-projective-totalitative—implications,—for—explicating-$ontological-contiguity^{44}$ knowledge-reification^{86}$’ is herein explicitly articulated with the $ontological-contiguity—of-the-human-institutionalisation-process$ just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which ‘tends to be lost in a maze of $constitutedness$ as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—outside-existential-contextualising-contiguity^{38}$ ending up in its very own <$amplituding/formative$-epistemicity>$totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag^{33}$ meaningfulness—and—teleology^{55}$ that in many ways (as of our present positivism—procrypticism^{80}$ registry—worldview/dimension) increasingly amalgates in its practice knowledge-reification^{86}$ with social/media-driven influence and is poorly discriminating with <$amplituding/formative$>wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed—
construct-of-meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void-with-regards-to-prospective-apriorising-
implications’) as of a sophistic/pedantic inclination, and so beyond-the-
consciousness-awareness—imbeded-temporal-to-
intemparal-dispositions–existentialism-form-factor as of the de-
mentative/structural/paradigmatic accordion–as-of-
varyingindividuations-contextually-transverse-
desublimation/sublimation,–as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbeded-ontological-performance—
implications of ‘human dimensionality-of-
sublimating—amplituding/formative> supererogatory-
dementativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation ontological-faith-notion-or-ontological-fideism—imbeded-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-
as-of-existential-reality reasoning-through/messianic-reasoning in
eliciting the apriorising/axiomatising/referencing possibility for
prospective constructiveness-of-ontological-performance—
including-virtue-as-ontology> as construction-of-the-Self’ and ‘human

ontological-good-faith/authenticity—(as-to-the

<amplituding/formative–epistemicity>growth-or-
conflatedness^{12}/transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness^{31})

ontological-good-faith/authenticity^{68–de-}
mentating/structuring/paradigming—<seeding/incipient–profound-
withdrawal,-eliciting-of-prospective-
supererogation,-as-mentally-aestheticised—postconverging/dialectical-
thinking^{20–qualia-schema}>-(as-of-formative-thrownness-projective-
arity/totalitative-aspiring-or-'hegemonising-intemporal-as-ontological-narrative-
metaphoricity^{56–as-of-ontological-aesthetic-tracing'}-(ontologically-driven
crypticism^{17–as of correspondingly profound supposedly coherent
narrative/totalitative-ontological-commitment^{65} underlying any society/social-setup
e-aspiring-or-'hegemonising-faith/authenticity^{68–as-being-as-of-existential-reality with respect to its
intemporal-as-social-stake-contention-or-confliction’, which is then enabling for critical
ontological-prospective metaphoricity\textsuperscript{56} ontological-veracity implications as of
narrative-prospective relative-ontological-completeness\textsuperscript{87} given the absolute
metaphoricity\textsuperscript{56}-as-primacy of existence-potency–sublimating–nascence,-disclosed-from-
of-ontological-prospective-epistemic-digression-as-of-ontological-prime-movers-totalitative-framework\textsuperscript{22}
æsthetic-tracing’ epistemicity>totalising–renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness\textsuperscript{12} over human-subpotency as of
ontological-performance-<including-virtue-as-ontology> of human
ontological-performance\textsuperscript{71}-meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} by its epistemic-veracity of conception-
<including-virtue-as-ontology> and articulation reflection of ‘existence/intrinsic-reality/ontological-
meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} as of human supposedly coherent
ontological-commitment\textsuperscript{65} self-assuredness-of-ontological-good-
faith/authenticity\textsuperscript{68}–as-being-as-of-existential-reality with respect to its
social-stake-contention-or-confliction;¶ with meaningfulness-and-
teleology\textsuperscript{55} construed epistemically in reflecting the human subject ‘level of
relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-
completeness\textsuperscript{87}-\langle sublimating–referencing/registering/decisioning,–as-
self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating-<in-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-

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axiomatising/re-referencing> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as from the epistemic perspective of existence-potency–sublimating–nascence, disclosed from prospective epistemic digression as of <amplituding/formative–epistemicity> totalising–renewing–realisation/reperception/re-thought, in supererogatory epistemic conflatedness as to ontologically uncompromised ontological normalcy/postconvergence/referentialism, and the further operant aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal meaningfulness-and teleology as of any such given existential-contextualising-contiguity instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal meaningfulness-and teleology; on ontological-performance-<including-virtue-as-ontology> is thus about notionalisation/notional-conception/amplituding of knowledge as to the human conceptivity/epistemic-reflexivity purpose of aetiologisation/ontological-escalation (more like medicine is rather about notionally understanding the body for the de-mentative/structural/paradigmatic possibility of curing), as so-reflecting human ‘epistemic-projection of perspective ontological-normalcy/postconvergence’ and ‘epistemic-projection of perspective epistemic-abnormalcy/preconvergence’ of ontological-contiguity—of-the-human-institutionalisation-process (with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-teleology and so-evaluated as to ‘human temporal-to-intemporal-dispositions of individuation’ in reflection of the dementative/structural/paradigmatic implications of human limited-mentation-capacity-deepening as so-underlied by human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing (as to the succession of registry-worldviews/dimensions) as so-operatively enabled as of human de-mentation—supercerogatory—ontological—demi-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics thus ontological-performance—contemplativity—ontological—de-mentation—or-dialectical—de-mentation—or-dialectics}, so-reflected as of human ‘referencing/registering/decisioning of shallow—supererogation—to—profound—supererogation conception of social-stake-contention-or-confliction’, and in this regards just as say medicine in the understanding of the body for rede-mentating/restructuring/reparadigming the possibility...
ontological-completeness87-
(sublimating-referring/registering/decisioning—as-self-becoming/self-conflatedness12/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity56—as-rede-mentating/restructuring/reparadigming—psychologism89 (as to the fact for instance that say the prevalence of notions-and-accusations-of-sorcery as inducing vices-and-impediments105 in a non-positivistic social-setup is much more than just about doing away with the ‘direct conceptivity/epistemic-reflexivity’ of incidental manifestations of notions-and-accusations-of-sorcery in such a nonpositivistic social-setup but rather the ‘overall sublimation-induced human-and-social—expectations/anticipations—metaphoricity56—as-rede-mentating/restructuring/reparadigming—psychologism—<as-from-perspective—ontological-normalcy/postconvergence> as to human ontological-performance—<including-virtue—as-ontology> in adopting a positivistic existentialising—framing/imprinting—<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing45>’ are even much more momentous in myriad of positivistic ways and along the same lines it is herein contended that more than just doing away with the ‘direct conceptivity/epistemic-reflexivity’ of incidental manifestations of our procrypticism—or—disjointedness-as-of—reference-of-thought83 the ‘overall sublimation-induced human-and-social—expectations/anticipations—metaphoricity56—as-rede-mentating/restructuring/reparadigming—psychologism—<as-from-

panintelligibility\(^3\)-reflexivity-in-ecstatic-existence 'as-of-its-knowledge-
reifying-and-empowering-conflatedness\(^2\)-construal-of-
existence/intrinsic-reality-and-so-reflected-as-of-existential-
contextualising-contiguity\(^3\)-(as-the-panintelligibility\(^7\)-insight-about-
ecstatic-existence-epistemically-deflates-'existence-in-existence-
constitutedness-construal')-(this speaks to the fact that any implied
meaningfulness-and\(^9\)teleology\(^5\) (as knowledge-reification\(^8\)) 'epistemic-
veracity as well as its induced human empowerment for transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity/emancipation'
can only arise de-mentatively/structurally/paradigmatically as of its
inherent supposedly coherent ontological-commitment\(^6\) as so-reflected in
ontological-primemovers-totalitative-framework—so-construed-as-from-
ontological-normalcy/postconvergence-epistemic-perspective / notional–projective-perspective-of-conceptualisation/totalitative-
accruing–relative-cause-and-effect-predicative-effectivity–sublimation-
(as-to-underlying-ontological-commitment\(^6\)) / operatives-of-
ontologically-hegemonising-narrative\(^7\); with the result that vague
articulations of 'supposed knowledge-reification\(^8\)' out of this framework
are rather epistemically-impertinent and ineffectual given their
elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity\(^3\); insightfully, the
inherent human epistemic relation to ecstatic-existence-as-transcendental-
signifier—becoming-spontaneity-implications-as-to-existence-
potency–sublimating–nascence,—disclosed-from-prospective-epistemic-
environmental,-gender-and-power-relations-issues-underlying-
healthcare-and-medical-delivery reflects the ‘epistemic-veracity of human
conflatedness\textsuperscript{12}/projective-conflating apriorising’ towards construing the
ontological-normalcy/postconvergence of ecstatic-existence-as-
transcendental-signifier speaking of ‘ontological-primemover-totalitative-
framework as causality as of construction’, whereas a presencing—
absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} will naively equate any one of
the registry-worldview’s/dimension’s given perceptivity of ‘health
epiphenomenon of existence’ in which it projects-mentally-by-its-
\textsuperscript{83}reference-of-thought as the ‘absolute basis for construing, defining and
refining the conception of causality’ failing to factor-in that it is rather in
an ‘epistemic situation as of epistemic-abnormalcy/preconvergence\textsuperscript{30} in
relative-ontological-incompleteness\textsuperscript{88}’ requiring not such a
\textsuperscript{13}constitutedness apriorising/axiomatising/referencing but rather a
conflatedness\textsuperscript{12}/projective-conflating
apriorising/axiomatising/referencing in relative-ontological-
completeness\textsuperscript{87} in reflecting the ontological-normalcy/postconvergence of
ecstatic-existence-as-transcendental-signifier (this ontological-
primemovers-totalitative-implications insight about causality as reflected
with the health epiphenomenon can be extended to all domains construed
as for-human-studies/for-humanconstructs for the simple reason that all
such domains are of ‘epistemically manifest historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45} in existential-contextualising-
contiguity\textsuperscript{38} as of human limited-mentation-capacity-deepening\textsuperscript{52}); and
this explains why a registry-worldview/dimension is a

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<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and.\textsuperscript{55} teleology\textsuperscript{55}.as-of-'nondescript/ignorable–void\textsuperscript{59}’-
with-regards-to-prospective-apriorising-implications>) with the state of
relative-ontological-incompleteness\textsuperscript{88} just as well aspiring for progress
just as the state of relative-ontological-completeness\textsuperscript{87} but the former
failing to grasp that progress de-mentatively/structurally/paradigmatically
arises rather by a change of
supercritical~acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setting/measuring instru-
ment\textsuperscript{8} for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and.\textsuperscript{55}teleology\textsuperscript{55} in existence, such that even such
budding-positivists like Newton or Descartes while making breakthroughs
as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism apriorising/axiomatising/referencing
respectively with Newton’s interests in alchemy and in the case of
Descartes lingering religious sacrality/inviolability influence/grip on his
thoughts:¶ causality as herein construed as ontological-primemovers-
totalitative-framework can thus be understood as the ‘de-
mentative/structural/paradigmatic implications of relative-ontological-
completeness\textsuperscript{87} in superseding/overcoming/transcending human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-
incompleteness\textsuperscript{88}’ as so constructively implied herein, as to the reality that
‘a traditional conception of causality as if human-subpotency is
constituting the possibility for causations in existence’ is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of ‘human-subpotency construal of causation is one of conflatedness\textsuperscript{12}/projective-conflating apriorising/axiomatising/referencing about the already given existence’ and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}-<imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, speaking to the fact that existence is rather about ecstatic reflexivity as all phenomena/manifestations in existence (so-construed as phenomenal/manifest~subpotencies-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>) are as of their specifically/notionally enabled reifying and empowering;¶
finally it is just as important to grasp also here that the ‘articulation as human-causative-construction’ of the notions of ‘temporal individuations or temporal-dispositions’ and ‘intemporal individuation or intemporal disposition’ are rather conceived epistemically as of their de-mentative/structural/paradigmatic implications from the perspective of the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier and thus are construed as of their ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness\textsuperscript{87} in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness, reflecting a human-causative-construction conception in conflatedness/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional-projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness as of presencing—absolutising-identitive—constitutedness/apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility.

the ‘specific notional–notional–deprocrypticism\textsuperscript{17} or <amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought of positivism/rational-empiricism’ ontological-performance\textsuperscript{21}—<including-virtue-as-ontology> as prospective constructiveness-of-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>, and this fundamental conception of aetiologisation/ontological-escalation applies in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} with respect to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, including prospectively say as of our present positivism–procrypticism\textsuperscript{80} requiring the dementative/structural/paradigmatic implications of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} aetiologisation/ontological-escalation)

eventfulness/ontological-aesthetic-tracing45⟩ and so as to the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ requiring ‘projective-insights’/epistemic-projection-in-conflatedness42’ as to human limited-mentation-capacity-deepening52) that underlies the notion of human de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)44 as factoring in the implications of human limited-mentation-capacity as to epistemic-abnormalcy/preconvergence30 and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing39–apriorising-psychologism and postconverging-or-dialectical-thinking28–apriorising-psychologism); panintelligibility is so-underlied as to 99teleology implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’, and with overall panintelligibility—effusing/ecstatic–inlining reflected as of ’the full-potency of existence as epistemically integrative of phenomenal/manifest–subpotencies-in-transitive-conflatedness42–reflexivity, -in-the-full-potency-of-existence’s–sublimating–nascence> as the whole in 66ontological-contiguity or integrality’, and with panintelligibility conception as herein articulated speaking to the more profound-and-dynamic existential construal of difference hermeneutically/reprojectively-educing sublimation-over-desublimation so-construed beyond the successive Heideggerian ontological-difference conception knowledge-reification86–gesturing (of shallow epistemic insight) and the Derridean différance conception knowledge-reification86–
gesturing (of more profound epistemicity insight as to its quasi-transcendental epistemicity) towards ‘an integral-difference of epistemic-as-ontological–reflexivity integrality of sublimation-over-desublimation’ knowledge-reification\textsuperscript{66}–gesturing (panintelligibility as articulated herein rather projects of scientific exactifying/precisioning–of-sublimation--\langle\text{as-to-entailing-theoretical,-conceptual-and-operant-implications}\rangle, as so-underlied by ‘existential phenomenalities/manifestations projected perspective \langle\text{amplituding/formative}\rangle\text{-disposedness-}(as-to-orientation/value-construct/valuation–and–derived-parameterising) and \langle\text{amplituding/formative}\rangle\text{-entailment-}(as-to-totalising-contiguous/coherent–factuality-of-variability)’; and with this overall scientific conception of panintelligibility ‘differing from a metaphysical projection of a mere pan-conceptualisation of undefined theoretical–conceptual–operant \text{aestheticisation–and–aestheticisation-towards-ontology} as may be so-implied with panpsychism conception’ and so as panintelligibility is not about ‘any metaphysical/ideological advocacy’ but is rather asserted as of ontologically-veracity in the reflection of existential-reality in the sense that the conception of say an atom or a cell or the social inherently speak to their ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity in existence as ontological’ (and so-reflected by their projected perspective \langle\text{amplituding/formative}\rangle\text{-disposedness-}(as-to-orientation/value-construct/valuation–and–derived-parameterising) and \langle\text{amplituding/formative}\rangle\text{-entailment-}(as-to-totalising-}
contiguous/coherent–factuality-of-variability) as to the overall coherence/ontological-contiguity/integraity of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation/epistemic-immanence/veridical-epistemic-determinism backdrop’ rather so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’, implying that the atom is not construable-as-existentially-incongruous with the cell which is not construable-as-existentially-incongruous with the social or for that matter all phenomenal/manifest–subpotencies<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> are necessarily construable-as-existentially-congruous as so-reflected by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’), such that actually ‘all phenomenal/manifest–subpotencies<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> are rather of reductionist <amplituding/formative–epistemicity>totalising–thrownness-in-existence conception’ (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (as the ‘veridical perspective singularisation/epistemic-immanence/veridical-epistemic-determinism
backdrop for sublimation-over-desublimation’ to which ‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} conceptivity/epistemic-reflexivity adopts a projective-insights as of difference–conflatedness\textsuperscript{12} for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness\textsuperscript{12} conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such ‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} conceptivity/epistemic-reflexivity’ of say the conceptualisation of atomicity, cellularity or social-aggregation as constitutively superseding the ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ thus wrongly inducing ‘a <amplituding/formative–epistemicity>totalising presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness\textsuperscript{88} of reductionist ‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} conceptivity/epistemic-reflexivity’ as to prospective \textsuperscript{9}supererogation for relative-ontological-completeness\textsuperscript{87} inherent conceptivity/epistemic-reflexivity imbuenment of existence) rather than ‘<amplituding/formative–epistemicity>totalising projective-insights as of difference–conflatedness\textsuperscript{12} epistemicity nonreductionism of phenomenal/manifest~subpotencies-<in-transitive-conflatedness\textsuperscript{12}–
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ as to ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence conceptivity/epistemic-reflexivity’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in conflatedness\textsuperscript{12} of the various phenomenal/manifest–subpotencies–<in-transitive-conflatedness\textsuperscript{12–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> so-contrued as from human ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> as to human-and-social–expectations/anticipations–metaphoricity\textsuperscript{56–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} the projective-insights about ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence’, and in fact existential \textsuperscript{98}supererogation as to ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence conceptivity/epistemic-reflexivity’ is always about driving towards ‘nonreductionist epistemic-reflexive conflating-construal of existential phenomenality/manifestation as to ontological-normalcy/postconvergence perspective’ reflecting
existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’> and so over-and-beyond grotesquely punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity constituting-construal of existential phenomenality/manifestation as to human epistemec-abnormalcy/preconvergence—perspective’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘confusingly in shallow—supererogation’ implicit the reality of the ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—ontological-contiguity of the social and socio-psychological epistemic-conception phenomenal/manifest—subpotencies—<in-transitive—conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame—of—ontological-contiguity, and so as of vague disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent—ontological-contiguity’>);
ontological-normalcy/postconvergence epistemicity perspective reflected by the 'superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligence—effusing/ecstatic–inlining of existence’ contrasting with phenomenal/manifest–subpotencies-
<intransitive-conflatedness₁²–reflexivity, -in-the-full-potency-of-
existence's~sublimating–nascence> ‘<amplituding/formative–
epistemicity> totalising–thrownness-in-existence³⁴ conceptivity/epistemic-
reflexivity’ as to epistemic-abnormalcy/preconvergence³⁸ epistemicity perspective is what underlies 'phenomenal/manifest–subpotencies<-in-
transitive-conflatedness₁²–reflexivity, -in-the-full-potency-of-
existence's~sublimating–nascence>

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–dif
ferential as of relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating–referencing/registering/decisioning,–as-
self-becoming/self-conflatedness₁²/formative–supererogating-<in-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing>) epistemicity underlying ontological-
performance²¹-<including-virtue-as-ontology> ’ speaking to the inherent imbuenment of existence as of its ‘transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference’ (so-
construed as the ever requisite need for any ‘<amplituding/formative–
epistemicity> totalising–thrownness-in-existence³⁴ conceptivity/epistemic-
reflexivity’ epistemic-conflatedness₁² implied projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing induced ‘projective-insights for predicativeinsight’ so-reflecting dimensionality-of-sublimating\textsuperscript{24}—

<amplituding/formative> supererogatory\-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) so-underlying transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} (specifically as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and,\textsuperscript{98}teleology\textsuperscript{55} with the latter reflected in the succession of registry-worldviews/dimensions transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) epistemicity as to ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>)

effectively- apriorising-in- nonconviction/mad eupness/bottomlini ng-as-to-shallow- 96supererogation>

and-empowering epistemic-reflexivity sublimating-over-desublimating implications of existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-in-supererogatory-epistemic-conflatedness\textsuperscript{12} induced metaphoricity\textsuperscript{56} as of dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning in solipsistic transversality’, and thus reflecting the ontological-veracity that any such underpinning-suprasocial-construct is not the inherently relevant basis for prospective knowledge-reification\textsuperscript{86} as of ‘a convincing of human-subpotency exercise’ but rather what is relevant is ‘the pertinence of its underlying deferential-formalisation-transference-as-non-sophistic in-integrating/as-to-susceptibility-to prospective existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-in-supererogatory-epistemic-conflatedness\textsuperscript{12}’ so-induced metaphoricity\textsuperscript{56} as of supposedly coherent human ontological-commitment\textsuperscript{65} and so validated as of ontological-primemovers-totalitative-framework\textsuperscript{72} with respect to ‘adhering to existence-potency-sublimating-nascence,-
disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative-epistemicity>totalising-renewing-realisation/reperception/re-thought,-in-supererogatory-epistemic-conflicatedness
implications’ in order for prospective deferential-formalisation-transference suprasocial meaningfulness-and-teleology to arise; as the fact is underpinning-suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists meaningfulness-and-teleology as of mere abstraction that induced a social transformation into positivist thinking but rather the ‘accruing constraining effect on existence’ of such budding-positivism instigated positivist and liberal meaningfulness-and-teleology that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as ‘underpinning-suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness framework of apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as of apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ in <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-
nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) with poor nonextricatory-existential-preempting-of-

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existential-unthought without such manifest positive-opportunism and the possibility for transcendence-and-sublimity/sublimation/superrgatory—de-mentativity can only arise as of untenable prospective existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in-superrgatory—epistemic—conflicatedness³¹²
implications) explaining the inevitable/inherent conflictedness to such budding transformative stances as articulated by the Socrates, Copernicuses, Galileos, Descartes, Diderots, and relevant ‘prophesiers of antiquity as philosophers’, with the <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity that any given suprasocial framework is inherently of ‘epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ as the suprasocial mathetic/motiffed/throwned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its <amplituding/formative>wooden-language–imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging–or–dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry–teleology) for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation–ununiversalisation with regards to prospective universalisation, universalisation–non-positivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism–procrypticism with regards to notional–deprocrypticism as in all such cases the suprasocial and <amplituding/formative>wooden-language–imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21}, explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the ‘unshackling of any such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s—sublimating—nascent-as-of-its-coherence/contiguity’ speaking rather to their relative-ontological-incompleteness\textsuperscript{88} of \textsuperscript{83}reference-of-thought/psyche that has to be ‘addressed psychoanalytically before engaging in prospective knowledge-reification\textsuperscript{86}.

postlogic-backtracking-\textless \textsuperscript{iterative-looping-}set-of-dereifying-hollow-narratives-and-acts’>—with—successive-shifting-of-the-narratives-and-acts-foci’—construed-as—deception-of-successively-shifting-or-noncohering-narratives-and-acts’—(construed-as-of-slanted-hollow-narratives-and-acts’)\textsuperscript{76} ‘unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}—of—\textsuperscript{83}reference-of-thought’—for-the-perversion\textsuperscript{74}—of—\textsuperscript{83}reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—
and-so-to-avoid-wrongly-validating-the-reference-of-thought/registry-elements-(implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology)-as-veridical-and-then-wrongly-implying-engaging-within-logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-as-to-profound-supererogation)


eupness/bottomlini

ng-as-to-threshold-of-shallow-supererogation


prelogism-as-of-conviction,—as-to-profound-supererogation—(existentially-veridical-logical-dueness-(so-implied-as-to-existentially-

as from the prospective deprocrypticism—or—preempting—disjointedness—of reference-of-thought perspective of ontological-normalcy/postconvergence (metaphoricitically reflected by the prospective deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing—of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment)),
in-supererogatory–epistemic-conflatedness\textsuperscript{12} (so-arising as to ‘human-subpotency non-scalarity/beholding-\textless as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-thepossibility-for-the-later-ontologisation> of ontological-performance\textsuperscript{22}–\textless including-virtue-as-ontology> as undermining prospective ontological-veracity’ so-reflected with regards to human-subpotency prospectively implied epistemic-abnormalcy/preconvergence\textsuperscript{30} construed as of incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation epistemic projection, in contrast to the scalability/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing\textsuperscript{68}–\textless perspective–ontological-normalcy/postconvergence> ‘);\textsuperscript{¶} with the implication that more than just a question of dominance/vested-interest—drivenness–\textless as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests, as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, ‘presencing—absolutising-identitive\textsuperscript{13} constitutedness as of social-vestedness/normativity–\textless discretely-implied-functionalism>’ (taking account of the \textless amplituding\textendash formative–epistemicity> totalising/circumscribing/delineating nature of human meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55}) refers to the overall construct of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (as manifested variously by all individuals within any given registry-worldview/dimension) assuming a \textless amplituding\textendash formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} with respect to prospective ontological-veracity sublimation possibilities, as to the fact
that the priorly induced ‘human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and.\textsuperscript{99}teleology\textsuperscript{55}, de-
mentatively/structurally/paradigmatically defines (given the already inculcated ‘presencing—absolutising-identitive-constitutedness as of social-vestedness/normativity-<discretely-implied-functionalism>') the possibility for re-engaging with ontological-veracity for prospective sublimation of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a presencing—absolutising-identitive-\textsuperscript{13}constitutedness ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> capacity as to the full-potency of existence’ whereas in reality ‘human instigated meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative–epistemicity> totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the given registry-worldview’s/dimension’s ‘social-construct <amplituding/formative–epistemicity> totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{102} imbedded secondnaturing’ when it comes to social-stake-contention-or-confliction.¶
and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance^{21}-<including-virtue-as-ontology>, ‘presencing–absolutising-identitivie-{constitutedness as of socialvestedness/normativity-<discretely-implied-functionalism>’ thus speaks of human-subpotency beholding-becoming–distortiveoriginariness/distortive-origination–as-to-historicity-tracing~inhibitedmental-aestheticising (as manifested with the presencing–absolutising-identitivie-{constitutedness of any given defined registry-worldview’s/dimension’s as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing^{45}~disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing^{60}<-perspective–ontological-normalcy/postconvergence>’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive dementative/structural/paradigmatic presencing—absolutising-identitivie-{constitutedness existentialising–enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition^{46}> conceptualisation implications’ (as to ‘presencing—absolutising-identitivie-{constitutedness preconverging/dementing^{49}–apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the
<amplituding/formative–epistemicity>totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing\textsuperscript{69}.<perspective–ontological-normalcy/postconvergence> sublimating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (herein rather construed as of appropriate nonpresencing\textsuperscript{69}.<perspective–ontological-normalcy/postconvergence> epistemic-confalatedness\textsuperscript{12} as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness\textsuperscript{87} (as to ‘nonpresencing\textsuperscript{69}.<perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed <amplituding/formative–epistemicity>totalising construal by epistemic-confalatedness\textsuperscript{12} as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say \textsuperscript{99}teleology (construed herein as from nonpresencing\textsuperscript{69}.<perspective–ontological-normalcy/postconvergence>) as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological’ (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and ‘is not beholdening to
any presencing—absolutising-identitive-13-constitutedness <amplituding/formative–epistemicity> totalising construal given epistemic-abnormalcy/preconvergence30 implied epistemic-projection perspective’ with the ontological-veracity of 99teleology projectively arising as herein construed as of ontological-normalcy/postconvergence implications of <amplituding/formative–epistemicity> totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality98, intemporality61, etc., as so-construed <amplituding/formative–epistemicity> totalisingly (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–99teleology55 underlied totalisingly-entailing by the overall 66ontological-contiguity—of-the-human-institutionalisation-process67 and thereof corresponding protracted living-development—as-to-personality-development and institutional-development—as-to-social-function-development implications), with this projective ontological-normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of ‘presencing—absolutising-identitive-13-constitutedness rather construed herein as from nonpresencing68-<perspective–ontological-normalcy/postconvergence>’ to imply the ontological-veracity of presencing—absolutising-identitive-13-constitutedness ‘is not present to itself’ but rather to its prospective relative-ontological-completeness87 perspective and so in ‘contrast to the
epistemic-conception of such a notion like presentism’ (lacking such <amplituding/formative–epistemicity> totalising conception backdrop as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-process implied epistemic-confoundedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing) and thus ends up ‘wrongly construing of the present circularly as of the epistemic-projection perspective of the very same present as its epistemic-conception is then wrongly constitutively absolutised in its present epistemic-abnormalcy/preconvergence thus failing to reflect the overall existential becoming/confoundedness/formative–supererogating (and so ‘epistemic-reflexively as of human limited-mentation-capacity-deepening (<amplituding/formative–epistemicity> totalisingly–as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective supererogation’) that de-mentatively/structurally/paradigmatically veridically reflects the successive registry-worldviews/dimensions given presencing—absolutising-identitive constitutedness (with this ‘overall existential becoming/confoundedness/formative–supererogating backdrop for conceptualising presencing—absolutising-identitive constitutedness’ rather construed as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and teleology underlied totalisingly-entailing by the overall ontological-contiguity—of-the-human-institutionalisation-
process implied epistemic-confalatedness as of projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing and ‘so-undergirded by human dimensionality-of-
sublimating<amplituding/formative>supererogatory—
mentativeness/epistemic-growth-or-confalatedness/transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as of the operative human mental-devising-representation de-
mentation—(supererogatory—ontological—de-mentation-or-dialectal—de-
mentation—stranding-or-attributive-dialectics)

postconverging/dialectical-thinking—by—
preconverging/dementing—apriorising-psychologism as to human
meaningfulness-and
teleology ontological-performance<including-virtue-as-ontology> deepening’

procrysticism—or—
procrysticism—or—disjointedness-as-of reference-of-thought is rather as
of the specific positivism/rational-empiricism prospective
uninstitutionalised-threshold failing of deprocrysticism—or—
preempting—disjointedness-as-of reference-of-thought, and across the
successive registry-worldviews/dimensions in reflection of all the
uninstitutionalised-threshold (as successive ‘failing of
notional—deprocrysticism—or—notional—preempting—disjointedness-as-
of reference-of-thought’) so-construed as notional—procrysticism—or—
notional—disjointedness-as-of reference-of-thought (speaks to
‘disjointedness-as-of reference-of-thought’ as misappropriated—
meaningfulness-and

98 teleology in-arrogation, out-of-existential—

supererogation—preconverging/dementing—apriorising-

psychologism’, so-reflected by its ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing-reflexive/entailing-teleology-differentiation-as-of-subtransversality—
apriorising/axiomatising/referencing’


superseding-logical-basis>


equivalence<as-superseded-logical-basis>

reference-of-thought—registry/anchoring-of-meaning/meaningful-
thought

reference/ontological-reference/contending-reference/registry-worldview
reflected-as-of-soundness-or-ontological-good-faith/authenticity
psychologism⁸⁹ as to human limited-mentation-capacity-deepening⁵² (and this conception of reference differs from a presencing—absolutising-identitive-¹³-constitutedness⁷⁹ perspective ‘of referencing existence in absolute identitive terms’ which fail to project the requisite epistemic insight as to the sublimating implications of human limited-mentation-capacity-deepening⁵² underlined by its dimensionality-of-sublimating²⁴—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the overall ⁶⁶ ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as to its difference-conflatedness¹²—as-to-totalitative-reification⁸⁶-in—⁹¹ singularisation-as-verbatim-epistemic-determinism²¹ and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective—⁶⁶ supererogation’ so-reflected as from originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>)

⁸³ reference-of- thought-devolving teleological-de-
mentating/structuring/paradigming—of-meaningfulness-and—⁹⁹ teleology⁵⁵

.registry-worldview’s/dimension’s-uninstitutionalised-threshold⁸⁰—defect-
<as-Being-or-ontological-or-existential—defect>—<with-regards-to-
nsion’s—registry-worldview’s/dimension’s-given-de-
uninstitutionalised-threshold\textsuperscript{182}–
defect–⟨as-Being-or-ontological-or-existent–defect⟩ representation/mentation/consciousness-awareness\textsuperscript{99}teleology\rangle

reification\textsuperscript{86} reification is teleologically reflected as of singularisation/epistemic-immanence/veridical-epistemic-determinism in construing ontologically-veridical meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}, as reification arises as of the de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality potentiative-aspiration for prospective relative-ontological-completeness\textsuperscript{87} as from prior relative-ontological-incompleteness\textsuperscript{88} and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to-‘human’<amplituding/formative–epistemicity>totalising~purview-of-construal’, and implies the de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as of prospective relative-ontological-completeness\textsuperscript{87} construed as maximalising-recomposuring\textsuperscript{54} for relative-ontological-completeness\textsuperscript{87}–
unenframed-conceptualisation over prior relative-ontological-incompleteness\textsuperscript{88} construed as incrementalism\textsuperscript{59}—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation, wherein prospective relative-ontological-completeness\textsuperscript{87} is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness\textsuperscript{88} as a dereified/poorly-elucidated-as-of-more-shallow construal.¶ in other words, reification is about supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{9} resetting of the <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{55} purview to the prospective relative-ontological-completeness\textsuperscript{87} as of human limited-mentation-capacity-deepening\textsuperscript{52}

relative-prospective antiakrasiatic–relative-ontological-completeness as to ontological-prospective nonpresencing<perspective–ontological-completeness\textsuperscript{87} normalcy/postconvergence>

relative-prior akrasiatic–relative-ontological-incompleteness as to prior ontological-presencing—absolutising-identitive–constitutedness\textsuperscript{79}

incompleteness\textsuperscript{88} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}

'relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-

incompleteness\textsuperscript{88}/r self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating<in–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
ontological-completeness as to human-and-social–expectations/anticipations—metaphoricity as-rede-
(sublimating–refer
tencing/registering/decisioning,–as-
determined-by-existential-contextualising-contiguity’s-
self-becoming/self-conflatedness for of–reference-of-thought-devolving as-of-instantiative-context and
mative–
speaks to the fundamental
supererogating
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
<in–
projective/reproj
meaningfulness-and—implications as to human limited-
tive—
ment–capacity-deepening (so poorly recognised as from
aestheticising-re
presenting—absolutising-identitive–constitutedness perspective that by
motif–and–re
‘elaboration-as-mere–
apriorising/re-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation–
axiomatising/re-
outside-existential-contextualising-contiguity develop an ontologically-
referencing>) as to flawed overall absolutising epistemic-abnormalcy/preconvergence
human-and-social–perspective of construal of existence’ by so-projecting of ‘an underlying
expectations/anticipations—absolute intelligibility framework’ that supposedly supersedes existence—
ations—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-
metaphoricity as-
sublimating-withdrawal, eliciting-of-prospective, supererogation—
as-rede-
mentating/restruct ‘prospective-aporeticism-overcoming/unovercoming’, with the
uring/reparadigm
consequence that such an ontologically-deficient knowledge-reification framework gesturing goes on to analyse sophisticated thought not making

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the same mistake as supposedly ontologically-flawed as of its presencing—absolutising-identitiv-constitutedness\textsuperscript{13} instigated paradoxical criticism of relativity), factoring in that ‘existence is not beholdening to human-subpotency’ as to when the human projects any supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument\textsuperscript{3} which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation, and thus the conception of relative-ontological-completeness\textsuperscript{87} speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions \textsuperscript{83} reference-of-thought as to implied living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{55}) as from recurrent-utter-uninstitutionalisation to prospective notional—deprocrypticism\textsuperscript{17} supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument\textsuperscript{3} as of the overall ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} (whereas the presencing—absolutising-identitiv-constitutedness\textsuperscript{79} perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations as to wrongly imply everything is of the same ontological-contiguity in absolute terms as to its epistemic
lack of projective-insights as to contrasting relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing–psychologisms, 'will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness\textsuperscript{87} projective-insights about the overall ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as to difference-conflatedness\textsuperscript{12} as to totalitative-reification\textsuperscript{86} in singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as to imply by the relativity-accusation it is along the same lines with Ancient sophists non-universalising meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} or it is basically unintelligible', and so since it wrongly operates on the basis that its presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} perspective is supposedly of absolutely profound knowledge-reification\textsuperscript{86}—gesturing without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening\textsuperscript{52}); and operantly 'relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87} (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-re-de-mentating/restructuring/reparadigmging–psychologism’ refers to epistemic-veracity for knowledge-reification\textsuperscript{86}/ontological-veracity rather construed as of human limited-mentation-capacity-deepening\textsuperscript{52} induced ‘given axiomatic-constructs\textsuperscript{83} reference-of-thought existential-contextualising-contiguity\textsuperscript{38}
conflatedness\textsuperscript{12} <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism> of prospective relative-ontological-completeness\textsuperscript{87}’ by ‘unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> of prior relative-ontological-incompleteness\textsuperscript{88};

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}, and so over the epistemic-impertinence and flawed approach of ‘atomising/taking-to-pieces constitutetdness conception as knowledge-reification\textsuperscript{86}/ontological-veracity’

re-originary–as-re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-unenframed/unbeh(fimbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projective-oldening/outlier-conceptualisation-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)-(so-reflected as of the ontological-normalcy/postconvergence epistemic projective-postconverging/dialectical-thinking\textsuperscript{20}–<amplituding/formative>supererogatory–de-mentativeness/epistemic–‘projective-growth-or-conflatedness\textsuperscript{12}/transvaluative-insights’/‘epistemi rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
c-projection-in-conflatedness\textsuperscript{12} -

\textit{equalisation})-underlying-the-imbued-human-subpotency-'fatedness-of-
sublimation-over-desublimation'-as-of-'notional-deprocrypticism\textsuperscript{17}-as-of-
from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-
notional-deprocry

\textit{pticism}\textsuperscript{17} -

deprocrypticism\textsuperscript{17} -(with regards to living-development-as-to-personality-
development, institutional-development-as-to-social-function-
development and Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and,\textsuperscript{98} teleology\textsuperscript{55})

shiftiness-of-the-

\textit{Self}\textsuperscript{91} -

shiftiness-of-the-Self as of mere reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition\textsuperscript{46}> dereifying-gesturing-(as of the defined registry-
worldview’s/dimension’s \textsuperscript{83}reference-of-thought existential-
contextualising-contiguity\textsuperscript{38} presencing—absolutising-identitive-
constitutedness\textsuperscript{79} at its uninstitutionalised-threshold\textsuperscript{90},-as-of-its-
specific-immediacy-existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition\textsuperscript{46}> ' as trepidating/warping/precluding/occluding-as-to-
notional-procrypticism\textsuperscript{80} imbued teleological-inflections-(of-more-
profound-nondisjointing—\textsuperscript<amplituding/formative–
epistemicity> totalising/circumscribing/delineating) 'respectively as its so-
shifty-defined apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ reflected as of its mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation poorly contemplative of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^96\) supererogation requisite prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation)

thinking\textsuperscript{20}–qualia-schema’, reflecting the contrastive apriorising-
teleological-thresholding–asteleological-framework/narrative-framework
of ‘prospective postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism intemoral parrhesiastic-aestheticisation induced
reasoning-through/messianic-reasoning reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’ and ‘prior preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism temporal underpinning—suprasocial-construct as to its
⟨amplituding/formative⟩wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing\textsuperscript{19}–narratives—of-the\textsuperscript{83}reference-of-thought—categorical-
imperatives/axioms/registry—teleology\textsuperscript{8}) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’ (with the
implication that such ‘prospectively induced singularisation is not really
meaning but rather metaphoricity\textsuperscript{56}—as—event-of-prospective-
intemoralparrhesiastic-aestheticisation with regards to the prior
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism temporal
underpinning—suprasocial-construct as to
⟨amplituding/formative⟩wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing\textsuperscript{19}–narratives—of-the\textsuperscript{83}reference-of-thought—categorical-
imperatives/axioms/registry—teleology\textsuperscript{8}) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
prospective positivism/rational-empiricism meaningfulness-and-

teleology as so empirically verifiable historically with regards to

metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-
aestheticisation induced transitioning as from relative-ontological-
incompleteness reference-of-thought towards relative-ontological-
completeness reference-of-thought, and this reality should equally

prospectively be reflected with regards to our presencing—absolutising-
identitive constitutedness positivism–procrypticism prospective
integration of notional–deprocrypticism meaningfulness-and-
teleology effectively rather implies metaphoricity—as-event-of-
prospective-intemporal-parrhesiastic-aestheticisation and not meaning to
our presencing—absolutising-identitive constitutedness positivism–
procrypticism as we rather enter into a pseudo-edginess/pseudo-
incisiveness totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag as of
our apriorising-teleological-thresholding–as-teleological-
framework/narrativeframework’ with the prospective metaphoricity—

as-event-of-prospective-intemporal-parrhesiastic-aestheticisation as
notional–deprocrypticism meaningfulness-and-
teleology)

socially-functional-and-accordant (construed-in-terms-of ‘least-and-
derived-temporal-operating-modalities-of-the reference-of-thought-as-
of-incrementalism in-relative-ontological-incompleteness enframed-
conceptualisation-inducing-the-uninstitutionalised-threshold ‘and-not-
‘maximal-as-intemporal-operating-modality-of reference-of-thought-as-

349
of-maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation;\textsuperscript{94} as-the-transdimensional/transcendental-dichotomy-of-ontologically-unsound-and-sound-shades-of-apparently-the-same\textsuperscript{83}reference-of-thought-(so-disambiguated-as-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}—of\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}—as-of-existential-instantiatiative-context))

\textbf{storied-construct/ontologically-valid-narration} (as-of-‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{71}—<including-virtually-valid-narration\textsuperscript{60} as-ontology>’)

\textbf{subknowledging\textsuperscript{94}} subknowledging-(preconverging-or-dementing\textsuperscript{29}—as-if-of-ontologically-veridical-sound-thought)

supererogation speaks to the fact that the very possibility for all human meaningfulness-and teleology arises by way of individuals solipsistic self-becoming/self-conflatedness/formative–supererogating/<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> detour to existence-potency–sublimating–nascence,—disclosed—from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in—supererogatory–epistemic-conflatedness as to ‘underlying individuals ontological-commitment so-reflected as from the contiguous/coherent superseding–oneness-of-ontology that is existence in inducing sublimation-over-desublimation’ with ‘existence itself inherently intercessory to the formative possibility for all human meaningfulness-and teleology’ (and thus with ‘human meaningfulness-and teleology more precisely construed as intersolipsistic-intercessory-notions as to human individuals and collective-individuals phenomenal/manifest conceptivity/epistemic-reflexivity in existence’ with regards to overall
reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility\textsuperscript{33}＜imbued-and-‘hermeneutically/reprojectively-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing–conceptualisation＞), such that the ‘supposed
reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}
derailed by language, culture, social institutions, technical knowhow, etc.
of any presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79}
existentialising—enframing/imprintedness-＜as-to-historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}＞’ is not the
inherently given possibility for its very manifestation to inceptively arise in
individuals but rather ‘individuals are involved in self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating-＜in-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing＞ solipsistic-and-intersolipsistic conceptivity/epistemic-
reflexivity as to their self-eliciting/stimulating epistemic-conflatedness\textsuperscript{12} as
of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing in existence’ for the possibility for any such
‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}
derailed by language, culture, social institutions, technical knowhow, etc.
of any presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79}
existentialising—enframing/imprintedness-＜as-to-historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}＞’ (as to human
epistemicity>totalising~conceptualisation’), with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-recreation/selfregeneration as to human developing-and-redeveloping intelligibility (so-implied as of ‘the epistemic-totalising32–resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reproductive—aestheticising-re-motif–and–re-apriorising/re- axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative– epistemicity>totalising~conceptualisation’), with the veridical implication here that there is truly no ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation of meaningfulness-and¬teleology55 underlied by language, culture, social institutions, technical knowhow, etc.’ but ever always rather individuals and collective-individuals ‘self-becoming/self-conflatedness12/formative–supererogating-<in-projective/reprojective– aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> ontological-performance71-<including-virtue-as-ontology> in existentially-instantiating such supposed reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation of meaningfulness-and¬teleology55 underlied by language, culture, social institutions, technical knowhow, etc.’ and so-reflected as of human supererogatory originariness-parrhesia,—as–
signified/connoted/indicated/suggested ‘supposed reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation of meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} underlied by
language, culture, social institutions, technical knowhow, etc.’ (and so as
to human living-development—as-to-personality-development,
institutional-development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development—as-infrastructure-of—meaningfulness-and-
\textsuperscript{99} teleology\textsuperscript{55} ) so-construed as human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance\textsuperscript{21}-
<including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing (but
that while such human ‘aporeticism—overcoming/unovercoming
supererogating ontological-performance\textsuperscript{21}-<including-virtue-as-
ontology>’ is relatively highly inducible with living-development—as-to-
personality-development and institutional-development—as-to-social-
function-development within any given registry-worldview/dimension, the
presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} existentialising—
enframing/imprintedness—<as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\textsuperscript{46}> appraisal tends to fail to
adopt the requisite and more profound ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance\textsuperscript{21}-
<including-virtue-as-ontology>’ with regards to its Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development—as-infrastructure-of—meaningfulness-and-
apriorising/axiomatising/referencing\textsuperscript{401} of the prior relative-ontological-incompleteness\textsuperscript{88} implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness—and-\textsuperscript{99}teleology\textsuperscript{55} underlied by language, culture, social institutions, technical knowhow, etc.’ don’t override existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-&<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> enabling human reappraisal as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in sublimatingly pointing to the ‘more profound relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing logical-basis/logic-&<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{401}>’ which the human can as of prospective ‘aporeticism—overcoming/unovercoming supererogating ontological-performance\textsuperscript{71}-&<including-virtue-as-ontology>’ consciously choose to pursue (or opt not to pursue as to its presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} <\textit{amplituding/formative}>wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiacidrag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the,\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) turning a blind eye to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) and so as of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking

projection-in-conflatedness

-of-notional–deprocrypticism

-prospective-

sublimation)

profound-supererogation;

with the broader implications that all supererogating sublimating-over-desublimating human possibilities (and as these become prospective second-natured institutionalisation ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human living-development–as-to-personality-development and institutional-development–as-to-social-function-development within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) human ‘aporeticism–overcoming/unovercoming supererogating ontological-performance<br—including-virtue-as-ontology’), such that human ‘aporeticism–overcoming/unovercoming supererogating ontological-performance<br—including-virtue-as-ontology’ thus notionally speaks to the ‘absolute-giftingness-backdrop that is existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for human dimensionality-of-sublimating—

<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation bestowed/bequeathed/gifted deflating–ontological-
apriorising/re-axiomatising/re-referencing> (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality); supererogation is so- reflected in human learning-and-enculturation process underlined on the one hand by the ‘socio-institutional supererogating guiding-and- instructional cultural-predisposition’ and on the other the ‘supererogating precocious-disposition enabling the learning of the learner as to their self-becoming/self-confledness/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re- axiomatising/re-referencing>’ and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the ‘socio-institutional supererogating guiding-and-instructional cultural-predisposition’) and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic self-becoming/self-confledness/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re- axiomatising/re-referencing> as to its relational construal- and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-confledness in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeedingly/successively profound social-stake-contention-or-confliction
normalcy/postconvergence’ and so-reflected as to human-subpotency
‘fatedness-of-sublimation-over-desublimation, to existence-
potency–sublimating–nascence, disclosed from prospective-epistemic-
digression as of <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought,–
in supererogatory–epistemic-conflatedness (in reflecting
holographically–<conjugatively-and-transfusively> the 66 ontological-
contiguity—of-the-human-institutionalisation-process 67)’ and so as to the
‘non-immediacy prospective sublimating value and ontological-veracity
disposition’ supererogating instigations of the Socrates, Descartes, Kants,
Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc.
(upon whose meaningfulness-and-teleology infrastructure building
‘immediacy supposed absolute sublimating value and ontological-veracity
disposition’ arise and outlandishly skew human meaningfulness-and–
teleology in presencing—absolutising-identitive constitutedness 79
<amplituding/formative–epistemicity> totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag when wrongly
implying no ‘relative-ontological-incompleteness to relative-ontological-
completeness’ implications of human meaningfulness and inducing
incrementalism—in-relative-ontological-incompleteness—enframed-
conceptualisation as to social-stake-contention-or-confliction immediacy
purposes at destructuring-threshold (uninstitutionalised-
threshold/presublimating–desublimating-decisionality) of ontological-
performance—including-virtue-as-ontology> as de-
mentative/structural/paradigmatic impediment to ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’
supererogating instigations)

surrealisation\textsuperscript{97}-
\textless as-to-\textsuperscript{96}supererogation\textgreater refers to ‘human
notionalisation/notional-conception/amplituding of the real’ so-construed
as human \textless amplituding/formative–epistemicity\textgreater totalising
notionalisation/notional-conception/amplituding reflection of the real in
‘perspective ontological-normalcy/postconvergence’ (as so reflecting
human limited-mentation-capacity ontological-performance\textsuperscript{97}-\textless including-
virtue-as-ontology\textgreater ‘perspective epistemic-
abnormalcy/preconvergence\textsuperscript{38}’ scalarising-and-rescalarising epistemic-
conflatedness\textsuperscript{12} as of projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing for ‘perspective
ontological-normalcy/postconvergence’ and ‘so-undergirded by human
dimensionality-of-sublimating\textsuperscript{24}—
\textless amplituding/formative\textgreater supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation as of the operative human mental-devising-representation de-
mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attributive-dialectics)\textsuperscript{14}
postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism—by—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism as to human
meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-\textless including-
virtue-as-ontology\textgreater deepening’), so-reflected as to ‘germinative
teleology speaks to ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting $<\text{amplituding/formative}\text{-disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising)}$ and $<\text{amplituding/formative}\text{-entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)}$), and so as to any given phenomenal/manifest-subpotency-$<\text{in-transitive-conflatedness}^{12-}\text{-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence}$ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility$^{93-}<\text{imbued-and-'hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}>$, and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest-subpotencies-$<\text{in-transitive-conflatedness}^{12-}\text{-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence}$ are epistemic situations that speak to the transitive-conflatedness$^{12-}\text{-reflexivity that is existence’ as ‘there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest-subpotencies-$<\text{in-transitive-conflatedness}^{12-}\text{-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence}$ of the said whole’ but rather ‘the full-potency of existence is epistemically integrative of phenomenal/manifest-subpotencies-$<\text{in-transitive-conflatedness}^{12-}$}
teleology as implied with the ontological-contiguity—of-the-human-institutionalisation-process as the cognate to coherent intelligibility articulation of human registry-worldviews/dimensions induced meaningfulness-and-teleology so-construed as teleological-inflections-(as-to-more-profound-nondisjointing—amplituding/formative—epistemicity>totalising/circumscribing/delineating) of meaningfulness’ rather speaks to ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective as reflecting prospective notional-contiguity/epistemic-contiguity<profound—supererogation—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> and ‘human-subpotency non-scalarity/beholdening—what-has-gonebefore-aesthetically-de-mentates/structures/paradigms—distortedly-the-possibility—forthe-later-ontologisation>’ perspective as reflecting notional-discontiguity/epistemic-discontiguity<shallow—supererogation—mentally-aestheticised—preconverging/dementing—qualia-schema> (that is, as to notional—symmetrisation—in-reflecting-postconverging-ordialectical-thinking—by—preconverging—dementing—perspectives-of—human—meaningfulness-and-teleology>) with the implication that from an originariness/origination<so-construed—as-to-ontological-normalcy/postconvergence-perspective—scalarising-construal—of—existence> epistemic-conception human meaningfulness has a latent de-mentative/structural/paradigmatic inherent teleology as to postconverging-ordialectical-thinking—apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or—
dementing\textsuperscript{19}–apriorising-psychologism perspective (projecting a shallower teleological-depth), as without such an originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} when wrongly implying no ‘relative-ontological-incompleteness\textsuperscript{88} to relative-ontological-completeness\textsuperscript{87}’ implications of human meaningfulness;¶ thus the implied teleology of any given registry-worldview/dimension as to its \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-teleology\textsuperscript{55} (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening\textsuperscript{52} level) speaks to the <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold\textsuperscript{102} dementatively/structurally/paradigmatically imbued ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> and vices-andimpediments, and in this regards the ‘inordinary contemplation about
any given registry-worldview/dimension preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold\textsuperscript{102} implied notional-discontiguity/epistemic-discontiguity\textsuperscript{62}.\textsuperscript{66}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>) can be so-conceptualised as from the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective ‘reflecting the meaningfulness-and-teleology\textsuperscript{55} contiguity of iterative-looping-narrations at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} so-construed as uttered as of its specific notional–procrypticism\textsuperscript{80}/notional–disjointedness-as-of\textsuperscript{83}reference-of-thought ontological-performance\textsuperscript{71}<-including-virtue-as-ontology>’ (as to the fact that with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55}, the successive registry-worldviews/dimensions institutionalisation-and-uninstitutionalised-threshold\textsuperscript{102} are ‘successive teleological-inflections-(as-to-more-profoundnondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating) of meaningfulness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–conceptualisation for their existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring’ wherein the teleological-inflection-(as-to-more-profound-nondisjointing–
qualia-schema> of failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', and with the teleological-inflection-(as-to-more-profound-nondisjointing—<amplituding/formative–epistemicity>totalising/circumscribing/delineating) state of positivism—procrpticism80 while ‘adhering to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is de-

subjectification-as-undermining of temporal-conjugating-emotional—
objectification-involvement/subjectification/epistemic-totalising\[^{32}\]–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction for intemporal dispensing-with-immediacy-for-relative-ontological-completeness\[^{87}\]-by-reification\[^{86}\]/contemplative-distension\[^{26}\])

faith-notion-or-ontological-fideism—imbued-underdeterminatio

n-of-
apriorising/axioma
tising/referencing–as-so-being-as-of-
existential-reality

as antinihilism\[^{100}\]

transversality-of-transversality-of-affirmative-and-unaffirmative,-disambiguated-
affirmative-and-apriorising/axiomatising/referencing–or–mutually-transverse-
unaffirmative,- unintelligibility–or–logical-incongruence–as-to-affirmation-of-relative-
disambiguated-ontological-completeness\[^{87}\]-postconverging-or-dialectical-thinking\[^{28}\]–apriorising/axioma

meaningfulness-and\[^{99}\]teleology\[^{55}\]-over-unaffirmation-of-relative-
tising/referencing ontological-incompleteness\[^{88}\]-preconverging-or-dementing\[^{19}\]–

\[^{101}\]meaningfulness-and\[^{99}\]teleology\[^{55}\]–transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing

involves the epistemic construct of meaningfulness-and\[^{99}\]teleology\[^{55}\] as of
‘existence-potency–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression-as-of–amplituding/formative–
epistemicity’–totalising–renewing-realisation/re-perception/re-thought,–
in-suprerogatory-epistemic-conflatedness

supererogatory-acute/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument

apriorising/axiomatising/referencing induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the 'given registry-worldview/dimension—reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation that underlies its
underpinning–suprasocial-construct and wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging–or-demoting narratives—of-the reference-of-thought–categorical-imperatives/axioms/registry teleology) doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such presencing—absolutising-identitive–constitutedness human-subpotency epistemic/notional–projective-perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a ‘presencing—absolutising-identitive–constitutedness consummated/forfeiting posture’ in this respect in order to then outrightly commit to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity value-aspiration reflecting the fact that the given human-subpotency–aporia/undecidability/dilemma/ought–indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor potentiation construed as ‘human-subpotency convergence to existence’ is beyond ‘the averaging of temporal-to-intemporal-dispositions’ or any secondnatured institutionalisation underpinning–suprasocial-construct but is rather as of ‘human intemporal individuation solipsistic/intersolipsistic instigation’ that is not fixated on the previous two for such requisite solipsistic/intersolipsistic instigation; transversality-of-affirmative-and-unaffirmative, disambiguated-apriorising/axiomatising/referencing equally reflects as of its implied ‘existence-potency–sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/reperception/re-thought,-in-supererogatory–epistemic-conflatedness
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
a foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective–supererogation in reflecting ‘immanent–ontological-contiguity’),–as-operative-notional–deprocrypticism
epistemic-disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect–
existence’s–sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>;¶ transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing
further speaks to the fact of existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought–in supererogatory–epistemic-confoundedness

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument perspective ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> of meaningfulness-and teleology as of prospective relative-ontological-completeness over the ‘unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing–apriorising-psychologism> of meaningfulness-and teleology as of prior relative-ontological-incompleteness, wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness arises because of its assessment from the ontologically-flawed perspective of naïve identitive mere formulaic positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of reference-of-thought as rather in prior relative-ontological-incompleteness with further susceptibility to sophistry of intellectual falsehood and muddlement as of institutional-being-and-craft, just as assessing budding-positivism/rational-empiricism thought from medieval scholasticism perspective will induce a ridiculous and ontologically-flawed apriorising/axiomatising/referencing outcome about budding-positivism which was further susceptible to medieval
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
ontological-completeness\textsuperscript{87} opened-construct-of–meaningfulness-and-teleology\textsuperscript{55} in its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency-sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of—totalising–renewing-realisation/re-perception/re-thought,-in-suprerogatory—epistemic-confledness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}—‘nondescript/ignorable–void\textsuperscript{59}’—with-regards-to-prospective-apriorising-implications>)) as enabling prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ and ‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness\textsuperscript{88} wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{55}—‘nondescript/ignorable–void\textsuperscript{59}’—with-regards-to-prospective-apriorising-implications>) and as it is reinforced with sophistic/pedantic institutional-being-and-craft in existential-extrication-as-of-existential-unthought’, means that human and
social transcendence-and-sublimity/sublimation/supererogatory-dementativity while critically instigated as from 'human dimensionality-of-sublimating'—<amplituding/formative> supererogatory-dementativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning epistemic-ricochettingly/transepistemically’ is more effectively and existentially achieved rather as of ‘constraining positive-opportunism’ that is socially elicited as of the underlying supposedly coherent ontological-commitment as of more profound ontological-primemovers-totalitative-framework validation as to existence-potency—sublimating—nascence, disclosed from prospective epistemic-digression-as-of-<amplituding/formative–epistemicity> totalising—renewing-realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness in inducing secondnatured institutionalisation and prospective underpinning—suprasocial-construct

epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^{13}\), and so as
<amplituding/formative>wooden-language–(imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing\(^{19}\)–narratives—of-the.\(^{83}\)reference-of-thought–categorical-
imperatives/axioms/registry–\(^{99}\)teleology\(^^{8}\)), wherein the institutionalising-
mathesis/motif/thrownness-disposition attains its institutionalising limits
as of human-subpotency relative to existence’s full-potency of sublimation
as so-construed from perspective ontological-
normlacy/postconvergence;¶ and-so-construed-as-from-the-instigating-
intemporal-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing–as-so-being-
as-of-existential-reality,—recurrent-shot-or-reprojection-for-prospective-
relative-ontological-completeness\(^{97}\)-with-respect-to-the ‘parrhesiastic
seeding-promise-of-human-subpotency ontological-performance\(^{21}\),
<including-virtue-as-ontology> correspondence-with-the-full-potency-of-
existence’s—sublimating—nascent—as-of-its-coherence/contiguity’

universal/universal
when expressed specifically herein universal/universalised/universalising-
<as-to-universalisation> refers to the specific universalisation registry-
worldview/dimension as to its ‘universalising
apriorising/axiomatising/referencing–rules
of
entailing<amplituding/formative–epistemicity>totalising meaningfulness-
and–\(^{99}\)teleology\(^{55}\)’ while when expressed herein in a general sense
universal/universalised/universalising actually and precisely refers to
‘totalising-entailing of implied knowledge-reification’ for instance in the sense that mathematics is universal means mathematics is totalisingly-entailing (with this general sense applying with regards to any given registry-worldview/dimension as to its given ‘entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness’ apriorising/axiomatising/referencing–rules’ and as further reflecting the implication that registry-worldviews/dimensions of relative-
ontological-completeness are of more profound ontologically totalising-
entailment apriorising/axiomatising/referencing–rules as so implied as from ‘non-rules totalising-entailing, rulemaking-over-non-rules totalising-
entailing, universalisation-directed-rulemaking-over-non-rules totalising-
entailing, positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules totalising-entailing, and
preempting—disjointedness-as-of-reference-of-thought, as-to–
‘<amplituding/formative–epistemicity>growth-or-
conflatedness/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules

totalising-entailing’, and so-construed as of their respective
foregrounding—entailment-(postconverging–narrowing-
down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation in reflecting ‘immanent-ontological-
contiguity’),—as-operative-notional—deprocripticism), and in this
regards we can appreciate how the very implications of say universal
human rights supererogatorily becomes more and more profound as from say the Socratic philosophers (even as slavery, class-seclusion and female-seclusion was prevalent as to warped collateralisation), budding-positivists (even as in many ways the practices of serfdom/slavery, social-class discrimination and female-discrimination were equally prevalent as to preclusive collateralisation) and today’s supposedly universal conception of human rights (even as it is marked by occlusive collateralisation of other peoples, cultures and nations as well as gender and age occlusive collateralising biases); actually the specific sense and general sense are thus linked on the basis that both imply totalising-entailing with the specific sense speaking of totalising-entailing as to the specific universalisation registry-worldview/dimension ‘when mankind initially consciously cognised that the profoundness of meaningfulness-and-teleology should be totalising-entailing but without necessarily differentiating such a conception of totalising-entailing between mythological and positivistic/rational-empirist totalising-entailing with both construed as universal meaningfulness-and-teleology’, while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of ‘entailing-amplitudin-formative–epistemicity-totalising~in-relative-ontological-completeness’ as reflecting the implication of human limited-mentation-capacity-deepening as to the ‘notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process’ (along the same lines as notional–deprocrypticism) thus amplificatorily
rendering the conception of totalising-entailing (as to notionally-universal) as more ‘profoundly construed as from perspective relative-ontological-completeness\textsuperscript{87} as of the ontological-normalcy/postconvergence of existence/intrinsic-reality’ so-underlied by perspective ‘nondisjointing totalising-entailing’ or deprocrypticism universal-

universal-transparency-(transparency-of-totalising-entailing, as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness\textsuperscript{87}) or understanding-as-ontological-
totalising-entailing, as-to-totalising, primemovers-totalitative-framework\textsuperscript{72} of underlying existential-
entailing, phenomena, and so as to perspective ontological-
entailing-normalcy/postconvergence veridical meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} for social-functioning-and-accordance—as-of-social-stake-contention-or-
confliction (for-undermining-social-incoherency-by-
epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87} Constraining–transcendentally-enabling-level–of-ontological-good-
faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-
⟨as-to-ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-apriorising/axiomatising/referencing–as-so-being-
as-of-existential-reality as antinihilism>\textsuperscript{108})’

vices-and-impediments—as-of\textsuperscript{83} reference-of-thought imbued de-
mentative/structural/paradigmatic-defect-of-ontological-performance\textsuperscript{72}–
⟨including-virtue-as-ontology⟩ (with regards to human living-
development—as-to-personality-development, institutional-development–
as-to-social-function-development and as so-ultimately de-
mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology\textsuperscript{55})
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogationly predisposed human mind’ as of prelogism or prelogism-as-of-conviction,-as-to-profound-supererogation-(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) so-construed as candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism-as-of-conviction,-as-to-profound-supererogation mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism or postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) by its reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition’), i.e.
meaning-as-form or pathologically/compulsively hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation minds prelogic state (‘existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at’ construed as ‘what does the veridical logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of a given existential situation intrinsically imply as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-\textsuperscript{96}supererogation, whether thereafter the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} is rightly or wrongly assumed). Hence prelogism\textsuperscript{78} or prelogism-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought on which logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} is based, and thus the idea of re-engaging is valid on the basis that the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism\textsuperscript{77} or postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10} this essentially has to do not with an issue of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} but rather an issue of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>, as logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} is on the basis of a sound reference-of-thought (non–perversion-of-reference-of-thought) such that fundamentally ‘the notion of the dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
epistemic/notional-projective-perspective, a teleologically-degraded-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism differentiation of existential meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, unlike prelogism\textsuperscript{78} which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge\textsuperscript{41} with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration (due to psychopathic/postlogism\textsuperscript{77} induced social loss-of-awareness of the social universal-transparency\textsuperscript{184}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87})) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} in situations of social-stake-contention-or-confliction.

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance\textsuperscript{71}–<INCLUDING-VIRTUE-AS-ONTOLOGY>)

[Fundamentally thus the issue of postlogism\textsuperscript{77} associated with psychopathy is dementatively/structurally/paradigmatically related to human prelogism\textsuperscript{78} underlined by candidity/candour-capacity as to an\textsuperscript{66}ontological-contiguity in notional–symmetrisation–<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\textsuperscript{20}–by–preconverging-or-dementing\textsuperscript{19}–perspectives-of-human–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}>; and so as the overall backdrop of human meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> appraisal which elucidation underlines the more profound human hermeneutic/reprojective psychology as to the elucidation of overall human becoming in existence implications of human meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} ontological-
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context in \textsuperscript{66}ontological-contiguity); as reflecting the variance of the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as to difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} as from the notional–deprocrypticism\textsuperscript{17} point-referencing required for a construal/conceptualisation that is uninhibited/decomplexified with respect to our positivism–procrypticism\textsuperscript{80} registry-worldview/dimension given \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33}, and so as from the conflatedness\textsuperscript{12} construal of the prospective notional–deprocrypticism\textsuperscript{17} registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as so-reflecting the postconverging-or-dialectical-thinking\textsuperscript{20}–and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8} while the positivism–procrypticism\textsuperscript{80} registry-worldview/dimension is construed as of preconverging-or-dementing\textsuperscript{19}–and-decentered-prior-institutionalisation’s \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}. ‘Candidity/Candour-capacity’ as of the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as to difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} thus refers to the comprehensiveness or \textsuperscript{<amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness} of individuation and consequently social capacity for ontological-normalcy/postconvergence, so reflected in \textsuperscript{<amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness} of individual and social construal/conceptualisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in upholding/failing ontological-normalcy/postconvergence as reflected by \textsuperscript{83}reference-of-thought–
closeness-of-tethering–to–prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound–\textsuperscript{96}supererogation
\textsuperscript{(83}reference-of-thought–prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound–\textsuperscript{96}supererogation) or
\textsuperscript{83}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound–\textsuperscript{96}supererogation
(threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism) as explaining thus the
possibility respectively of appropriateness-of–\textsuperscript{83}reference-of-thought–as-of-conflicatedness\textsuperscript{12} or
perversion-and-derived-perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>, behind the grander
issue of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflicatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>) of \textsuperscript{83}reference-of-thought. Basically, this
points to ‘epistemic/notional reflexivity perspectives of construing/conceptualising’ with respect
to ontology/ontological-normalcy/postconvergence so-reflected with the thresholds of ‘effecting–
parsimony’ as to temporality\textsuperscript{68}/shortness and ‘effecting-wholeness’ as to intemporality\textsuperscript{51}; the
elucidation of which brings out the beyond-the-consciousness-awareness–\textsuperscript{99}teleology–<in–
existential-extrication-as-of-existential-unthought–\textsuperscript{6} social universal-transparency\textsuperscript{184}–
(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}), enabling
intemporal/ontological skewing for institutionalisation. It is the resolving as
aetiologisation/ontological-escalation of ‘candidity/candour-capacity’ as of
transcended/superseded psychoanalytic-backdrop for the prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or–
incidenting-predicative-insights overcoming human procrpticism–or–disjointedness-as-of–
\textsuperscript{83}reference-of-thought\textsuperscript{80} that will usher in futural Being-development/ontological-framework–
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-

televology\(^{35}\) as of prospective notional–deprocrypticism\(^{17}\) institutionalisation psyche on the same
token that the resolving of non-positivism including ‘superstition’ as of transcended/superseded
psychoanalytic backdrop for the prospective overcoming of human ‘non-positivising/non-
rational-empirical’ caricaturing-hollow-staging-and-performance that ushered in our prospective
positivism institutionalisation psyche and the institutionalisation possibilities thereof. Notional
candidity/candour-capacity thus allows for meaningfulness to be recasted in terms–as-of-
axiomatic-construct of ‘narratives of candidity/candour-capacity in existential-contextualising-
contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-
reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context’ reflecting more directly the
candidity <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–
implications,-for-explicating,-ontological-contiguity\(^{44}\) as of successive temporal-to-intemporal
individuations specifically as a capacity variance of the same construct. Furthermore, such a
candidity/candour-capacity approach as syncing with a notional–deprocrypticism\(^{17}\) reference-
of-thought as of beyond-the-consciousness-awareness-teleology-\(<in\text{-}existential-extrication-as-
of\text{-}existential-unthought>\) conflatedness\(^{12}\) over our positivism–procrypticism\(^{88}\) reference-of-
thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of
notional–deprocrypticism\(^{17}\) placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology’ as to the nature of the
positivism–procrypticism\(^{88}\) social-functioning-and-accordance—as-of–social-stake-contention-
or-confliction threshold as uninstitutionalised-threshold\(^{182}\) amenable to perversion-and-derived-
perversion\(^{74}\)-of–reference-of-thought-\(<as\text{-}effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow–supererogation>\) on the basis of its
more simplistic and direct notion of candidity/candour-capacity variance of the same construct.
Unlike the ‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising-
phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context categorisation scheme’ which rather construes a\textlangle \textit{amplituding/formative–epistemicity}\textrangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} that is postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and centered positivism–procrypticism\textsuperscript{80} registry-worldview/dimension; the ontological-contiguity of a notional–deprocrypticism\textsuperscript{17} candidacy/candour-capacity construal/conceptualisation articulated as of ‘notional–deprocrypticism\textsuperscript{17} narrative of candidacy/candour-capacity’ is as of a uninhibited/decomplexified conflatedness\textsuperscript{12} in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} registry-worldview’s/dimension’s reference-of-thought as postconverging-or-dialectical-thinking\textsuperscript{28}–and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8} and construing our positivism–procrypticism\textsuperscript{80} registry-worldview/dimension as preconverging-or-dementing\textsuperscript{19}–and-decentered-prior-institutionalisation’s \textsuperscript{33}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}. Candidity/Candour-capacity as such highlights from the perspective of the postconverging-or-dialectical-thinking\textsuperscript{28}–and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8} soundness-or-ontological-good-faith/authenticity\textsuperscript{68-of-83}reference-of-thought as notional–deprocrypticism\textsuperscript{17} opened-construct-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63-of-83}reference-of-thought of the positivism–procrypticism\textsuperscript{80}
prospectively opened as notional-deprocrypticism\textsuperscript{17} by preempting-procrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought, as-to–‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in ‘notional–deprocrypticism\textsuperscript{17} institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic and uninhibited/decomplexified storied construal in \textsuperscript{66}ontological-contiguity as of the ontological-normalcy/postconvergence of notional–notional–deprocrypticism\textsuperscript{17} not saddled with our ‘relatively deficient positivism–procrypticism\textsuperscript{80} mindset complex’ of such <amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87–of–}\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context as highlighted before, and so-related, as a storied-construct/ontologically-valid-narration candidity/candour-capacity construing meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing\textsuperscript{15}–apriorising-psychologism> of prior relative-ontological-incompleteness\textsuperscript{88–of–}\textsuperscript{83}reference-of-thought and the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism> of prospective relative-ontological-completeness\textsuperscript{87–of–}\textsuperscript{83}reference-of-thought, in
incidenting-predicative-insights-of-existential-contextualising-contiguity38’s-
reifying/elucidating-of-prospective-relative-ontological-completeness87-of-83reference-of-
thought-devolving84-as-of-instantiative-context, base-institutionalisation–ununiversalisation as of
<amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity38’s-
reifying/elucidating-of-prospective-relative-ontological-completeness87-of-83reference-of-
thought-devolving84-as-of-instantiative-context, universalisation–non-positivism/medievalism as of
<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-phenomenal-
abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity38’s-
reifying/elucidating-of-prospective-relative-ontological-completeness87-of-83reference-of-
thought-devolving84-as-of-instantiative-context; were respectively defective in their reflection of
the fullness/completeness of existence-potency~sublimating–nascence, disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought, in-
supererogatory–epistemic-conflatedness12/intrinsic-reality/ontological-veridicality, the
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology of our positivism–procrypticism88 is defective as well as of <amplituding/formative–
epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity38’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context; and so reflected from the relative-ontological-completeness\textsuperscript{87} notional-deprocrypticism\textsuperscript{17} \textless \textlangle amplituding/formative-epistemicity\textrangle totalising-ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context candidity/candour-capacity fullness/completeness of existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textlt amplituding/formative-epistemicity\texttr greater-than totalising–renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness\textsuperscript{12}/intrinsic-reality/ontological-veridicality basis as conflatedness\textsuperscript{12} in construing from the notional-deprocrypticism\textsuperscript{17} ontological-normalcy/postconvergence the relative distractive-alignment-to-\textsuperscript{83}reference-of-thought-\textlangle of-apriorising/axiomatising/referencing\textrangle\textrangle\texttwoharpoonleft 29 arising as of respective relative-ontological-incompleteness\textsuperscript{88} registry-worldviews/dimensions \textlt amplituding/formative-epistemicity\texttr greater-than totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-threshold\textsuperscript{102} the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\textlangle as-to-preconverging-or-dementing\textsuperscript{19}–-apriorising-psychologism\texttr right greater-than of their prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought and the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\textlangle as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–-apriorising-psychologism\textrangle\texttwoharpoonleft of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-
thought, and thus wrongly implying issue of logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96} supererogation\textsuperscript{53} in wrong \textsuperscript{66} ontological-contiguity equivalence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55}. Abstractly, the \textsuperscript{66} ontological-contiguity issue has to do with a prospective precise relative-ontological-completeness\textsuperscript{87} in ontological-normalcy/postconvergence as of <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83} reference-of-
thought-devolving\textsuperscript{84} as of instantiate-context precision but then rather wrongly construed in prior imprecise relative-ontological-incompleteness\textsuperscript{88} epistemic-abnormalcy/preconvergence\textsuperscript{90} as of respectively <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-
phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83} reference-of-
thought-devolving\textsuperscript{84} as of instantiate-context or <amplituding/formative–
epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83} reference-of-
thought-devolving$^{84}$-as-of-instantiative-context or \( <\text{amplituding/formative-epistemicity}> \text{totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-} \)

‘warped-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity$^{38}$’s-

reifying/elucidating-of-prospective-relative-ontological-completeness$^{87}$.of.$^{83}$reference-of-

thought-devolving$^{84}$-as-of-instantiative-context or \( <\text{amplituding/formative-epistemicity}> \text{totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-} \)

‘trepidatious-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity$^{38}$’s-

reifying/elucidating-of-prospective-relative-ontological-completeness$^{87}$.of.$^{83}$reference-of-

thought-devolving$^{84}$-as-of-instantiative-context, and all in subpar construals/conceptualisations to the \( <\text{amplituding/formative-epistemicity}> \text{totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-} \)

‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity$^{38}$’s-

reifying/elucidating-of-prospective-relative-ontological-completeness$^{87}$.of.$^{83}$reference-of-

thought-devolving$^{84}$-as-of-instantiative-context, with the successive imprecisions wholly operating as if utterly precise, whereas these are of distractive-alignment-to-$^{83}$reference-of-

thought-$^{<\text{of-apriorising/axiomatising/referencing}>}^{29}$ to the profound precision in

\( <\text{amplituding/formative-epistemicity}> \text{totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-} \)

‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity$^{38}$’s-
conceptually as of an ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events archaeology/historiality/ontological-eventfulness/ontological-aesthetic-tracing and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events archaeology/historiality/ontological-eventfulness/ontological-aesthetic-tracing, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology/historiality/ontological-eventfulness/ontological-aesthetic-tracing derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfullness-and teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfullness-and teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness teleology veracity/ontological-pertinence as of existential-contextualising-contiguity s-reifying/elucidating-of-prospective-relative-ontological-completeness reference-of-thought-devolving as-of-instantiative-context, as implied with the notion of ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. Thus, however weird it may seem to our positivism–procrypticism psychical representation, in reflecting our positivism–
procripticism\textsuperscript{80} relative epistemic-abnormalcy/preconvergence\textsuperscript{38} to it a candidity/candour-capacity notional-deprocripticism\textsuperscript{17} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99} teleology as of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratioincination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–protensive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context is actually more real and profound ontologically to ours as of our positivism–procripticism\textsuperscript{80} <amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in–occlusive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence\textsuperscript{38} of the universalisation–non-positivism/medievalism psychical representation will seem weird to the latter as of its <amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in–‘preclusive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context; underlying the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99} teleology transformative
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications,-for-
explicating→ontological-contiguity\(^44\) involved with de-mentation-(supererogatory→ontological-
de-mentation-or-dialectical→de-mentation—stranding-or-attributive-dialectics)\(^44\) as it induces
the relative \(^83\)reference-of-thought–categorical-imperatives/axioms/registry\(^99\)teleology\(^8\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and\(^99\)teleology\(^55\) as
of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\(^28\)–
apriorising-psychologism> of prospective relative-ontological-completeness\(^87\)-of\(^83\)reference-of-
thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing\(^19\)–apriorising-psychologism> of prior relative-ontological-incompleteness\(^88\)-of-
\(^83\)reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of-
presence mental complexes. Thus candidity/candour-capacity notional→deprocrypticism\(^17\)
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
\(^99\)teleology implied \(^83\)reference-of-thought–categorical-imperatives/axioms/registry-
\(^99\)teleology\(^8\),-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and\(^99\)teleology\(^55\) as of the affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
dialectical-thinking\(^28\)–apriorising-psychologism> of prospective relative-ontological-
completeness\(^87\)-of\(^83\)reference-of-thought and unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing\(^19\)–apriorising-psychologism> of prior relative-
ontological-incompleteness\(^88\)-of\(^83\)reference-of-thought, contrary to the various ‘ascription-
constructs’ of the respective placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness.\(^99\)teleology as of positivism–procrypticism\(^88\)
is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness\(^87\)-of-\(^83\)reference-of-thought and is actually a wholly internal process of conflatedness\(^12\), highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing\(^{45}\)-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative intemporality\(^{51}\)/longness and the latter in relative temporality\(^{98}\)/shortness as of distractiveness’; construed as temporal-concatenation-to-intemporality\(^{51}\)-or-ontological-veridicality-as-of-\(^83\)reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\(^82\). As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness\(^99\)teleology \(<\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative~implications,~for-explicating,}\text{ontological-contiguity}^{44}\) of conflatedness\(^12\) as an anticipatory mental-disposition with respect to deprocrypticism\(^{17}\)’s preempting—disjointedness-as-of-\(^83\)reference-of-thought Being-development and its meaningfulness-and-\(^99\)teleology\(^55\) certitude/uninhibited \(^83\)reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\(^71\)-\(<\text{including-virtue-as-ontology}>\) wherein ‘limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating,~as-of-conflatedness\(^12\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of ‘ontological-normalcy/postconvergence of the full-cohesive transcendental-enabling/sublimating/superrgatory~de-mentativity determinativeness ingrained in social universal-transparency\(^104\)-\(<\text{transparency-of-totalising-entailing,~as-to-entailing,}\text{amplituding/formative–epistemicity}>\text{totalising~in-relative-ontological-completeness}^{87}\)>; in contrast to our positivism–procrypticism\(^88\) ‘occlusive-consciousness’ with consciousness-awareness\(^99\)teleology implications as of ‘human limited-mentation-capacity by its categorising—ontologically-compromised-mediating,~as-of-its-specific-\(^13\)constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism–procrypticism\(^88\) Being and its meaningfulness-and-\(^99\)teleology\(^55\) \(^83\)reference-of-thought/de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation mental-disposition behind the ‘inventing’ of prospective institutionalisation, it is effectively occurs spontaneously to the intemporal disposition and cannot be the basis for collective grounding of such human consciousness conflatedness\textsuperscript{12} as this inevitably leads to temporal concatenation to intemporality\textsuperscript{51}, rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional–conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} can be reinterpreted operantly as of ‘notional–referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-\textsuperscript{13}constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional–deprocrypticism\textsuperscript{17} referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{12} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-\textsuperscript{83}reference-of-thought’, and thus are construed as of the same notion of referentialism, as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-\textsuperscript{13}constitutedness mental-
dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’
they still act as if of ‘notional–deprocrypticism’ referentialism—ontologically-uncompromised-
mediating,—as-of-conflatedness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their
beyond-the-consciousness-awareness—teleology—<in-existential-extrication-as-of-existential-
unthought> preconverging-or-dementing—apriorising-psychologism’ thus generating as of their
‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments
levels’ their respective neuterising construed as of ‘their prior relative-ontological-
incompleteness reference-of-thought of meaningfulness-and—teleology’. neuterising thus refers to human attribution of meaningfulness-and—teleology as of human limited-
mentation-capacity misconstruing, with respect to existential social-stake-contention-or-
confliction possibilities, such that its reference-of-thought/de-
mentative/structural/paradigmatic—ontological-performance —<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,—as-of-its-
specific—constitutedness, and so-construed from the conflatedness of notional–deprocrypticism; thus neuterising is specifically ‘a contextually developed perversion-or-derived-perversion—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>, that is secondnatured as of its prior relative-ontological-incompleteness reference-of-thought with the consequent implications of relatively defective meaningfulness-and—teleology ontological-
performance <including-virtue-as-ontology>. For instance, as of their relative-ontological-
incompleteness reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-
completeness reference-of-thought positivism interpretation may be that at a certain time
of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaningfulness-and-teleology relative to the ‘utter and brute’ animistic interpretation as meaningfulness-and-teleology neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. This is a most elaborate articulation of neuterising but it equally applies where meaningfulness-and-teleology is ‘just about miscued’ say between positivism–procrypticism and notional–deprocrypticism with the latter underlying the disjointedness-as-of-reference-of-thought of the former as it neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional–referentialism/notional–deprocrypticism; wherein recurrent-utter-uninstitutionalisation’s existential reference-of-thought deepest-level of neuterising is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,—as-of-its-specific—constitutedness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing
protensive-consciousness, and such an ontologically-veridical evaluation of neuterising is construed as a deneuterising—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>-’-and-ontologically-flawed-‘preconverging-or-dementing—apriorising-psychologism/deassertion’ as of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The implication here being that neuterising can be disambiguated as of the fundamental human limited-mentation-capacity induced <amplituding/formative-epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-teleology reference-of-thought-devolving—<including-virtue-as-ontology> misconstrual-as-neuterising, and so-construed as of referentialism as of the notional—conflatedness of notional—notional—deprocrypticism protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness fixations/hardening-construed-as-neuterising of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this deneuterising—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>-’-and-ontologically-flawed-‘preconverging-or-dementing—apriorising-psychologism/deassertion’ as from notional—deprocrypticism, disambiguates neuterising as an insight into the ontologically-veridical ‘underlying phenomenological dynamics of human limited-mentation-capacity’ that explains the how-and-why of such ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness fixations/hardening-construed-as-
neuterising associated with the various institutionalisations in prior relative-ontological-incompleteness of reference-of-thought. Insightfully and counterintuitively for elucidative construal, neuterising as of epistemic-abnormalcy/preconvergence of relative-ontological-incompleteness of reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness of reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness of reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking—apriorising-psychologism or unaware beyond-the-consciousness-awareness—teleology—in-existential-extrication-as-of-existential-unthought as of preconverging-or-dementing—apriorising-psychologism/deassertion, that reveals neuterising as of epistemic-abnormalcy/preconvergence of relative-ontological-incompleteness of reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness of reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of conflatedness’ that is construed the ontologically-veridical nature of distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing destructuring.

Understanding and overcoming neuterising as such reveals the beyond-the-consciousness-awareness—teleology—in-existential-extrication-as-of-existential-unthought dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as critical across all the registry-worldviews/dimensions construed as of de-mentation—(supererogatory—ontological—de-mentation—dualistic—de-mentation—stranding—or-attributive-dialectics). The ontological-veridicality of a ‘postconverging—or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion—or-ontological-fideism—
existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{55} individuation without temporal/shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{55} individuations will simply fail to recognise the generation-and-upholding of neuterising\textsuperscript{57} and thus unable to reveal perversion-and-derived-perversion\textsuperscript{74} of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation; as it is naïve to think that while being at an uninstitutionalised-threshold like universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness <amplituding/formative>wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology\textsuperscript{55}-as-of-nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications} in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology\textsuperscript{55} without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology\textsuperscript{55} neuterising\textsuperscript{57} to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology\textsuperscript{55}, and this equally applies with regards to overcoming our ‘procrypticism—or–disjointedness-as-of-reference-of-thought meaningfulness-and-teleology\textsuperscript{55} neuterising\textsuperscript{57} to attain futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} Being and meaningfulness-and-teleology\textsuperscript{55}. As a further elucidation, a comparison can be made between a construct of ‘notional–referentialism’ disambiguated as referentialism, categorising neuterising, qualifying neuterising\textsuperscript{57}, tendentious neuterising\textsuperscript{57} and impulsive neuterising\textsuperscript{57}, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing,
intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness of reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of <amplituding-formative–epistemicity>–totalising–ratio-contiguity/ratiocination-as-referentialism’ as of their respective epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness of reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of conflatedness’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness of reference-of-thought in the very first place cannot be the basis for articulating, as of their given constitutedness, by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity ontologically-veridical meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-confledness apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument’ but rather require ‘their ontologically-veridical meaningfulness-and-teleology restoration’ by a conflatedness as of ontological-normalcy/relative-ontological-completeness of reference-of-thought that factors in ‘their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness of reference-of-thought, so-construed as their neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-
compromised-mediating,-as-of-their-respective-specific-\textsuperscript{13}constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-\textsuperscript{83}reference-of-thought of Being and meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} retrospectively to prospectively in reflecting holographically-\textltangle conjugatively-and-transfusively\textrgtangle the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by \textsuperscript{13}constitutedness by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence\textsuperscript{39}/relative-ontological-incompleteness\textsuperscript{88}.of.\textsuperscript{83}reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness\textsuperscript{87}.of-\textsuperscript{83}reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is a conflatedness\textsuperscript{12} of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising\textsuperscript{32}—renewing-realisation/re-perception/re-thought as of maximalising-recomposuring\textsuperscript{54}.for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence\textsuperscript{30}/relative-ontological-incompleteness\textsuperscript{88}.of-\textsuperscript{83}reference-of-thought is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness\(^{87}\)-of-
\(^{83}\)reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-
non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in
their reflection of the very same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that
ontologically-veridical meaningfulness is a construction or derived-construction as of inherent
intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it;
the insight here being that ‘relative completeness/profoundness of axiomatic-
construct\(^{83}\)reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what
is ontologically preeminent/critical for the notional perspective of ontological
construal/conceptualisation. This is equally relevant with regards to the ‘\(^{83}\)reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ which refers
to the transcendental-enabling/sublimating/supererogatory–de-mentativity conceptual
framework that sets up the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-
worldview’s/dimension’s \(^{83}\)reference-of-thought construction possibilities of derived axiomatic-
constructs of meaningfulness-and-\(^{99}\)teleology\(^{55}\) as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-
reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions,
but generating with human limited-mentation-capacity-deepening\(^{52}\) successive more and more
relatively profound/complete registry-worldviews/dimensions \(^{83}\)reference-of-thought
constructions of derived axiomatic-constructs of meaningfulness-and-\(^{99}\)teleology\(^{55}\) as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue; with the (given consciousness’s neuterising\(^{57}\)-induced-or-

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deneuterising\textsuperscript{16}-induced)-\textsuperscript{83}reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-
instantiations derived/devolved axiomatic-constructs of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue as the registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought
‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For
instance, all subsequent axiomatic-constructs of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-
worldview/dimension are possible only by its (trepidatious-consciousness neuterising\textsuperscript{57}-
induced)-\textsuperscript{83}reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness which is non-rules—
apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition as this basically defines the possibility of institutionalisation within recurrent-
utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective
institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising\textsuperscript{57}-
induced)-\textsuperscript{83}reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-
instantiations derived/devolved axiomatic-constructs of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue of base-institutionalisation. This insight extends to all successive
registry-worldviews/dimensions institutionalisations in construing their teleological-de-
mentating/structuring/paradigming/teleological-possibilities. This equally explains the
divergence of individuals and societies ontological-performance⁷¹-<including-virtue-as-ontology> across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview’s/dimension’s⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as its underlying⁹³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview’s/dimension’s institutionalisation⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; given that there is a need for the requisite institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcedence-and-sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. The fact is that all meaningfulness-and⁹⁹teleology⁵⁵ontological-performance⁷¹-<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given⁸³reference-of-thought are necessarily in⁶⁶ontological-contiguity, construed as of a difference-in-kind/difference-in-aposteriorising-or-logicising²² of the same <amplituding/formative—epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-devolving⁸⁴. Such that a registry-worldview/dimension⁸³reference-of-thought associated postlogism⁷⁷-slantedness manifestation, which is inevitably being instigated as postlogism⁷⁷denaturing¹⁵<amplituding/formative>wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—

‘amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-\^{99}teleology\^{55} implied different and relatively-more-profound-and-complete \^{83}reference-of-thought–categorical-imperatives/axioms/registry–\^{99}teleology\^{8} which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s \^{83}reference-of-thought ‘amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-\^{99}teleology\^{55} implied as of the same/common/shared \^{83}reference-of-thought–categorical-imperatives/axioms/registry–\^{99}teleology\^{8} that can induce the ‘ontological break’ that is able to de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-worldview/dimension vices-and-impediments crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising\^{23} construal there is a double-gesture of reification\^{86} as of implying more critically the inappropriateness of the centered–epistemic-totalisation/\^{83}reference-of-thought as of its underlying meaningfulness-and-\^{99}teleology\^{55} implied same/common/shared \^{83}reference-of-thought–categorical-imperatives/axioms/registry–\^{99}teleology\^{8}, which then inherently points to the inappropriateness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound–\^{96}supererogation\^{53} on the basis of the centered–epistemic-totalisation/\^{83}reference-of-thought and hence implying that there can’t be any dialogical-equivalence. Such that from a positivistic perspective, an argument in a non-positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity–\^{61}–\^{\text{profound–\^{96}supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking\^{38}–qualia-schema}}, with its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of existential-contextualising-contiguity–\^{38}–in-reification\^{86}/dereification cognisant-and-integrative with a non-positivistic superstitious meaningfulness-and-\^{99}teleology\^{55} centered–epistemic-totalisation/\^{83}reference-of-thought, and that itself is perceived as of ‘aetiological concern’ as to
the possibility of an apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of existential-contextualising-contiguity\textsuperscript{38} in reification\textsuperscript{86}/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity\textsuperscript{61}<profound-\textsuperscript{96}supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments\textsuperscript{105}. The same applies from a notional—deprocrypticism\textsuperscript{17} perspective with regards to a procrypticsm—or—disjointedness-as-of—reference-of-thought\textsuperscript{88} mental disposition as an argument seeming to articulate meaningfulness-and—teleology\textsuperscript{55} in the same disjointedness-as-of—reference-of-thought terms-as-axiomatic-construct by which the procrypticism—or—disjointedness-as-of—reference-of-thought\textsuperscript{83} arises in the first place is in circular <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as of the same centered—epistemic-totalisation/reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments\textsuperscript{105} as of that fundamental <amplituding/formative—epistemicity>totalising/circumscribing/delineating thought-devolving—as-of-instantiative-context—meaningfulness-and—teleology\textsuperscript{55} reference-of-centered—epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in seconndnaturiing such a prospective institutionalisation “reference-of-thought—devolving—teleological-de-mentating/structuring/paradigming—of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and—sublimity/sublimation/supererogatory—de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most
of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism> of prospective relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold\textsuperscript{102} as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> of prior relative-ontological-incompleteness\textsuperscript{88}–of-reference-of-thought; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed/unaffirmed respectively as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, wherein prospective relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity\textsuperscript{68}–of-reference-of-thought and prior relative-ontological-incompleteness\textsuperscript{88}–of-reference-of-thought degradation/uninstitutionalised-threshold\textsuperscript{102} is in unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of-reference-of-thought. Furthermore, metaphysics-of-absence insight as of historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} reveals and attends to the notional~notional~deprocrypticism\textsuperscript{17} ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} due to a mental-reflex of representating/skewing-the-representation of presence with respect to its \textsuperscript{83}reference-of-thought as of flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at the uninstitutionalised-threshold\textsuperscript{102}, wrongly construed as rather being in
elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity\textsuperscript{68}of-\textsuperscript{83}reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold\textsuperscript{102} and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}of-\textsuperscript{83}reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold\textsuperscript{102} as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, and so with regards to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—'human<amplituding/formative–epistemicity>totalising~purview-of-construal’ which as of underlying relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflicatedness\textsuperscript{12}/formative–supererogating—<in-projective/re-projective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>—) is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as of its notional—conflicatedness\textsuperscript{12} as it implies the conflatedness\textsuperscript{12} of the most ‘sound/profound/complete anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation—and—degradation-as-of-uninstitutionalised-threshold\textsuperscript{102}—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective \textsuperscript{83}reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and \textsuperscript{83}reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{102}’ brings out in anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast between the ‘degradation/uninstitutionalised-threshold\textsuperscript{102} unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}of-\textsuperscript{83}reference-of-thought projection’ and the ‘elevation/institutionalisation
soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought projection’ at their respective \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}level of analysis; as can be elucidated contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation uninstitutionalisation and universalisation institutionalisation’, ‘universalisation–non-positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and prospectively ‘positivism–procrypticism\textsuperscript{68} uninstitutionalisation and notional–deprocrypticism\textsuperscript{17} institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-veridicality; as of conflatedness\textsuperscript{12} we can’t simply imply the presence universalisationnon–non-positivism/medievalism uninstitutionalisation \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as such a mental-reflex representing/skewing-the-representation of the presence as universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold\textsuperscript{102} and wrongly represent its meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} at its uninstitutionalised-threshold\textsuperscript{102} as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought projection’. It is rather the conflatedness\textsuperscript{12} projective/anticipative contrast between the said uninstitutionalised-threshold\textsuperscript{102} however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter’s abstractness as from the presence uninstitutionalised-threshold\textsuperscript{102} perspective that enables their respective \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with the implication that meaningfulness-and-99teleology55 lies-with-and-is wholly as of elevation/institutionalisation 83reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’. Insightfully, historiality/ontological-eventfulness/ontological-aesthetic-tracing45 as of notional~conflatedness12/13constitutedness-to-conflatedness12 points out that as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-


preconverging/dementing19–apriorising-psychologism and emphasising the supplanting–conviction-as-to-profound-29supererogation—postconverging/dialectical-thinking29–apriorising-
psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-
⁹⁹teleology⁵⁵ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶), and this
insight extends as well with regards to ‘articulating organically as of ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality’ the transcendental construct of prospective universalisation
institutionalisation while in base-institutionalisation–ununiversalisation uninstitutionalisation
(doing so by failing the ‘<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry—⁹⁹teleology⁸)
of base-institutionalisation–ununiversalisation’ in de-emphasising the threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting–
conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking³⁸—apriorising-
psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-
⁹⁹teleology⁵⁵ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶), ‘articulating
organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental
construct of prospective positivism institutionalisation while in universalisation–non-
positivism/medievalism uninstitutionalisation (doing so by failing the
‘<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry—⁹⁹teleology⁸)
of universalisation–non-positivism/medievalism’ in de-emphasising the threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation. This reflects historiality/ontological-eventfulness/ontological-aesthetic-tracing as of its notional–conflatedness nature of ontological-performance including-virtue-as-ontology as anti-nihilistically grounded on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as enabled by maximalising-recomposuring for-relative-ontological-completeness unenframed-conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed beyond-the-consciousness-awareness teleology in-existential-extrication-as-of-existential-unthought as of a soulless nihilistic teleology-for-the-attainment-of-temporality/human-mortal-whims as it simply brings an end to the transcendental potential for the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take precedence in further driving the ontological-contiguity—of-the-human-institutionalisation-process over a conceptualisation as of denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology. Such an approach to transcendence-and-sublimity/sublimation/supererogatory–mentativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an approach as of grounded knowledge-construct commitment that merely implies transcendence-and-sublimity/sublimation/supererogatory–mentativity as being incremental to the prior registry-worldview's/dimension's reference-of-thought doesn't undermine/unshackle that prior reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’ as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human<amplituding/formative–
notion of ‘a credible logical engagement in terms–as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–teleology. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endavouring unleashed as of a maximalising-recomposuring–for-relative-ontological-completeness—unenframed-conceptualisation

or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—
as-so-being-as-of-existential-reality. This explains why our positivism–procrysticism has so-
construed from a notional–deprocrysticism perspective will be decentered and preconverging-
or-dementing–apriorising-psychologism, just as our positivism in ontological-
normalcy/relative-ontological-completeness of reference-of-thought perspective construal of
non-positivism/medievalism in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness-of reference-of-thought show the latter to be decentered and preconverging-or-dementing–apriorising-psychologism.

As a further elaboration, the circularity and totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-disposition attached to a registry-worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally
grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its meaningfulness-and-

meaningfulness-and—teleology as its intradimensional knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-
possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its meaningfulness-and—teleology as its intradimensional knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as
animistic social-setup or medieval social-setup however frequent the demonstrations within a
given limited period of time doesn’t mean that the social-setup has been transformed into a
positivistic social-setup; since their existentially habituated state of animism or medievalism
teleological-de-mentating/structuring/paradigming/teleological-possibilities as of \(\text{warped-or-}
\text{preclusive-consciousness}\) neuterising\(^{57}\)-induced\(^{83}\)reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional
existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-
\(^{99}\)teleology\(^{55}\) as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional—referential-notions/articulations/virtue, will need to be undone/unshackled
psychoanalytically in the medium to long-run to veridically achieve positivism; given that that
uninstitutionalised-threshold\(^{102}\) is in a state of circular-pervasiveness-of—\(^{83}\)reference-of-
thought—degraded-devolving-as-of-uninstitutionalised-threshold\(^{102}\)! This equally explains the
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) inherent in our prospective procrypticism—
or—disjointedness-as-of—\(^{83}\)reference-of-thought\(^{80}\) uninstitutionalisation, together with its inherent
manifestations of psychopathic postlogism\(^{77}\)-slantedness and social psychopathy conjugated-
postlogism\(^{77}\), when construed from futural Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
\(^{99}\)teleology\(^{55}\) as of prospective notional—deprocrypticism\(^{17}\) as preempting—disjointedness-as-of-
\(^{83}\)reference-of-thought institutionalisation as in our metaphysics-of-presence beyond-the-
consciousness-awareness—\(^{99}\)teleology-<in-existential-extrication-as-of-existential-unthought>\(^{6}\)
we systematically override the ontological-veridicality implications of such procrypticism—or—
disjointedness-as-of—\(^{83}\)reference-of-thought\(^{88}\) and proceed by mental-reflex to uphold our
procrypticism—or—disjointedness-as-of—\(^{83}\)reference-of-thought\(^{88}\)
<amplituding/formative>wooden-language-\(\text{imbued—averaging-of-thought-}\)as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of–
‘nondescript/ignoreable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications\textsuperscript{>}\textsuperscript{)} at this
positivism–procrypticism\textsuperscript{80} uninstitutionalisation as of an existentially nihilistic mental-
disposition in degeneration of the human existential tale; as all presencing—absolutising-
identitive–\textsuperscript{13}constitutedness\textsuperscript{79} by mental-reflex keep on representing their uninstitutionalised-
threshold\textsuperscript{402} as institutionalised, that is as ‘centered and postconverging-or-dialectical-thinking\textsuperscript{29}–
apriorising-psychologism’, as a ‘delusion of an always institutionalised presencing—
absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79} as of its \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}\textsuperscript{1}
rather than being veridically ‘decentered and preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism’ at the uninstitutionalised-threshold\textsuperscript{402} as of ‘\textsuperscript{8}reference-of-thought—degraded-
devolving-as-of-uninstitutionalised-threshold\textsuperscript{402}’, as logical-dueness doesn’t even arise in the
very first place given perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation\textsuperscript{> as of unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-
thought. We can get a projected sense of this as of metaphysics-of-absence in that despite the
articulation of positivistic principles/interpretations in the animistic social-setup or medieval
social-setup, in the short to medium run individuals will keep on overriding and ignoring such
positivistic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} nihilistically, notwithstanding that we may
recognise this as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought,
and falling back to construe/conceptualise meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in non-positivistic
animistic or medieval terms—as-of-axiomatic-construct, construed from the positivistic
perspective as perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textsuperscript{> as of
unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought. As broadly speaking, a registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought is as of ‘the existential individuations possibilities as to \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-
profound\textsuperscript{96}supererogation and threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ reflecting the
teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of its
\textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue; and it is nevertheless so made-
up/bottomlined nihilistically, notwithstanding a prospective registry-worldview’s/dimension’s
\textsuperscript{83}reference-of-thought that points prospectively to its relative ontologising-deficiency/epistemic-
abnormalcy/preconvergence\textsuperscript{30}/relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically ‘a lifetime mental and
existential investment as of the specific prior relative-ontological-incompleteness\textsuperscript{88}-of-
\textsuperscript{83}reference-of-thought beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\langle in-existential-
extrication-as-of-existential-unthought\rangle\textsuperscript{6} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that will not lightly
give up on ‘its invested specific prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-
thought of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as a \langle amplituding/formative\rangle wooden-language-
(imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{99}–with-regards-to-
prospective-apriorising-implications\rangle’) despite the ontological-veridicality of a valid anti-
nihilistic intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-
mentating/structuring/paradigming opened-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}
enabling the human existential tale as of the successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity behind the ontological-contiguity—of-the-human-institutionalisation-process notwithstanding that its very own institutionalisation arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-confliction level involves temporal concatenation to intemporality as denaturing of the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology by their elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, and so as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-⟨including-virtue-as-ontology⟩, due to lack of constraining social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising--in-relative-ontological-completeness} at its uninstitutionalised-threshold. Such a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism being rather as of a temporal extricatory de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory de-mentating/structuring/paradigming to be intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming, given a failure to de-mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and rather confusing this with social-aggregation-enabling implications. This is clearly made obvious when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence implications (as to
ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-
positivistic registry-worldview’s/dimension’s threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow—
preconverging/dementing—apriorising-psychologism <amplituding/formative> wooden-
language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology55—of—'nondescript/ignorable—void59—with-regards-to-
prospective-apriorising-implications>) rather in social-aggregation-enabling, implying no
possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity so-construed from a positivistic perspective of analysis in onto-
logical-normalcy/relative-ontological-completeness87—of—reference-of-thought. This further points out
that, as herein implied with futural Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology55 as of
prospective notional—deprocrypticism17 as preempting—disjointedness-as-of—reference-of-
thought ’(re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking28—'projective-insights'/‘epistemic-projection-in-
conflatedness12—of-notional—deprocrypticism17—prospective-sublimation)90) originary/event-of-
prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into
question a prior registry-worldview’s/dimension’s reference-of-thought teleological-de-
mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-
prior-relative-ontological-incompleteness88—of—reference-of-thought, established as of its (given
consciousness’s neuterising57—induced)—reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-
instantiations derived/devolved axiomatic-constructs of meaningfulness-and—teleology55 as its
intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional—referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-
unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supererogatory–de-mentativity notion as of the (given consciousness’s neuterising\(^{57}\)-induced)\(^{83}\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness of the prior registry-worldview’s/dimension’s \(^{83}\)reference-of-thought of meaningfulness-and-\(^{99}\)teleology\(^{55}\) which establishes its ‘grounded knowledge construct’, and so because of its denaturing\(^{15}\) of the prior institutionalisation’s \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\) by way of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{38}\) at the registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{402}\) inducing prior relative-ontological-incompleteness\(^{88}\)-of-\(^{83}\)reference-of-thought in need for prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms–as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness\(^{88}\)-of-\(^{83}\)reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought it more critically and organically points to the uninstitutionalised-threshold\(^{402}\) state of the present registry-worldview’s/dimension’s \(^{83}\)reference-of-thought at its uninstitutionalised-threshold\(^{402}\) with respect to the prospective institutionalisation state of the
habituated mental-projection perspective from the prospective institutionalisations of positivism or notional-deprocripticism\textsuperscript{17} reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-of-presence conception, human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—of-meaningfulness-and-\textsuperscript{19}teleology\textsuperscript{55} as ‘banally’ portrayed historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong incrementalism\textsuperscript{50}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation mental-reflex as if humans have had only one ‘\textlangle amplituding/formative—epistemicity\textrangle totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’.

But actually the underlying process is one of ‘a psychoanalytic-unshackling as of a succession of prospective institutionalisations maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construed from a succession of ‘\textlangle amplituding/formative—epistemicity\textrangle totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ enabling successive prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening\textsuperscript{52} as of institutional-cumulation/institutional-recomposure-\langle as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\rangle; such that counterintuitive
to what we might be inclined to think, the development of human psychology is not as of ‘a
grounded construction that simply varies incrementally across all times’, but rather ‘a
construction which teleological-de-mentating/structuring/paradigming/teleological-
possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations
as of ontological conflatedness\textsuperscript{127}, and this is important ‘to avoid unduly considering our whole
psychical-nature-and-potential as of our present positivistic institutionalisation
mindset/consciousness as of metaphysics-of-presence’, but rather grasp that there are
teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-
potency of our mental-projection and mental-disposition as of deprocrypticism–or–preempting—
disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17} ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{83}reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
beyond just what we can imagine as of our presence as positivism–procrypticism\textsuperscript{80}. This analysis
brings out what is effectively meaningfulness as it shows that meaningfulness is more completely
about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights thus involving the ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \textsuperscript{83}reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
as of the prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought of the \{given
consciousness’s neuterising\textsuperscript{57}-induced-or-deneuterising\textsuperscript{16}-induced\}-\textsuperscript{83}reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then
‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating
their meaningfulness as of instantiative-context or existential-instantiations with respect to
unshackling/memetic-reordering/institutional-recomposuring, involving maximalising-
recomposing⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, with
respect to the implications of its ontologically deficient ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’.
Thus a transcendental engagement as articulating prospective relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought in an opened-construct-of–meaningfulness-and-
television⁵⁵ strives to go beyond a prior institutionalisation <amplituding/formative>wooden-
language-(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
prospective-apriorising-implications>) at its uninstitutionalised-threshold¹⁰², which simply
triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on the basis of the
priorly set/established ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
taken for granted without questioning as of intradimensional grounded meaningfulness-and-
television⁵⁵ at its uninstitutionalised-threshold¹⁰². Such a transcendental engagement recurrently
put into question in conflatedness¹¹ the prior institutionalisation ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
at its uninstitutionalised-threshold¹⁰² by substituting it with the prospective institutionalisation
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \(^8\)relative-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of its prospective relative-ontological-completeness\(^8\)—of-relative-of-thought, before effecting any ‘operator-or-incidenting-predicative-insights or logical-coherence’ for prospective institutionalisation meaningfulness-and-\(^9\)teleology\(^5\), and this explains its \(^8\)relative-of-thought—categorical-imperatives/axioms/registry-\(^9\)teleology\(^8\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-\(^9\)teleology\(^5\); while on the other hand the grounded uninstitutionalised-threshold\(^1\) recurrently overrides as of \(^1\)constitutedness beyond-the-consciousness-awareness-\(^9\)teleology-<in-existential-extrication-as-of-existential-unthought>\(^6\) any notion of its ontologically deficient ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of \(^8\)relative-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold\(^1\) and just triggers ‘operator-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded meaningfulness-and-\(^9\)teleology\(^5\), and this explains its \(^8\)relative-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\(^1\), and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a maximalising-recomposuring\(^5\)—for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation behind the \(^6\)ontological-contiguity—of-the-human-institutionalisation-process\(^6\) enabling the human existential tale in successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^4\)> is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring\(^5\)—for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation mental-disposition in their
own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence analysis does apply with respect to superstitions, universal human rights, free society, modern science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold and as of prospective institutionalisation with respect to maximalising-recomposuring—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness—of-reference-of-thought-of same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-recomposuring—unenframed-conceptualisation at the uninstitutionalised-threshold but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity as of opened-construct-of–meaningfulness-and–teleology arise only by maximalising-recomposuring—unenframed-conceptualisation but presences in their <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/resentiment/closed-construct-of–meaningfulness-and-teleology-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} consider maximalising-recomposuring—unenframed-conceptualisation as of exceptional-askance and unordinary due to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being ontologically
decentered and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge construction exercise as of ontological-tolerance to avoid on the one hand outrightly articulating construed ontological-veridicality at the expense of avoiding any Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is ‘often actually imbued with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation necessary for human development and progress.

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and progress requires ontologically-veridical

as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}–

for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation dementating/structuring/paradigming ‘responses’ as of universal implications and not temporal extricatory de-mentating/structuring/paradigming ‘reactions’ of mere circumstantial implications. Such a maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—

unenframed-conceptualisation \textasciitilde\texttt{amplituding/formative–epistemicity}\texttt{totalising~renewing-realisation/re-perception/re-thought prospective ~reference-of-thought ‘construes as circularity and}

\textasciitilde\texttt{amplituding/formative–epistemicity}\texttt{totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} pretences of knowledge and judgements which are rather in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism in ordinariness
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of-
nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>)
social-aggregation-enabling’ when expounded by a prior reference-of-thought going by its prior
relative-ontological-incompleteness-of-reference-of-thought, since there is no
sound/authentic knowledge and judgements outside the prospective reference-of-thought
relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-
ontological-completeness—of-reference-of-thought in an
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation
dementating/structuring/paradigming; and so de-mentatively/structurally/paradigmatically as of the
relationship between non-positivism and positivism as well as our procrypticism—or—
disjointedness-as-of-reference-of-thought and futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and—teleology as of prospective notional—deprocrypticism as preempting—
disjointedness-as-of-reference-of-thought. This underlying notion of
‘notional—confinedness/constitutedness-to—confinedness construed/conceptualisation’ can
further be expanded upon contrastively with regards to knowledge practice in many an epistemic-
totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-
veridicality not subject to immediate-constraining ontological-prime-movers-totalitative-
framework thus rather eliciting atomising/taking-to-pieces constitutedness that induces
relatively poor ontological-performance—<including-virtue-as-ontology>. The central element
here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a
nombrilisticas <amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag³³ approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as validated by ontological-primemovers-totalitative-framework⁷². At its worst, such an orientation construes of categorisation/taxonomisation of knowledge as inherently representative of intrinsic-reality/ontological-veridicality by that mere exercise. Such a constitutedness ends up misconstruing the organisical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalence undermining their transcendental-enabling/sublimating/supererogatory—de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as—mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity³⁸. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness⁸⁸—of—reference-of-thought, as of the incompleteness of the de-mentating/structuring/paradigming of human reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis equally inherits that relative-ontological-incompleteness⁸⁸ of the de-mentating/structuring/paradigming of human reference-of-thought; with the consequence that it is not ‘notionally de-mentated/structured/paradigmed’ to conceptually factor
in human poor to perfect/near-perfect construal on the basis of conflatedness\textsuperscript{12} but rather suffers from \textsuperscript{13}constitutedness. This weakness is underlined and resolved by the notion of maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that enables conflatedness\textsuperscript{12} in line with existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of.-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in \textsuperscript{13}constitutedness that is behind the naïve but poor influence of the saying that ‘every idea has already been thought of before’ with the nefarious consequence of ‘emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves’ as if an epistemic-totalising\textsuperscript{32}–devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied~‘prospective-aporeticism-overcoming/unovercoming’>, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy/postconvergence that places existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of.-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-
mechanics in the early part of last century, the scientists involved weren’t in the exercise of evaluating their respective theories in a closed framework emphasising their respective ‘ownership-of-theories’ as mortals but rather an opened framework emphasising whosoever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their 13 constitutedness defines the entire existential possibility/potency of musical compositions that can arise but then the ‘depth/axiomatic-construct of existence for musical compositions’ doesn’t submit to such a naïve categorising/taxonomising 13 constitutedness but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a conflatedness12 as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity38’s-reifying/elucidating-of-prospective-relative-ontological-completeness87-as-of-83 reference-of-thought-devolving84-as-of-instantiative-context is then the preceding and transformative element of meaningfulness-and-99 teleology55 conceptualisation as of our limited-mentation-capacity-deepening52 enabling our prospective relative-ontological-completeness87-as-of-83 reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given <amplituding/formative–epistemicity>totalising–devolved–purview–as–domain–of–construal–as–intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-enabling/sublimating/supererogatory–de-mentativity dynamism and implied organic-knowledge’ as of conflatedness12. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an <amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/supererogatory de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity immortal/first-party. Further, such conceptual patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising conflatedness in (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking 'projective-insights'/epistemic-projection-in-conflatedness of-notional–deprocrypticism–prospective-sublimation) originary/event-of-prospective-ontology-origination projection into existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing constitutedness, and so whether at detailing or synoptic levels of analysis. This extends to the way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity construal highlights the ontological-contiguity of all knowledge as of their reference-of-thought/de-mentative/structural/paradigmatic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-
totalitative-framework\textsuperscript{72} interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in \textsuperscript{13}constitutedness rather than striving to expand the transcendental-enabling/sublimating/supererogatory\textsubscript{72} de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{72} existential-reality potential, and this easily leads to virtuality or ontologically-flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn’t easily manifest itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/supererogatory\textsubscript{72} de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/supererogatory\textsubscript{72} de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial ‘precedence of mentioned terms’ irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsubscript{72} de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{72} nature and differences as well as their divergence in meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human
knowledge renewal as of maximalising-recomposing—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supercerogotory—de-mentativity ontological-prime movers-totalitative-framework renewal of a same <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of constittedness undermining requisite creativity as of conflatedness, as it ‘critically presupposes beyond-the-consciousness-awareness—teleology—in-existential-extrication-as-of-existential-unthought’ that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity’s–reifying/elucidating-of-prospective-relative-ontological-completeness reference-of-thought-devolving—as-of-instantiative-context that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional–deprocrypticism (protensive-consciousness deneuterising-induced)–reference-of-thought—devolving-teleological-de-menting/structuring/paradigming–of-meaningfulness analysis as of its prospective relative-ontological-completeness reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of
mentation-capacity can most pertinently accede to by maximalising-recomposuring—unenframed-conceptualisation driven by ontological-faith

relative-ontological-completeness—imbued-underdetermination-of-
apriorising/axiomatising/referencing—sublimating-withdrawal,-eliciting-of-prospective-

‘prospective-aporeticism-overcoming/unovercoming’ implies it is as of the entire

‘conflatedness’ for human construction of ontologically veridical meaningfulness-and-
teleology implied as of notional–deprocrypticism; this is notionally known as

historiality/ontological-eventfulness/ontological-aesthetic-tracing. The implication here is that

conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and

nature together with their derived human notional notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and

natural sciences are but as of the (given consciousness’s neuterising-induced-or-
deneuterising-induced) reference-of-thought—devolving-teleological-de-

demmentating/structuring/paradigming—of-meaningfulness

knowledge-con structs/theories/intersolipsistic-intercessory-notions/notional–referential-

notions/articulations/virtue as derived conceptualisations/construals of the very conflatedness that is as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and or existence-as-existence-
potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression-as-of-

‘prospective-aporeticism-overcoming/unovercoming’—as-so-being-as-of-existential-reality as of ontological-

normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-

conceptualisation—and—existence—as—overall

implies it is as of the entire

‘conflatedness’ for human construction of ontologically veridical meaningfulness-and-
teleology implied as of notional–deprocrypticism; this is notionally known as

historiality/ontological-eventfulness/ontological-aesthetic-tracing. The implication here is that

conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and

nature together with their derived human notional notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and

natural sciences are but as of the (given consciousness’s neuterising-induced-or-
deneuterising-induced) reference-of-thought—devolving-teleological-de-

demmentating/structuring/paradigming—of-meaningfulness

knowledge-con structs/theories/intersolipsistic-intercessory-notions/notional–referential-

notions/articulations/virtue as derived conceptualisations/construals of the very conflatedness that is as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and or existence-as-existence-
potency—sublimating—nascence—disclosed—from-prospective-epistemic-digression-as-of-

‘prospective-aporeticism-overcoming/unovercoming’—as-so-being-as-of-existential-reality as of ontological-

normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-

conceptualisation—and—existence—as—overall
insight explaining human limited-mentation-capacity flawed mental-disposition for 
\(^{13}\)constitutedness lies with human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from the ‘\(^{83}\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The ‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—\(^{96}\)supererogation—\(<\)as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’\>)
imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of (given consciousness’s neuterising\(^{57}\)-induced-or-deneuterising\(^{16}\)-induced)—\(^{83}\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation behind the \(^{66}\)ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\). Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{38}\) of existential-instantiations, we will rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomatic-constructs as of the (given consciousness’s neuterising\(^{57}\)-induced-or-deneuterising\(^{16}\)-induced)—\(^{83}\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating—
withdrawal,-eliciting-of-prospective-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>
imbricatedness/threadedness/recomposuring , thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold. Thus, the ontological-veracity as prospective relative-ontological-completeness reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>
imbricatedness/threadedness/recomposuring , generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation which is as of conflatedness, thus enabling the ontological-contiguity—of-the-human-institutionalisation-process. It is interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding—oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s
imbricatedness/threadedness/recomposing; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construed as of naïve constitutedness. Of course, it is rather prospective relative-ontological-completeness of reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construed of meaningfulness-and-teleology mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'. Insightfully and making the case against conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of existential-instantiations, this points out that existence inherent superseding—one-ness-of-ontology necessarily implies ontologically-veridical meaningfulness-and-teleology is effectively as of a natural transcendental-enabling/sublimating/supererogatory-de-mentativity existential-contextualising-contiguity of all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however imbricated/threaded/recompusured such an exercise, explaining why our knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of a given <amplituding/formative–epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in conflatedness need to be as of a reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and more than just conceptual patterning that doesn’t or poorly attends to a natural transcendental-enabling/sublimating/supererogatory–de-mentativity contextualising-contiguity-of-all-ontologically-veridical-meaningfulness. existential-For all the above elucidations
highlighting the ontological-veracity implications of \textsuperscript{12}constitutedness and conflatedness\textsuperscript{12}, it should be noted that emphasis is rather on the deficiency of limited-mentation-capacity in construing intrinsic-reality/ontological-veridicality such that the more profound-complete recomposuring of the very same \textlt{amplituding/formative–epistemicity}totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness\textsuperscript{88}–of–\textsuperscript{83}reference-of-thought/epistemic-abnormalcy/preconvergence\textsuperscript{30}/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought/ontological-normalcy/conflatedness\textsuperscript{12}’ lies in the fact that the construal/conceptualisation of an epistemic-totalising\textsuperscript{32}–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is ‘supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised meaningfulness-and-teleology\textsuperscript{55} and the inherent ontological-veracity/intrinsicness of the \textlt{amplituding/formative–epistemicity}totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness\textsuperscript{99}teleology–\textlt{in–existential-extrication-as-of-existential-unthought}\textsuperscript{6} of human construal/conceptualisation of it’. The only human construal/conceptualisation that can guarantee or relatively guarantee such a perfect or near-perfect or relatively-perfect ontological correspondence is as of prospective relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought/ontological-normalcy/conflatedness\textsuperscript{12}. Since there is no direct correspondence between relative-ontological-incompleteness\textsuperscript{88}–of–\textsuperscript{83}reference-of-thought/epistemic-abnormalcy/preconvergence\textsuperscript{30}/destructuring with the inherent intrinseness of the \textlt{amplituding/formative–epistemicity}totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality
beyond-the-consciousness-awareness—teleology—<in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness—reference-of-thought/ontological-normalcy/conflatedness which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness—reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness—reference-of-thought/epistemic-abnormalcy/preconvergence/destructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicsness of the <amplituding/formative-epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ‘reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’—as-of-upholding-ontological-veridicality rather than ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’—as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism and conjugated-postlogism. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance—<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness—teleology—<in-existential-extrication-as-of-existential-unthought> of human construal/conceptualisation of it. This fully articulates the dynamic relationship of
human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of \textsuperscript{13}constitutedness and as relatively-perfect/near-perfect/perfect conflatedness\textsuperscript{12}, construed as notional~conflatedness\textsuperscript{12} as of \textsuperscript{12}constitutedness-to-conflatedness\textsuperscript{12} of human limited-mentation-capacity. Insightfully, it highlights that \textsuperscript{13}constitutedness arises as of human limited-mentation-capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while conflatedness\textsuperscript{12} arises as of human limited-mentation-capacity ‘good/sound/profound/complete anticipated/projected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’. Notional~conflatedness\textsuperscript{12}/\textsuperscript{13}constitutedness-to-conflatedness\textsuperscript{12} as such highlights an underlying historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of the \textsuperscript{13}constitutedness-to-conflatedness\textsuperscript{12} dynamism of human limited-mentation-capacity with respect to human ontological-performance\textsuperscript{71}--<including-virtue-as-ontology>--as-of-its-broadest-implications amenable to human-subpotency/\textsuperscript{4}subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating–nascence,~disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{4}amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness\textsuperscript{12}, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-
sublimating-humanity’-as-to-existence-potency-as-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought,--in-superoerogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness as for material and physical effecting devolving teleologies as meaningfulness’ while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about ‘human consciousness inherent effecting devolving teleologies as meaningfulness’. This validates the idea of dualism as ultimately human-subpotency effecting can only arise from the conflatedness\textsuperscript{12} of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its \textsuperscript{13}constitutedness conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} (I exist therefore existence is of transcendental-enabling/sublimating/superoerogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>) as of collective human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{52} implies that human knowledge-
reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold postconverging-or-dialectical-thinking apriorising-psychologism/preconverging-or-dementing apriorising-psychologism construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold, historiality/ontological-eventfulness/ontological-aesthetic-tracing as of the notional—confoundedness of notional—notional—deprocrypticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify that ‘limited-mentation-capacity constitutedness conceptualisation construes of an ‘ontologically-compromised-mediating,-as-of-its-specific constitutedness that is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given <amplituding/formative—epistemicity>totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration—as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity, whereas limited-mentation-capacity conflatedness conceptualisation as of notional—deprocrypticism—as-preempting—disjointedness-as-of—reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically—uncompromised-mediating,—as-of-confoundedness profoundness/completeness’ by an incisive
that further expands human grasp of the given totalising-renewing-realisation/re-perception/re-thought totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. The latter is effectively what relays the ontological-veracity of the totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness subsuming the reality of the perceived whole and parts within the incisive conflatedness\textsuperscript{12}; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive conflatedness\textsuperscript{12} that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,—as-of-their-specific\textsuperscript{13}constitutedness induced neuterising\textsuperscript{57} or prospectively notional–deprocrypticism\textsuperscript{17} referentialism—ontologically-uncompromised-mediating,—as-of-conflatedness\textsuperscript{12} meaningfulness-and—teleology\textsuperscript{55}. That is, the notional–deprocrypticism\textsuperscript{17}
protensive-consciousness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness\textsuperscript{12}, with no intermediating construct as of \textsuperscript{13}constitutedness, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{12} meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55}. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of \textsuperscript{13}constitutedness on conflatedness\textsuperscript{12} induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
their-respective-specific-\textsuperscript{13}constitutedness meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional–deprocrypticism\textsuperscript{17} referentialism—ontologically-uncompromised-mediating,-as-of-
conflatedness\textsuperscript{12} as a notional conception in construing meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, while avoiding its ontologically-flawed \textsuperscript{13}constitutedness construals in terms–as-of-axiomatic-construct of the various neuterising\textsuperscript{57}. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-\textsuperscript{13}constitutedness towards ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{12} is what is effectively and ontologically defining of issues of \textsuperscript{83}reference-of-thought of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} given that as of its ontologically veridical conflatedness\textsuperscript{12} it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening\textsuperscript{52} that is behind the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55},-and-longness-of-register-of–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normaley/relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought perspective
of notional–deprocrypticism17 ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness12 protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional–notional–deprocrypticism17 ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness12 protensive-consciousness sound conceptualisation perspective’.

It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising57.


dementing and decentered to the prior institutionalisation’s categorical imperatives/axioms/registry-teleology and its alienation—as inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity nihilistic while construing prospective opened-construct-of-meaningfulness-and-teleology as postconverging-or-dialectical-thinking-and-centered-to-the-prospective-institutionalisation’s categorical imperatives/axioms/registry-teleology-relative-ontological-completeness-of-reference-of-thought-in-ontological-good-faith/authenticity, thus literally expanding human access to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—totalising—renewing—realisation/re-perception/re-thought,—in-superceragotary—epemic-confledness as to the existential possibilities that arise with successive institutional-cumulation/institutional-recomposure—as—to-historiality/ontological-eventfulness/ontological-aesthetic-tracing associated with the ontological-contiguity—of-the-human-institutionalisation-process. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—totalising—renewing—realisation/re-perception/re-thought,—in-superceragotary—epemic-confledness. In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/superceragotary—de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t-make-sense/is-unavailable for any specific human registry-worldview’s/dimension’s reference-of-thought as an <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag construct, including our positivism—procrypticism registry-worldview/dimension, as this will falsely imply that our reference-of-
thought \textbf{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{33} is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such \textbf{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{33} highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Basically, existence as of prospective base-institutionalisation \textsuperscript{83}reference-of-thought is circularly-unintelligible-but-for-a-\textbf{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-hyperbole-of–meaningfulness-and} \textsuperscript{99}teleology \textsuperscript{55} to recurrent-utter-uninstitutionalisation \textsuperscript{83}reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, existence as of prospective universalisation \textsuperscript{83}reference-of-thought is circularly-unintelligible-but-for-a-\textbf{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-hyperbole-of–meaningfulness-and} \textsuperscript{99}teleology \textsuperscript{55} to base-institutionalisation–ununiversalisation \textsuperscript{83}reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, existence as of prospective positivism \textsuperscript{83}reference-of-thought is circularly-unintelligible-but-for-a-\textbf{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising-meniality-or-}
hyperbole-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} to universalisation–non-positivism/medievalism \textsuperscript{83}reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and prospectively human-subpotency futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} \textsuperscript{83}reference-of-thought is circularly-unintelligible-but-for-a-\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising-meniality-or-hyperbole-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} to positivism–procrypticism\textsuperscript{80} \textsuperscript{83}reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening\textsuperscript{52}. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness\textsuperscript{88}–of–\textsuperscript{83}reference-of-thought as of ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} about our positivism–procrypticism\textsuperscript{80} as it
being of intradimensional meniality-or-hyperbole and rather resolvable as of notional-deprocripticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-preservation’ what is existence/existential-possibilities not factoring Being conflatedness as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, and further in contradiction to the notion of human <amplitudizing/formative–epistemicity>totalising—thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance—<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in inducing
prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that
allows for prospective relative-ontological-completeness of reference-of-thought thus
expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying
social scientists of their times who insist on the recurrence of the practices of the creed are ‘not
stupid’ as they know very well that reference-of-thought–categorical-imperatives/axioms/registry–teleology for meaningfulness-and-teleology are just that with
respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness–
<in-existential-extrication-as-of-existential-unthought> who is bound to circularly
as of de-mentation-{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—
stranding-or-attributive-dialectics}^{14}, which is what allows for transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity to prospective base-institutionalisation
\textsuperscript{83}reference-of-thought for crossgenerational renewal as of prospective relative-ontological-
completeness\textsuperscript{87}—of\textsuperscript{83}reference-of-thought of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality, as-to-‘human<amplituding/formative–
epistemicity>totalising~purview-of-construal’; but rather such unground articulation is one
rather eliciting prospective metaphoricity\textsuperscript{56} as of its implied prospective existential reference.
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implies that as of human
<amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} (I exist
therefore existence is of transcendental-enabling/sublimating/supererogatory—de-mentativity to
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71}–
<including-virtue-as-ontology>), humankind has no ‘absolute past-or-present ontological-
completeness-of\textsuperscript{83}reference-of-thought’ for grounding the construal of meaningfulness-and-
teleology\textsuperscript{55} of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-
to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, as such
pretence circularly turns into \textsuperscript{13}constitutedness at the given \textsuperscript{83}reference-of-thought
uninstitutionalised-threshold\textsuperscript{182}; highlighting the fact that human potential attainment of the
notional~deprocrypticism\textsuperscript{17} as preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought is
actually a ‘perpetual transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’
as of notional~notional~deprocrypticism\textsuperscript{17} as <amplituding/formative>notional~preempting—
disjointedness-as-of\textsuperscript{83}reference-of-thought which points out that the various uninstitutionalised-
threshold\textsuperscript{182} from recurrent-utter-uninstitutionalisation to procrypticism\textsuperscript{80} are actually levels of
disjointedness-as-of\textsuperscript{83}reference-of-thought and that the various institutionalisations from base-
institutionalisation to notional~notional~deprocrypticism\textsuperscript{17} are actually levels of preempting—
contextualising-contiguity\textsuperscript{38} wrongly inducing \textless amplituding/formative–\textbackslash \textbackslash epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. 
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity emphasises organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality underlying conflatedness\textsuperscript{12} pointing to the ‘false certainty and denaturing\textsuperscript{15} implications’ involved with knowledge construed mechanically as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} in a \textsuperscript{13}constitutedness and extricatory relationship with human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71}<including-virtue-as-ontology>, failing to factor in maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}–unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Existence as of its potency implies that what underlies historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as of the notional–conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} is always the issue of ‘divulging prospective relative-ontological-completeness\textsuperscript{67}–of–reference-of-thought’ as of conflatedness\textsuperscript{12}, and so as the very essence of human limited-mentation-capacity relating to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,–eliciting-of-prospective\textsuperscript{96}supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’>. Hence the very essence of a notional–deprocrypticism\textsuperscript{17} institutionalisation is one that comes into terms–as-of-axiomatic-construct with existence-potency–sublimating–nascence,–disclosed–
from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\textsuperscript{12} and as reflected in transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity as of conflatedness\textsuperscript{12} in avoiding meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} denaturing\textsuperscript{15} involved with grounded \textsuperscript{13}constitutedness posturing. Operantly, the phenomenological quest for an underlying and superseding knowledge construct, construed here as an enabling construct of <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of-notional–deprocrypticism\textsuperscript{17}–reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> determination as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>), is fulfilled by the notion of existential-extrication-as-of-existential-unthought/nonextricatory-existential-preempting-of-existential-unthought as the construct that reflects any registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as of the notional–conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} highlighting the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism> of its prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought as of the implications of its conflatedness\textsuperscript{12} as its given \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and its \textsuperscript{13}constitutedness as of the unaffirmation/deprojection/de-assertion/undueness–
invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing\textsuperscript{19}\textendash apriorising-psychologism of its given prior relative-ontological-incompleteness\textsuperscript{88}\textendash of\textsuperscript{83}\textsuperscript{89}\textsuperscript{88}\textsuperscript{83}\textsuperscript{88}\textsuperscript{89}\textsuperscript{88}\textsuperscript{83}reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality\textendash as-to\textendash ‘human\textsuperscript{19}\textendash amplituding/formative\textendash epistemicity\textendash totalising\textendash purview-of-construal’. This author’s notion of centered\textsuperscript{amplituding/formative\textendash epistemicity\textendash totalising/circumscribing/delineating meaningfulness\textendash and\textsuperscript{99}\textsuperscript{83}teleology\textsuperscript{55} as ‘\textsuperscript{amplituding/formative\textendash epistemicity\textendash totalising\textendash conflated\textendash meaningfulness-and\textendash 99\textsuperscript{83}teleology\textsuperscript{55}\textendash as\textendash of\textendash notional\textendash deprocripticism\textsuperscript{17}\textendash reflected\textendash historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}’ fundamentally grasps that the Derridean critique of centered\textendash epistemic-totalisation as impossible to achieve and postulation instead of decentered\textendash infinite\textendash freeplay is actually a critique arising on the implied assumption of finite human limited\textendash mentation\textendash capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence\textendash existential\textendash possibilities; but then this author construes that human limited\textendash mentation\textendash capacity is not finite as it deepens as of the possibility of transcendence\textendash and\textendash sublimity/sublimation/\textsuperscript{supererogatory}\textendash de\textendash mentativity enabled as of de\textendash mentation\textendash (\textsuperscript{supererogatory}\textendash ontological\textendash de\textendash mentation\textendash or\textendash dialectical\textendash de\textendash mentation\textendash stranding\textendash or\textendash attributive\textendash dialectics)\textsuperscript{14} thus involving de\textendash mentative\textendash structural\textendash paradigmatic transformations/shifts of human limited\textendash mentation\textendash capacity \textsuperscript{83}\textsuperscript{88}reference\textendash of\textendash thought\textendash as\textendash of\textsuperscript{83}reference\textendash of\textendash thought\textendash devolving\textendash teleological\textendash de\textendash mentating\textendash structuring\textendash paradigmimg\textendash of\textendash meaningfulness’ to grasp existence\textendash existential\textendash possibilities, such that as of notional\textendash deprocripticism\textsuperscript{17} or <amplituding\textsuperscript{formative\textendash notional\textendash preempting\textendash disjointedness\textendash as\textendash of\textsuperscript{83}\textsuperscript{88}reference\textendash of\textendash thought> in reflecting holographically<conjugatively\textendash and\textendash transfusively> the ontological-contiguity\textendash of\textendash the\textendash human\textendash institutionalisation\textendash process\textsuperscript{67} retrospectively to prospectively, centered\textendash <amplituding\textsuperscript{formative\textendash epistemicity\textendash totalising/circumscribing/delineating meaningfulness\textendash and\textsuperscript{99}\textsuperscript{83}teleology\textsuperscript{55} as of its
epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{55} inducing relatively less and less deficient/flawed ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>' right up to the attainment of notional--deprocrypticism\textsuperscript{17} ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{55} of theoretically perfect/sound ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’; given that the ‘succession of institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the successive reference-of-thought-as-of\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of human finitudes as destructuring-threshold--{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality}--of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>. Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{55} of theoretically perfect/sound ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of constitutedness as failing to project of the transformational implications of human limited-mentation-capacity-deepening\textsuperscript{52} for successive prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought in bringing about successive registry-worldviews/dimensions as of conflatedness\textsuperscript{12} that prospectively ultimately grasps the centered--<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> in reflecting holographically--<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} or notional–deprocrypticism\textsuperscript{17}. Despite such a Derridean
decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition of constitutedness, it perfectly grasps the implications to meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71} of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology\textsuperscript{55} in relative deficient/flawed ontological-performance\textsuperscript{71}’ but rather as within a same horizon of meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}. However, it fails to grasp that such a centered–epistemic-totalisation itself arises because an axiomatic-construct is a circularity of meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71} of the very same <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a given reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is rather the circular meaningfulness-and-teleology\textsuperscript{55} representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’, as the said reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology\textsuperscript{55} in relative deficient/flawed ontological-performance\textsuperscript{71}’ construed as of the
uninstitutionalised-threshold\textsuperscript{102} of a registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought-as-of-\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentatingstructuring/paradigming—of-meaningfulness’. But then human limited-mentation-capacity-deepening\textsuperscript{52} achieving prospectively of an ultimately theoretically perfect/sound \textsuperscript{83}reference-of-thought-as-of-\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentatingstructuring/paradigming—of-meaningfulness’ as of the full \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as notional—notional—deprocrypticism\textsuperscript{37} implies the circular ontologically-flawed/deficient implications of centered–epistemic-totalisation are done away with as of ontological-completeness with the <amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought of the \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentatingstructuring/paradigming—of-meaningfulness’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—
‘human<amplituding/formative–epistemicity>totalising—purview-of-construal’, with such a conceptualisation of centered–epistemic-totalisation also construed as transcendental centered–epistemic-totalisation or extrapolated-centered–epistemic-totalisation or extrapolatory–epistemic-totalisation or transcendental–epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory–epistemic-totalisation or interpolated-decentered–epistemic-totalisation. For instance, we can grasp that ‘traditional classical mechanics axiomatic-construct’ is a given ‘centered–epistemic-totalisation circularity of meaningfulness-and–teleology\textsuperscript{55} of ‘the very same physics <amplituding/formative–epistemicity>totalising—devolved—purview/domain-of-construal-as—intrinsic-reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness\textsuperscript{88} of less ontological-performance\textsuperscript{51}—<including-virtue-as-ontology> of ‘the very same physics <amplituding/formative–epistemicity>totalising—devolved—purview/domain-of-construal-as—intrinsic-reality/ontological-veridicality/existential-reality’, while with human
limited-mentation-capacity-deepening\textsuperscript{52} the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs brings about a new ‘centered–epistemic-totalisation/circularity of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness\textsuperscript{87}—of-axiomatic-construct-or-\textsuperscript{83}reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}\textsuperscript{-<including-virtue-as-ontology>; and interestingly, physicists will surely fancy that they could do better in ultimately grasping theoretically the full-potency of existence divulgeable as of ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered–epistemic-totalisation of a very same <amplituding/formative–epistemicity>totalising–devolved—purview/as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance\textsuperscript{71}\textsuperscript{-<including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human <amplituding/formative–epistemicity>totalising–purview-of-construal’ which is a given \textsuperscript{83}reference-of-thought, construed as ‘\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}\textsuperscript{-<including-virtue-as-ontology> has been as of our positivism–procrypticism\textsuperscript{80} registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought-as-of-\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ horizon and
such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différences as of the latter’s transcendental–epistemic-totalisation that underlies conflatedness in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différences is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différences is the notion of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold temporal individuations circular undermining of the prospective institutionalisation reference-of-thought/de-mentative/structural/paradigmatic implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness of reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold reference-of-thought which is in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with its ultimate crossgenerational collapsing for the prospective institutionalisation’s reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency—transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness\(^8^7\)) as of prospective relative-ontological-completeness\(^8^7\)-of-\(^8^3\)reference-of-thought of the prospective institutionalisation’s
\(^8^3\)reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness\(^8^8\) as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity\(^6^2\)-<shallow-
\(^9^6\)supererogation-of-mentally-aestheticised~preconverging/dementing\(^1^9\)–qualia-schema> in
\(^1^3\)constitutedness, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening\(^5^2\) then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness\(^8^8\) reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative \(^6^6\)ontological-contiguity as of conflatedness\(^1^2\), and so as of the very same <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening\(^5^2\) induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-\(^9^9\)teleology\(^5^5\) ontological-performance\(^7^1\)-<including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to
\(^8^3\)reference-of-thought-as-of-\(^8^3\)reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal’. It should be noted thus that an axiomatic-
construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising~purview-of-construal’ or <amplituding/formative–
epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the
‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-
nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in the
same way that insight/intuition is reflected rather with regards to any given implicited axiomatic-
constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being
any conception as of meaningfulness-and-teleology of supposed existential-implications
correspondence. That is the traditional knowledge conception articulated as ‘axioms of logic’ is
rather vague, with the appropriate articulation being rather ‘logic of axiomatic-construct/reference-of-thought’, as the axiomatic-construct/reference-of-thought is the
effective human limited-mentation-capacity supposed correspondence relation with existence—
as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming’ for
human-subpotency possibilities for devolving meaningfulness-and-teleology as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional~referential
notions/articulations/virtue, with increasing ontological-performance including-virtue-as-
ontology> as of human transcendence; even though such a conception as ‘axioms of logic’ could
be perceived rather as a meta-conception or more like a technical practicality akin to say the
scaffolding of a building! In other words as the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic and by extension mathematics imply elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^38\), whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\(^20\)-apriorising-psychologism> as of maximalising-recomposuring\(^54\)-for-relative-ontological-completeness\(^87\)—unenframed-conceptualisation. But then as of ‘ontology of logic’ and ‘ontology of mathematics’ as their very own respective conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of ‘smarter and simpler articulations’ for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/supererogatory-de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness ‘thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/supererogatory-de-mentativity’. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity\(^38\) of other applied and transcendental-enabling/sublimating/supererogatory-de-
mentativity activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a \(<\text{amplituding-formative-epistemicity}>\) totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/supererogatory—de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as of existential-contextualising-contiguity\(^3\) knowledge-reification\(^6\) for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the ‘truly mathematical proof’ (over and above any formal mathematical proof) is rather about validation/invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so ‘existentially nominal’ that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including ‘formal proofs’ as to the fact that the existential validation/invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest—sub potency—\(<\text{in-transitive-conflatedness}^{12}-\text{reflexivity,}-\text{in-the-full-potency-of-existence’s—sublimating—nascence}>\) with regards to the
ontological-contiguity of existence’) is not priorly subject to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation (and this very insight about the
‘existentially nominal’ sublimating-validation/desublimating-invalidation of mathematics as of a
‘very existentially nominal
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—
conceptualisation as to the mere adequacy of formalised mathematics’ explains on the other hand
why the mere introduction of mathematics, statistics and data in domains requiring ‘human
corresponding-sublimation-inducing,-profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—
conceptualisation’ is not construed as sublimating-validation in such domains where such
mathematics, statistics and data are rather ‘distracting-from and not-contributing-to’ the inherent
domain’s epistemic-conceptions phenomenal/manifest—subpotencies—in-transitive—
conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> given
‘human corresponding-sublimation-inducing,-profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—
conceptualisation’). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers,
Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory—de-mentativity of the
physics <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of—
construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic—
constructs with mathematics being accessory to the transcendental—
enabling/sublimating/supererogatory—de-mentativity. They didn’t just start to develop ‘patterns
of mathematical equations’ without the prior insight about the physics domain-of-study and what
to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory-de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. The naivety of logicism lies exactly in this respect of construing formalisation as most of what is supposed to be achieved, and failing to grasp that when it comes to social reality its own transcendental-enabling/sublimating/supererogatory-de-mentativity has to be ‘creatively construed’, and this in many ways explains the frustrated conclusion that will often then arise from such a naïve formalisation perspective that the philosophical exercise is not necessarily transcendental-enabling/sublimating/supererogatory-de-mentativity, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative—epistemicity—totalising—purview—of—construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness-reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid-reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\^{55}teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of-\^{83}reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional–notional–deprocrypticism\^{17} psychoanalytic-unshackling metaphysics-of-absence and conflatedness\^{32}, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve \(^{13}\) constitutedness construal of meaningfulness-and-\^{99}teleology\(^{55}\) that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated \(^{83}\)reference-of-thought, construed as ‘\(^{83}\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) that is unconsciously implied as of our positivism–procrypticism\(^{80}\) registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naïvely construed as of a given registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) of meaningfulness-and-\^{99}teleology\(^{55}\), and in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and
captures meaningfulness-and-teleology as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification in-singularisation-as-veridical-epistemic-determinism. Being as of its implied notional-deprocrypticism’s conflatedness provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology that carries the prospective transcendence-and-sublimity/sublimation/superrerogatory-de-mentativity which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold vices-and-impediments; and so by successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology in reflecting holographically the ontological-contiguity—of-the-human-institutionalisation-process as base-institutionalisation, universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology’s-directedness-as-Being thus enables the superseding of totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence. Further, the fact is that it is rather axiomatic-
axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing\(^{19}\)–apriorising-psychologism and by derivation illogical’ to be insisting on articulating notions of relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity\(^{66}\)–<shallow\(^{96}\)supererogation-of-mentally-aestheticised~preconverging/dementing\(^{19}\)–qualia-schema>, and so with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to \(^{83}\)reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory~de-mentativity implications as of human limited-mentation-capacity-deepening\(^{52}\), whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-\(^{99}\)teleology\(^{55}\) as knowledge which can only arise as of the ‘maximalising-recomposuring\(^{54}\)–for-relative-ontological-completeness\(^{87}\)–unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking apriorising-psychologism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct. Such a logicism disposition is rather in constitutedness and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/sublimating/supererogatory-de-mentativity by way of conceptual patterning arguments blinded to transcendental implications of knowledge as derived from existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied ‘prospective-aporeticism-overcoming/unovercoming’). In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of meaningfulness-and-ontological-performance ontological-performance including-virtue-as-ontology as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity reflected by metaphysics-of-absence is wholly sufficient as of human limited-mentation-capacity-deepening in accounting for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflicatedness-as-to-totalitative-reification singularisation-as-veridical-epistemic-determinism causality—as-to-projective-totalitative-implications,-for-explicating ontological-contiguity of reference-of-thought with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to ‘human totalising-purview-of-construal’ This author phenomenological transcendental conception is articulated as of non-speculative, non-imaginary, theoretical, conceptual and
operant implications construing/conceptualising in reflecting holographically-
<conjugatively-
and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, not as an external speculative dialectics, but as a wholly internal natural dialectics in conflatedness as of human limited-mentation-capacity-deepening. Such that human phenomenological <amplituding-formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-
mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-
performance-<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’
for grasping ontology and Being as of the conflatedness of human limited-mentation-capacity
implications construed from notional–notional–deprocrypticism perspective as
historiality/ontological-eventfulness/ontological-aesthetic-tracing, and consequently doesn’t
carry any external ideological implication but rather for the inherent ontological and Being
implications. Further as of such phenomenological transcendental conflatedness, there is no
issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-
epistemic-digression-as-of-<amplituding-formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought–in–supererogatory–epistemic-conflicatedness, but rather an
issue to humankind arising as of human-subpotency in the full-potency of existence with all the
problem of existence being the issue of humankind’s limited-mentation-capacity implications as
failing Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure–of–meaningfulness–and–teleology as of ontology’s–
directedness-as-Being. The phenomenological insight here about the nature of ‘existence as so
construed as of ontology’s-directedness-as-Being’ is that Being is the conflatedness as of
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation selectivity inherent
in existence that rather skews presence states towards the ‘ontological statistical-exception’ of
intemporality\textsuperscript{51}/longness over temporality\textsuperscript{98}/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality\textsuperscript{98}-to-intemporality\textsuperscript{51} were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being conflatedness\textsuperscript{12} <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-	extsuperscript{66}ontological-contiguity\textsuperscript{44} as of maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual\textsuperscript{13}constitutedness possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by conflatedness\textsuperscript{12} as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of conflatedness\textsuperscript{12} upholding prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in reflecting holographically—<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness\textsuperscript{12} as of successive opened-constructs-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} superseding <amplituding/formative>wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}—as-of–‘nondescript/ignorable–void\textsuperscript{97}—with-regards-to-prospective-apriorising-implications>) and from which Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} exercise we can’t as of soundness-or-ontological-good-faith/authenticity\textsuperscript{68} exculpate ourselves to then pretend ours is the registry-worldview/dimension \textsuperscript{83}reference-of-thought that is non-transcendable as of our
<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} avails, and so as the conflatedness\textsuperscript{12} upholding prospective coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is need for corresponding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be ‘thought through and effectively conceptualised’ with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–singularisation-as-veridical-epistemic-determinism\textsuperscript{21} \textsuperscript{<amplituding/formative–epistemicity>}causality–as-to-projective-totalitative–implications,–for-explicating–ontological-contiguity\textsuperscript{44}’ is subject to epistemic-decadence as of beyond-the-consciousness-awareness–teleology–\textsuperscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}}. Such ‘ontological statistical-exception’ of intemporality\textsuperscript{51}/longness as of ontology’s-directedness-as-Being permeates all existential processes including life itself. This explains why dimensionality-of-sublimating\textsuperscript{24} \textsuperscript{<amplituding/formative>}supererogatory–de-mentativenss/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of—meaningfulness-and—teleology on <amplituding/formative>wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology) as of uninstitutionalised-threshold failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the conflatedness of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity of reference-of-thought will dissociate modern day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say 19th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity—supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema> on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and—teleology in sophist/pedantic conceptual patterning terms overlooking transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for transcendental—
enabling/sublimating/supererogatory-de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening\textsuperscript{52} as of relatively profound and complete axiomatic-constructs/\textsuperscript{83}reference-of-thought in ontological-contiguity of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\textsuperscript{amplitudes/formative–epistemicity}>totalising-purview-of-construal’ or \textsuperscript{amplitudes/formative–epistemicity}>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory-de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory-de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/\textsuperscript{83}reference-of-thought in ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow-
\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, as of the very same <amplitudes/formative–epistemicity>
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening\textsuperscript{62} of a significant rise in consumers’ salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative \textsuperscript{66}ontological-contiguity. The notion of axiomatic-construct in \textsuperscript{66}ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in \textsuperscript{66}ontological-contiguity as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its \textsuperscript{66}ontological-contiguity. \textsuperscript{66}ontological-contiguity rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/\textsuperscript{83}reference-of-thought of construal; which for instance renders the idea of general relativity in relatively \textsuperscript{66}ontological-contiguity and newtonian physics in relative notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow–\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> rather as uncorrelated, whereas a notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow–\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>’ will seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations reference-of-thought—devolving—teleological-de-mentating/structuring/paradigming—of-meaningfulness prospective relative-ontological-completeness\textsuperscript{87}—of-reference-of-thought due to human limited-mentation-capacity of projection-or-anticipation in grasping the ‘inherent centered—epistemic-totalisation-as-existence’. Secondly, even within each of the successive given institutionalisations as of their given underlying specific rules there is a variance of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}—\textlangle\textit{including-virtue-as-ontology}\textrangle among human individuations-as-mental-dispositions-manifested-by-individuals,—with-the-individual-construed-as-the-existential-receptacle-of-temporal-to-intemporal-possibilities-of-individuations as of intemporal/longness-of-register-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} individuation that notionally upholds the given institutionalisation's reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8} and as of temporality\textsuperscript{98}/shortness individuations that in its relative ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}’ as of beyond-the-consciousness-awareness—\textsuperscript{99}teleology—\langle\textit{in-existential-extrication-as-of-existential-unthought}\rangle\textsuperscript{6} fails to uphold the given institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8} due to lack of social universal-transparency\textsuperscript{184}—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{87}) in the social-stake-contention—or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{182}; wherein the ‘circular reference-of-thought of intemporal—as-ontological meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}’ of sound ontological-performance\textsuperscript{71}—\textlangle\textit{including-virtue-as-ontology}\textrangle is not disambiguated from the ‘circular reference-of-thought of temporal—as-denaturing\textsuperscript{55} meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} of ontologically-flawed/deficient ontological-
disjointedness-as-of-referentiality-as-to-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of notional-deprocrypticism\textsuperscript{17} enables the prospective grasp of certain meaningfulness-and-teleology\textsuperscript{55} on the basis of deprocrypticism\textsuperscript{17}—as-preempting—disjointedness-as-of-reference-of-thought ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-conflatedness\textsuperscript{12}—of-occurrences/existential-instantiations by its notional-deprocrypticism\textsuperscript{17} as preempting—disjointedness-as-of-reference-of-thought human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening\textsuperscript{52} is ultimately with the notional-notional-deprocrypticism\textsuperscript{17} protensive-consciousness as of its notional-contiguity/epistemic-contiguity\textsuperscript{61}—<profound-superoeration-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema> superseding of transversality-of-affirmative-and-unaffirmative, disambiguated-apriorising/axiomatising/referencing\textsuperscript{181} temporal-to-intemporal human limited-mentation-capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human premeaningfulness/preframing—\textless metaphoricity\textsuperscript{56}.disposition—astro-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-human-\textless amplituding/formative-epistemicity>totalising-purview-of-construal, the limited-mentation-capacity meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to-
devolving-as-of-prospective-institutionalisation) but preclusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold\(^{102}\)) premeaningfulness/preframing-<metaphoricity\(^{56}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–procrypticism\(^{40}\) is of a ‘preclusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) but occlusive Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold\(^{102}\)) premeaningfulness/preframing-<metaphoricity\(^{56}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - and prospectively the protensive-consciousness of notional–deprocrypticism\(^{57}\) is of an ‘occlusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) construed as protensive Being premeaningfulness/preframing-<metaphoricity\(^{56}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This repleteness in the \(^{66}\)ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) with such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold\(^{102}\)) premeaningfulness/preframing-<metaphoricity\(^{56}\)-disposition— as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human meaningfulness-and\(^{99}\)teleology\(^{55}\) ontological-performance\(^{71}\)-<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for meaningfulness-and\(^{99}\)teleology\(^{55}\) ontological-performance as reflected by their respective ‘\(^{83}\)reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising-purview-of-construal’; such that the prior Being premeaningfulness/preframing-<metaphoricity\textsuperscript{56}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) to enable prospective Being premeaningfulness/preframing-<metaphoricity\textsuperscript{56}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> for the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity towards the attaining of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}. Thus the notional–deprocrypticism\textsuperscript{17} ‘phenomenological transcendental-point-of-departure handle’ thus warrants a superseding meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-(as-elevated-devolving-as-of-prospective-institutionalisation) our positivism–procrypticism\textsuperscript{88} occlusive Being premeaningfulness/preframing-<metaphoricity\textsuperscript{56}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’. This overall deneuterising\textsuperscript{16} conception of transcendental centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is reflected notionally as of notional–deprocrypticism\textsuperscript{17}, underlying that the successive registry-worldview's/dimension's institutionalisations are always about preempting ‘their successive types of disjointedness-as-of-\textsuperscript{83}reference-of-thought’ up to its theoretical preempting with conceptual notional–deprocrypticism\textsuperscript{17} as preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought as of ‘\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the successive
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>; as it is akin to how we can imagine ‘budding science’ in prior non-positivism registry-worldviews/dimensions say in the ancient and medieval worlds but grasping that you really get to systemic scientism rather in a positivism/rational-empiricism registry-worldview/dimension as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights construed as positivism/rational-empiricism ‘\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. Such a phenomenological construal as of human <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of-notional–deprocrypticism\textsuperscript{17}–reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising\textsuperscript{12}–conflated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of-notional–deprocrypticism\textsuperscript{17}–reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold\textsuperscript{102} of the prior transcended registry-worldview/dimension as nondescript/ignorable–void\textsuperscript{89} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}–narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{88}–of–\textsuperscript{83}reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{58}–or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of-notional–deprocrypticism\textsuperscript{17}–reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of reference-of-thought-devolving ontological-
performance, is a paramount and permanent one such that the construct of notional–deprocrypticism is exactly about an epistemic-totalising conflated–meaningfulness-and-teleology as-of-notional–deprocrypticism-reflected-
thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications⟩) and institutionalised-being-and-craft. For instance, the successive registry-worldviews/dimensions institutionalisations conceptualisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold\textsuperscript{182} free-for-all \langle amplituding/formative⟩ wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of-‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications⟩ framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/supererogatory–de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling framework than as of an dimensionality-of-sublimating\textsuperscript{24}—⟨amplituding/formative⟩ supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ‘direct convincing’ at individuals-level underlying deferring to institutional and formal meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological meaningfulness-and-^69^teleology could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness^88^-of-^83^reference-of-thought constitutedness as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness^88^-of-^83^reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the \(<\text{amplituding/formative–epistemicity}>\text{totalising~self-referringencing-syncretising/circularity/interiorising/akrasiatic-drag}^33\) of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness^87^-of-^83^reference-of-thought conflatedness^12 which will be unintelligible to the prior value construct, such that it is only a sense of intemporal consummation that drives transcendental dispositions as it is paradoxical to expect that what is in need for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity acts as transcended, as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a crossgenerational meaningfulness-and-^69^teleology psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centered–epistemic-totalisation-facticity of meaningfulness-and-^69^teleology, with transcendence-and-sublimity/sublimation/supererogatory—de-mentativity conflictedly implying overriding the prior institutionalisation’s centered–epistemic-totalisation-facticity for the prospective institutionalisation’s centered–epistemic-totalisation-facticity. But then \(^66\text{ontological-contiguity—of-the-human-institutionalisation-process}\) is an empirical fact,
and thus the resolution of this transcendence-and-sublimity/sublimation/supererogatory-de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism\textsuperscript{75} as of human \textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} as social universal-transparency\textsuperscript{184}. (transparency-of-totalising-entailing,-as-to-entailing–\textit{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\textsuperscript{87}) avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human ‘self-referencing’ will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human ‘re-conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–asso-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/supererogatory-de-mentativity elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} within their social-setup and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very
own internal ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ of meaningfulness-and-teleology\textsuperscript{55} with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} induced transformation arises because human perceived social-stake-contention-or-confliction drifts within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities. In this regard, the rapid transformation implications of cultural diffusion arise because it makes relatively immediately available to individuals and social groups a comprehensive set of options however limited the nature and speed of their adoption. This syncretising-effecting mechanism ultimately explains why crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs notwithstanding a seemingly self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology\textsuperscript{55} within a given social-setup in the immediate-and-short-term. transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-teleology\textsuperscript{55} given their supposedly coherent ontological-commitment\textsuperscript{65} as of more profound ontological-
primemovers-totalitative-framework\textsuperscript{72} validation as to existence-potency–sublimating–nascence,−disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,−in-superrerogatory–epistemic-conflatedness\textsuperscript{12}, as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation {(imbued-postconverging/dialectical-thinking\textsuperscript{28} ‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}’-of-notional–deprocrypticism\textsuperscript{17}-prospective-sublimation)}\textsuperscript{90}, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism\textsuperscript{75} by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or less formally-and-overtly unassumed as of their temporal denaturing\textsuperscript{15} nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment\textsuperscript{65} is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-\textsuperscript{99}teleology−<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus
seem from within just one human generation perspective that the underlying human metaphoricity\textsuperscript{56} for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity\textsuperscript{56} as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency\textsuperscript{104}, (transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{87}) about such metaphoricity\textsuperscript{56} instigative reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity\textsuperscript{56}, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment\textsuperscript{65} that is subject to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confalatedness\textsuperscript{12} validatory ontological-prime movers-totalitative-framework\textsuperscript{72}. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment\textsuperscript{65} threshold of a social-setup meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} allows for the possibility for prospective metaphoricity\textsuperscript{56} to reconstrue-and-redefine the social-setup meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Such prospective metaphoricity\textsuperscript{56} possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} needs this supposedly coherent ontological-commitment\textsuperscript{65} in other to affirm itself over any spontaneously arising disruptive meaningfulness-
and-teleology that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment respectively as of superstitious spiritualism meaningfulness-and-teleology or scholasticism pedantic dogmatism meaningfulness-and-teleology, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-faith/authenticity as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied supposedly coherent ontological-commitment of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology, and so as of the prospectively induced ontological-primemovers-totalitative-framework superseding meaningfulness-and-teleology as from existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness epistemic/notional–projective-perspective of relative-ontological-completeness of reference-of-thought by way of ontological-primemovers-totalitative-framework such as with prospective positivism/rational-empiricism
meaningfulness-and-teleology. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity meaningfulness-and-teleology. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism as of particular and general social interest. That said, a social-setup is ever always ‘existentially invested’ to a given registry-worldview/dimension and the fact of greater existential-contextualising-contiguity knowledge-reification from prospective metaphoricity which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>} means that it doesn’t necessarily construe such prospective metaphoricity as pertinent and so where it is nihilistically disinclined by its <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency–sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness to supersede human temporality/shortness <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>}), as of
formalisation-transference for institutionalisation and thus subsequent social percolation-channelling, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond the consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> with respect to prospective metaphoricity as of the implications of such undermining of social deferential-formalisation-transference. In this regard, the sophisticated barriers to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism metaphoricity implications are necessarily spurious and associated with our positivism–procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity implications. We can appreciate in this regard that for the medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that budding-positivism can be demonstrated as more ontologically pertinent as of ontological-primemovers-totalitative-framework, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and- teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his
persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<&shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema> with their prospectively implied metaphoricity\textsuperscript{56}; with the consequence that there can’t be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence and intellectual-and-moral-equivalence and inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-pedants—ideal-type-or-individuation inauthentic/unsound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness\textsuperscript{88}–of-,\textsuperscript{83}reference-of-thought warranting their unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<-as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> for the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<-as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism> of prospective Socratic philosophers universalising\textsuperscript{103}–idealisation and prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} respectively. Likewise, this author’s critique of the spurious institutional-being-and-craft muddlement of our positivism–procrypticism\textsuperscript{88} with respect to its dementative/structural/paradigmatic implicated undermining of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology\textsuperscript{55} as of prospective notional-deprocrypticism\textsuperscript{17} is not an idle exercise, and so as of such <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument procrypticism—or—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{80} as of direct, indirect and devolving undermining of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{55} as of prospective notional-deprocrypticism\textsuperscript{17} metaphoricity\textsuperscript{56} implications and so with respect to the social analysis implications of disjointedness-as-of-\textsuperscript{83}reference-of-thought associated phenomena as reflected in social-stake-contention-or-confliction issues including psychopathy and social psychopathy. As of the conflatedness\textsuperscript{12} of notional—notional-deprocrypticism\textsuperscript{17} construal, what underlies the notion of human existential-extrication-as-of-existential-unthought is the idea that human existence is as of ‘human existential-extricating projection-or-anticipation about existence/existential-possibilities as of human limited-mentation-capacity construing \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology\textsuperscript{55} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue’, and transcendentally-complemented by ‘human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality projection-or-anticipation of this human prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought as of human existential-unthought’, and thus enabling an epistemic/notional possibility of correspondence of human implied meaningfulness-and-teleology\textsuperscript{55} with the achievement of
singularisation/epistemic-immanence/veridical-epistemic-determinism as of prospective notional–deprocrypticism\textsuperscript{17} ‘inherent centered–epistemic-totalisation-as-existence’. It is those elements of an epistemic/notional possibility of correspondence, as of the <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that together effectively make human transcendence-and-sublimity/sublimation/supererogatory–dementativity and the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness\textsuperscript{87}.of-\textsuperscript{83}reference-of-thought as of the successive registry-worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that ultimately ‘vouches’ for every given registry-worldview’s/dimension’s institutionalisation at its uninstitutionalised-threshold\textsuperscript{102} for the possibility of a correspondence between human limited-mentation-capacity and the ‘inherent centered–epistemic-totalisation-as-existence’, as of Being orientation of pursuing-and-attaining ontological-completeness-of-\textsuperscript{83}reference-of-thought. It is only such a conflatedness\textsuperscript{12} perspective as of notional–notional–deprocrypticism\textsuperscript{17} that can articulate a conceptualisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}–\textless including-virtue-as-ontology\textgreater as of a notional–correspondence to existence/existential-possibilities, thus avoiding \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} misconstrual as of \textsuperscript{13}constitutedness. Insightfully with respect to human temporality\textsuperscript{98}/shortness including postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} and as reflected by psychopathy and social psychopathy in our positivism–procrypticism\textsuperscript{89}, the conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} points out that given human limited-mentation-capacity its \textsuperscript{83}reference-of-thought—devolving-
as of their <amplituding/formative>wooden-language-(imbued—temporal—mere-<amplituding/formative>virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the-<amplituding/formative>reference-of-thought–categorical-imperatives/axioms/registry-<amplituding/formative>teleology
by the various temporalities in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation—preconverging/dementing–apriorising-psychologism at its uninstitutionalised-threshold. This latter is only undermined driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of prospective human limited-mentation-capacity prospective relative-ontological-completeness-of-
reference-of-thought

Again, the latter institutionalisation’s meaningfulness-and-<amplituding/formative>teleology ontological-performance-<including-virtue-as-ontology> is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality at its given uninstitutionalised-threshold, as its own reference-of-thought–categorical-imperatives/axioms/registry-<amplituding/formative>teleology can also be denaturing as of beyond-the-consciousness-awareness-<amplituding/formative>teleology–<in-existential-extrication-as-of-existential-unthought> as of their <amplituding/formative>wooden-language-(imbued—temporal—mere-
supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism and wrong degradation of intemporality\textsuperscript{51}/longness in supplanting—conviction-as-to-profound-
\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism implied
\textsuperscript{83} reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation, given the inherently confounding ontological-veridicality of human potent beyond-the-consciousness-awareness\textsuperscript{99}teleology<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. Broadly speaking thus, the <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating–ontological-contiguity\textsuperscript{44} of prospective relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83} reference-of-thought as of human temporal-to-intemporal mental-dispositions in social-stake-contention-or-confliction implies that it is naïve to conceive of a ‘neuter framework of \textsuperscript{83} reference-of-thought putting the temporal-to-intemporal-dispositions as of the same axiomatic teleological projection’ as in effect as of conflatedness\textsuperscript{12} this simply wrongly elevates temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{102} and wrongly degrades the intemporal/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing\textsuperscript{15} of \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8} beyond-the-consciousness-awareness\textsuperscript{99}teleology<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} while the latter is upholding \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of \textsuperscript{83} reference-of-thought putting the temporal-to-intemporal-dispositions as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological-
\textsuperscript{83} reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-completeness-of-reference-of-thought as of the prospective relative-ontological-completeness in intemporality/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness in tempora/longness entailng the uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought putting the temporal-to-intemporal-dispositions as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of tempora/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medicinalism, and prospectively procrypticism—or—disjointedness-as-of-reference-of-thought with intempora/longness rather as respectively in base-institutionalisation, universalisation, positivm and prospectively deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of conflatedness actually construes of more profound reference-of-thought—categorical-imperatives/axioms registry—teleology that override the prior reference-of-thought—categorical-imperatives/axioms/registry—teleology as failing to uphold intemporal-preservation-entropy—or-contiguity—or—ontological-preservation’, and so as of differing references-of-thought in transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing ontological unintelligibility. neuterisation of analysis as
appreciate the metaphysics-of-absence insight about such a deneuterising\textsuperscript{16} storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a \textsubscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} to positivistic/rational-empiricism meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed \textsubscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold\textsuperscript{102} of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism\textsuperscript{88} mental-disposition is construed in deneuterising\textsuperscript{16} from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} perspective ‘as not self-effacing as of its ontologically-flawed \textsubscript{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold\textsuperscript{102} of its procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} and the prospective institutionalisation of deprocrypticism\textsuperscript{17}’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold\textsuperscript{102} and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising\textsuperscript{57} mental-reflex that by its
<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag fails to attain such a conflatedness as of notional–notional–deprocrypticism deneuterising insight. Central and critical to achieving such a deneuterising analysis in grasping the full and complete possibilities of ontologically-veridical construal of human meaningfulness-and teleology given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold is the notion of beyond-the-consciousness-awareness teleology-in-existential-extrication-as-of-existential-unthought. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the historiality/ontological-eventfulness/ontological-aesthetic-tracing of conflatedness as of notional–deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a~meaningfulness-and teleology-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold and-its-assorted-and-conjugated-temporal~meaningfulness-and teleology such that transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity is always perceived as unnatural when, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human mental-reflex as it overlooks human uninstitutionalised-threshold points to the reality that the implied prior institutionalisation ‘projected reflex of entailing–totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The
virtue-as-ontology> or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-thresholdeference-of-thought, wherein such temporal thresholding neuterisation\textsuperscript{48} with regards to ontologically-veridical meaningfulness-and\textsuperscript{59} teleology\textsuperscript{55} reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional\textsuperscript{12} of notional\textsuperscript{–}notional\textsuperscript{–}deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}—referentialism’ as of metaphysics-of-absence insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation uninstitutionalisation <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, it lies with Universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation uninstitutionalisation <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, it lies with Positivism institutionalisation over Universalisation–non-positivism/medievalism uninstitutionalisation uninstitutionalisation <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, and it lies prospectively with notional\textsuperscript{–}deprocrypticism\textsuperscript{17} institutionalisation over our Positivism–procrypticism\textsuperscript{80} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. This operantly defines procrypticism–or–disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{88} as beyond just the construal of new supposedly intemporal \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8} of the prospective institutionalisation to preempt the temporally denaturing\textsuperscript{15} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8} of the prior institutionalisation, but rather the deneuterising\textsuperscript{16} construal of the very ‘limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor as the beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>-6 constraining dynamism’ behind the denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology in the very first place; conceptualised henceforth as the very reference-of-thought–categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of the notional–deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional–deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-supererogation–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation perception-and-relation to meaningfulness-and-teleology over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>-6 is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human
phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of-meaningfulness-and-teleology individuation and temporal/shortness-of-register-of-meaningfulness-and-teleology individuations of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance,<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> given its psychoanalytic-unshackling as of prospective deprocrypticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of reference-of-thought–categorical-imperatives/axioms/registry but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality conflatedness of Being as implied as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. The issue of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of ‘temporal/shortness-of-register-of—meaningfulness-and—teleology\(^{55}\) mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that is behind organic-knowledge. Human <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) temporal mental-dispositions as of beyond-the-consciousness-awareness—teleology—<in-existential-extrication-as-of-existential-unthought—\(^{6}\) are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the giveninstitutionalisation’s uninstitutionalised-threshold\(^{82}\) in temporal/shortness-of-register-of—meaningfulness-and—teleology\(^{55}\) terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the \(^{66}\)ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) arises exactly to ensure deferential-formalisation-transference secondnaturings of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness\(^{88}\)-induced—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—\(^{96}\)supererogation—
preconverging/dementing\textsuperscript{10}–apriorising-psychologism’ is in a state of <amplituding/formative–epistemicity>–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of a medieval worldview will grasp that that unique demonstration of medieval-postlogism\textsuperscript{77}/perversion\textsuperscript{74}–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-orthological-implicitation—supposedly-apriorising-in-conviction-as-to-profound,\textsuperscript{96}supererogation\textsuperscript{53} as ‘prelogic supplanting–conviction-as-to-profound,\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments\textsuperscript{105} potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought into a positivistic mindset/\textsuperscript{83}reference-of-thought that is ontologically-speaking to be construed as the dementative/structural/paradigmatic resolution of the vices-and-impediments\textsuperscript{105} arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism\textsuperscript{88} worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} worldview). We can appreciate such metaphysics-of-absence insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as
so-being-as-of-existential-reality induced intemporal/longness-of-register-of-meaningfulness-and-teleology positivism/rational-empiricism mental-disposition behind the articulation of Newtonian mechanics inducing its mere effecting possibilities of knowledge, the inherent possibilities of inventing things on this positivism/rational-empiricism knowledge intemporal value reference inherently undermines the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics <amplituding-formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology from what is of Being underdevelopment. But then this ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ is just one aspect of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as its mere effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublimating/supererogatory–de-mentativity not only to science but transcendental-enabling/sublimating/supererogatory–de-mentativity as well to the open society equally required
for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{55}teleology\textsuperscript{55} with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments\textsuperscript{385} of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{55}teleology\textsuperscript{55}, there is an ever present issue of Being underdevelopment as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor wherein institutionalising \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} are always subject at uninstitutionalised-threshold\textsuperscript{182} to their denaturing\textsuperscript{15} as of their \textless amplituding/formative\textgreater wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{43}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}), as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. Hence Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation wherein the abstract intemporal/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the
requisite deferential-formalisation-transference secondnaturing of knowledge as organic-knowledge. We can appreciate the latter point in the sense that with the development of various positivistic scientific and knowledge fields, the knowledge agents weren’t naïve to imply that the ‘normal social temporal-to-intemporal mental-dispositions as of 

appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective ‘knowledge inventing’ was the institutional mental-disposition for engaging with the knowledge formally or as of secondnatured education practically available to everyone interested, and so while alienating and considering general social as improper and unqualified. This was to avoid a circularity of undermining of the intemporal-projection of their specific knowledge/science, as they contribute in overall Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and

99teleology55. The point here is that at uninstitutionalised-threshold the idea of ‘equal opinionatedness’ doesn’t apply by the mere fact that knowledge of intrinsic-reality itself doesn’t arise by
‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications⟩ but rather ontological-pertinence, and the point in reflecting holographically-⟨conjugatively-and-transfusively⟩ the 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as knowledge-led is to harness ontological-pertinence and not ⟨amplituding/formative⟩wooden-language-(imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-⁹⁹teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications⟩, thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-basic-level-of-universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-ontological-primemovers-totalititative-framework\textsuperscript{72}-overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance\textsuperscript{72}-⟨including-virtue-as-ontology⟩-implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology\textsuperscript{55} with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be ‘socially effective’ within this articulated framework as enabled by ‘social universal-transparency\textsuperscript{284}-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness”). This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing ‘social universal-transparency (transparency-of-totalising-entailing-as-to-entailing<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness)’ thus enabling ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification singularisation-as-veridical-epistemic-determinism causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. However, all along this ontological-contiguity—of-the-human-institutionalisation-process a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of various pertinent social manifestations: –wherein sovereignty is affirm over knowledge as ‘supposedly being knowledge’ by a culture of mere social-aggregation-enabling of
temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/supererogatory de-mentativity in formal institutional deferential-formalisation-transference and percolation-channelling, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; –wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory de-mentativity as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-＜amplituding/formative–epistemicity＞totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to ＜amplituding/formative＞wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-referance-of-thought–categorical-imperatives/axioms/registry—teletology),–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and—teletology undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-
so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective
‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the
very paradox of human <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} means that the human sovereign psyche is
one that is geared to construe of ‘presence as all-encompassing meaningfulness-and-
teleology\textsuperscript{55} value construct’ such that the transcendental implications of knowledge by mental-reflex are
construed as of incrementalism\textsuperscript{59}—enframed-conceptualisation to presence, rather than as of
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of presence construed as
of prospective relative \textsuperscript{66}ontological-contiguity over prior/transcended/superseded relative
notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—shallow–supererogation-of-mentally-
aestheticised–preconverging/dementing\textsuperscript{15}—qualia-schema>. However despite this knowledge and
sovereignty dilemma associated with Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55},
the insight about human <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as of self-referencing and syncretising-
effecting intemporal implications means that the requisite intemporal/longness-of-register-of–
meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} psychoanalytic-unshackling positive-opportunism\textsuperscript{75} can
crossgenerationally be induced for Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}
despite the inherent circular distractiveness of temporality\textsuperscript{98}, and ultimately so as enabled by
‘social universal-transparency\textsuperscript{104}—(transparency-of-totalising-entailing, as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87})’ . The
above analysis point out that transcendental knowledge in particular involves more than just
knowledge as a grounded construct but as well an understanding of how such knowledge is
instigated in society as part and parcel of the knowledge construed as organic-knowledge; given
that the social-construct-as-society is not necessarily of immediate receptivity and is of a
suboptimal disposition to such transcendental-enabling/sublimating/supererogatory—de-
mentativity implications that are not priorly as of grounded constructs of knowledge. This will
explain why the mere articulation of positivism/rational-empiricism meaningfulness-and-
99teleology\textsuperscript{55} constructs of knowledge wasn’t enough in undermining medieval mental-
dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaus, Diderots,
etc., were not vague actions but informed by an intuition about the nature of human society and
how it develops given the inherently untransformable human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor as of human limited-mentation-
capacity. Thus in reflecting holographically-\langle conjugatively-and-transfusively\rangle the \textsuperscript{66}ontological-
contiguity—of-the-human-institutionalisation-process\textsuperscript{67}, crucially the issue of ontological-
veracity is only half the problem of knowledge, with the other half being the grasp of the
underlying sovereignty and knowledge dynamics as of eliciting ‘social universal-transparency\textsuperscript{104}—
\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–
epistemicity⟩totalising–in-relative-ontological-completeness\textsuperscript{87}⟩’. As it is the latter that induces
that social positive-opportunism\textsuperscript{75} for deferential-formalisation-transference and institutional
percolation-channelling, as of social deferential attribution of power for the beneficial effect of
knowledge as empowering various institutional domains. Further, as implying the superseding of
entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in
destabilising the underlying existential \textsuperscript{83}reference-of-thought, transcendental knowledge is of a
circular but consistent exercise of \langle amplituding/formative–epistemicity⟩totalising–renewing-
realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it
is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-
discontiguity<sup>62</sup>-<shallow>-supererogation-of-mentally-aestheticised-preconverging/dementing<sup>19</sup>-qualia-schema> reference-of-thought and introducing the prospective<sup>66</sup>ontological-contiguity reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding-/formative–epistemicity>totalising–purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective<sup>66</sup>ontological-contiguity is more than just a reification<sup>86</sup> gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring<as-to-postconverging-or-dialectical-thinking<sup>20</sup>-apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-dementing<sup>19</sup>-apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring<as-to-preconverging-or-dementing<sup>19</sup>-apriorising-psychologism> of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity<sup>62</sup>-<shallow>-supererogation-of-mentally-aestheticised-preconverging/dementing<sup>19</sup>-qualia-schema> when analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the very same physics <amplituding-/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.

The ontological veridicality here is that such ‘double-gesture reification<sup>86</sup> as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring<as-to-postconverging-or-dialectical-thinking<sup>20</sup>-apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing<sup>19</sup>-apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring<as-to-
preconverging-or-dementing<sup>19</sup>–apriorising-psychologism>` implied as of the nonpresencing<sup>68</sup>–
<perspective–ontological-normalcy/postconvergence> induced transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity is not to be construed as an
incrementalism<sup>56</sup>-in-relative-ontological-incompleteness<sup>68</sup>—enframed-conceptualisation as of
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity<sup>38</sup> of the superseded presencing—absolutising-
identitive<sup>13</sup>-constitutedness<sup>79</sup>, but is rather a maximalising-recomposuring<sup>54</sup>-for-relative-
ontological-completeness<sup>87</sup>—unenframed-conceptualisation in subsuming ‘the very same
physics <formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional
involvement and sense of ‘existential ego undermining’ involved in such a transcending
reification<sup>86</sup> gesturing of axiomatic-constructs as of the very same <formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same
registry-worldview/dimension <reference-of-thought as of the positivistic/rational-empiricism
meaningfulness-and-teleology<sup>55</sup> mindset as well as its distance rather with respect to physical
reality, such a transcending reification<sup>86</sup> gesturing as of the grandest axiomatic-constructs having
to do with consciousness with regards to the ‘very <reference-of-thought itself’ wherein the
prospective <ontological-contiguity<sup>33</sup>reference-of-thought as deprocrypticism—or-
preempting—disjointedness-as-of<sup>33</sup>reference-of-thought implies a transcending reification<sup>86</sup>
gesturing that not only affirms notional-deprocrypticism prospective registry-
worldview/dimension but in that affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking<sup>28</sup>–apriorising-psychologism> as of its ontological-completeness-of-
<reference-of-thought de-asserts/denies our positivism–procrypticism<sup>88</sup> registry-
worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation\textsuperscript{58} of notional–deprocrypticism\textsuperscript{17} by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–\textless{}including-virtue-as-ontology\textgreater{} with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at uninstitutionalised-threshold\textsuperscript{102} that the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed ‘uninstitutionalised-threshold\textsuperscript{102} by prospective institutionalisation dialogical-equivalence’. This can’t be the case because dialogical-equivalence can only arise where there is ‘common reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold\textsuperscript{102} as of prior relative-ontological-incompleteness\textsuperscript{88}–of-reference-of-thought, and not such a flawed notion of dialogical-equivalence. We can appreciate even within a same reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence between the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in \textsuperscript{66}ontological-contiguity and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–\textless{}shallow-supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema\textgreater{} but for the former’s enlightening the latter’s undefined-or-undecidable-threshold-of-ontological-veridicality. This insight reflects the reality of transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically-
teleology, wherein uninstitutionalised-threshold mental-reflexes of
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in their incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existentia-contextualising-contiguity tend to perpetuate the representation of prospective institutionalisation as nondescript/ignoreable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) in an ontologically-flawed dereification gesturing of neuterisation, rather than maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold mental-reflexes of
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which is ‘ontologically flawed and wanting’ but rather is as of a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity for prospective institutionalisation relative to such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that circularly reinstitute the uninstitutionalised-threshold temporality/shortness as if intemporal in incrementalism
relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness\textsuperscript{87}-of-axiomatic-construct-or-\textsuperscript{83}reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow\textsuperscript{96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘procrysticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} reasoning’ is not admissible to prospective ‘deprocrysticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} reasoning’ and so from the moment of the event-construed-as-the-prospective-ontology-origination\textsuperscript{37} of deprocrysticism\textsuperscript{17}, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event-construed-as-the-prospective-ontology-origination\textsuperscript{17} of positivism, etc., across the successive institutionalisations in reflecting holographically<-conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}; and so as of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow\textsuperscript{96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema> of the uninstitutionalised-threshold\textsuperscript{102} and the prospective institutionalisation. Such a temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in...
the former, such that by and large it is mostly a crossgenerational transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity that fully brings about the adaptation of the
induced ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ as the ‘new-
as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a
circular predisposition arises due to human temporal-dispositions as of Being underdevelopment
that tends to lead to the beyond-the-consciousness-awareness teleology denaturing denaturing of knowledge as mechanical-knowledge
and undermining organic-knowledge; wherein knowledge is related to as of existential-
extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-
opportunism engenders at best’ with little or no cognisance that there is an attitude/mental-
disposition/care–and–episteme as of intemporality/longness behind ‘knowledge invention’
that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine
knowledge denaturing, so-construed as organic-knowledge. Organic-knowledge requires the
articulation of meaningfulness-and-teleology rather in nonextricatory-existential-preempting-
of-existential-unthought terms–as-of-axiomatic-construct as the profound-and-complete
articulation of knowledge, and as the very attitude/mental-disposition/care–and–episteme behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In
other words, we can’t seriously contemplate a profound positivistic knowledge engagement with
a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the
appreciation-and-adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme when contending about any salient positivistic articulations as
otherwise all such positivism/rational-empiricism articulations and explaining will be
reconstrued circularly in animistic or medieval terms–as-of-axiomatic-construct as of the latter
teleologically-degraded prior relative-ontological-incompleteness

The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon for its prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—
for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation
dementating/structuring/paradigming and not temporal extricatory
dementating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn’t
have any inherent meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as we can appreciate from a
positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-
setup as of the latter’s attitude/mental-disposition/care–and–episteme\textsuperscript{5} underlying its
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} thus requiring the latter’s prior apriorising-teleological-
elevation-in-\textsuperscript{66}ontological-contiguity to a positivism/rational-empiricism attitude/mental-
disposition/care–and–episteme\textsuperscript{5} ‘for the notion of the mutual contemplation of Newtonian
physics to even arise’. This speaks of the centrality of attitude/mental-disposition/care–and–
episteme\textsuperscript{5} with respect to human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as it is what underlies
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given
registry-worldview’s/dimension’s institutionalisation \textsuperscript{83}reference-of-thought. attitude/mental-
disposition/care–and–episteme\textsuperscript{5} as such carries a registry-worldview’s/dimension’s ‘underlying
sense of end-\textsuperscript{99}teleology/end-purposefulness’ and thereof its operative-construct and implicative-
construct with regards to meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. It further implies a ‘the human
toddling potential’ for living-as-of-human-personality-developing, social-projection-
institutional-orientations and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; with
the ‘human toddling potential’ implying the human potential to develop from a relative-
ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care–and–
episteme\textsuperscript{5} with respect to living-as-of-human-personality-developing, social-projection-
institutional-orientations and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. This
‘human toddling potential’ is what enables notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-
<shallow-

supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}-qualia-

schema> induced psychoanalytic-unshackling for grounding meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}

prospectively as of the prospective relative-ontological-completeness\textsuperscript{87} of nonpresencing\textsuperscript{68,-

<perspective–ontological-normalcy/postconvergence>}. The attitude/mental-disposition/care–and–episteme\textsuperscript{5} structure is what fundamentally determines mental-states in their

‘projection/anticipation of the coherence/contiguity-of-superseding–oneness-of-ontology-as-of-

inherent-existence-coherence/contiguity’ whether with respect to any individual within any

registry-worldview/dimension as well as the registry-worldview’s/dimension’s overall

\textsuperscript{83}reference-of-thought, as of its specific \textsuperscript{83}reference-of-thought–categorical-

imperatives/axioms/registry\textsuperscript{-99}teleology\textsuperscript{8},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-

\textsuperscript{99}teleology\textsuperscript{55}. Thus an attitude/mental-disposition/care–and–episteme\textsuperscript{5} can pertinently be defined as the

‘assumed-and-unflinching

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality-of-

affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} inducing

a given specific nonpresencing\textsuperscript{68,-

<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness\textsuperscript{87}-or-incompleteness-of-

\textsuperscript{83}reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}

associated with that attitude/mental-disposition/care–and–episteme\textsuperscript{5}; and so, whether such a framework is a \textsuperscript{83}reference-of-thought as of overall construal-as-existence/existential-

possibilities, or within a \textsuperscript{83}reference-of-thought like a social projection <amplituding/formative–

epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-

reality/ontological-veridicality or specifically with living-as-of-human-personality-developing.

For instance, with respect to coming across and living say in an early hunter-gather society with
its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}’ as of the attitude/mental-disposition/care–and–episteme\textsuperscript{5} of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textlangle in-existential-extrication-as-of-existent-unthought\textrangle\textsuperscript{6} as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given \textsuperscript{83}reference-of-thought, say in our positivism/rational-empiricism \textsuperscript{83}reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme\textsuperscript{5}, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme\textsuperscript{5} with living-as-of-human-personality-developing. attitude/mental-disposition/care–and–episteme\textsuperscript{5} as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care–and–episteme\textsuperscript{5} as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textlangle amplituding/formative–epistemicity\textrangle-totalising–renewing-realisation/re-perception/re-thought,-in-superrerogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness \textlangle amplituding/formative\textrangle wooden-language-{imbued—averaging-of-thought-\textlangle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} as-of-...
‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>)) to be able to achieve transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, and so as of intemporality\textsuperscript{53}. With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care–and–episteme\textsuperscript{5} that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} as of its more direct focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} that ultimately involves major stages like schooling, greater social autonomy and responsibility, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development–as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} is construed as the more profound attitude/mental-disposition/care–and–episteme\textsuperscript{5} for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care–and–episteme\textsuperscript{5} of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care–and–episteme\textsuperscript{5} dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}’, for achieving transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in
the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care—and—episteme\textsuperscript{5} dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}. The idea being that this provides more existential possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in—\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating—\textsuperscript{66}ontological-contiguity\textsuperscript{44} with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\textsuperscript{99}teleology, beyond-the-consciousness-awareness—\textsuperscript{99}teleology—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}, implying specifically a nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care—and—episteme\textsuperscript{4} as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}-of—reference-of-thought-by-reification\textsuperscript{86}/contemplative-distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigmimg; with such dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}-of—reference-of-thought-by-reification\textsuperscript{86}/contemplative-distension construed as rejection of existential-
extrication-as-of-existential-unthought attitude/mental-disposition/care–and–episteme\textsuperscript{5} which will imply a stalling in reflecting holographically-\textless conjugatively-and-transfusively\textgreater{} the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} at the given registry-worldview/dimension, and so-construed as temporal extricatory de-mentating/structuring/paradigming. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme\textsuperscript{5} contrast as clarified in the preceding example as of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care–and–episteme\textsuperscript{5} can pertinently be defined as the ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguating-apriorising/axiomatising/referencing\textsuperscript{101}’ inducing a given specific nonpresencing\textsuperscript{69}-\textless perspective–ontological-normalcy/postconvergence\textgreater{} outcome with regards to prospective relative-ontological-completeness\textsuperscript{87}-or-incompleteness-of-\textsuperscript{83}reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} associated with that attitude/mental-disposition/care–and–episteme\textsuperscript{5}. It can be construed with regards to prospective
anticipation/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument that
as of its relative dispensing-with-immediacy-for-relative-ontological-completeness by
reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-
sublimating-humanity'-as-to-existence-potency–sublimating–nascence,-disclosed-from-
prospective-epistemic-digression-as-of-
amplicing/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness
to supersede human temporality/shortness
<amplicing/formative>wooden-language-(imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-
teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) is the
appropriate attitude/mental-disposition/care–and–episteme ‘assumed-and-unflinching
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/apriorising/axiomatising/referencing
required for the correspondingly required
meaningfulness-and-
teleology ontological-performance<including-virtue-as-ontology>.
Basically, attitude/mental-disposition/care–and–episteme is simply a reflection of level of
deneuterising—referentialism as of the notional–conflatedness of
notional–deprocrypticism. Ultimately for living-as-of-human-personality-developing, social-
projection-institutional-orientations and Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology, ‘the human toddling potential’ or the human potential to develop from a relative-
ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care–and–
episteme, can only arise by notional-discontiguity/epistemic-discontiguity
<shallow-
supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>
induced psychoanalytic-unshackling as of relative-ontologically-veridical attitude/mental-
disposition/care–and–episteme⁵ ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ over relative-ontologically-flawed attitude/mental-disposition/care–and–episteme⁵, with the latter necessarily having to ascend to the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme⁵ for the former’s implied meaningfulness-and-teleology⁵⁵ as of its ontological-performance⁷¹-<including-virtue-as-ontology> to avail, and so in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming’; as we can appreciate this with regards to existence’s relative validation of the positivism/rational-empiricism ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’ interpretation over recurrent-utter-uninstitutionalisation’s ‘bad omen’ interpretation. Such an ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme⁵. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension⁶ as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme⁵ will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme⁵ in detachment from <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20}-‘projective-insights’/‘epistemic-projection-in-conflicatedness\textsuperscript{12}-of-notional-deprocrypticism\textsuperscript{17}-prospective-sublimation)\textsuperscript{90}) originary/event-of-prospective-ontology-origination as of humanity level intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming; inducing thereof social institutionalisation secondnaturing by way of deferential-formalisation-transference and percolation-channelling. Inherently, the very grounding of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} attitude/mental-disposition/care–and–episteme\textsuperscript{5} is beyond presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}, and actually lies prospectively in existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in–supererogatory–epistemic-conflicatedness\textsuperscript{12}. The implication here is that as of its very ‘nonextricatory-existential-preempting-of-existential-unthought behind the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}’ Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} attitude/mental-disposition/care–and–episteme\textsuperscript{5} cannot be contemplated as of secondnatured institutionalisation living-as-of-human-personality-developing and social-projection-institutional-orientations attitude/mental-disposition/care–and–episteme\textsuperscript{5} in ‘existential-extrication-as-of-existential-unthought’ which de-mentatively/structurally/paradigmatically ‘do not project beyond \textsuperscript{83}reference-of-thought as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought’ to grasp prospective existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,- in supererogatory—epistemic-conflicatedness\textsuperscript{12} relative-ontological-completeness\textsuperscript{87} of apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-framework-expansion— as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}, overall it is the underlying intemporality\textsuperscript{51}—or-longness-of-register-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} attitude/mental-disposition/care— and—episteme\textsuperscript{5} of successive institutionalisations as associated with the intemporal—as-conviction-as-to-profound—\textsuperscript{96}supererogation  \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8},- for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}, rather than temporal threshold-of—nonconviction/madeupness/bottomlining—as-to—shallow—\textsuperscript{96}supererogation—preconverging/dementing—apriorising-psychologism denaturing\textsuperscript{15} of the same \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8},—for—aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}, that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting—of-existential-unthought behind the
\textsuperscript{66}ontological-contiguity—of—the-human-institutionalisation-process\textsuperscript{67}; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality\textsuperscript{98}/shortness existential-extrication—as-of-existential-unthought lack of the projecting attitude/mental-disposition/care—and—episteme\textsuperscript{5} for prospective institutionalisations as mainly concerned with the physical human lifespan extricatory framework as absolute reference of meaningfulness—and—\textsuperscript{99}teleology\textsuperscript{55} ‘with little sense of coherence as of Being-development/ontological-framework-expansion— as-to-depth-of-ontologising-development-as—infrastructure—of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}, and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of universal implications, and particularly so as of the ‘naivety of eliciting mutual temporality\textsuperscript{98}/shortness as intemporality\textsuperscript{51}/longness or eliciting of <amplituding/formative> wooden-language—(imbued—
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>’. This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care–and–episteme underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care–and–episteme of a given institutionalisation’s reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought and thus its corresponding meaningfulness-and-teleology, and the other doesn’t as of prior relative-ontological-incompleteness. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology, speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter dominance of positivism arising as of its ontological-primemovers-totalitative-framework induced positive-opportunism as of scientific, medical, technical advancements, free society, etc. shat leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were ‘never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality’, and for which purpose rather opted to create internally-coherent positivist networks and societies for the perpetuation of positivistic meaningfulness-and-teleology while averting its denaturing by wrongly implying notional-contiguity/epistemic-contiguity—<profound-supererogation-of-mentally—
aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> given the latter’s flawed dementating/structuring/paradigming as of prior relative-ontological-incompleteness\textsuperscript{88}–of-reference-of-thought. The insight here is that more fundamentally knowledge is not about ‘interhuman negotiating or agreeableness’ but more critically about a third party validator known as ‘intrinsic-reality/ontological-veridicality’ which is the transcendental-enabling/sublimating\textsuperscript{supererogatory}–de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework\textsuperscript{72}’, and so beyond institutional-being-and-craft and social-aggregation-enabling <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology-as-of–'nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>). Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} denaturing\textsuperscript{15} of the requisite intellectualism required for further Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology, and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\textsuperscript{supererogatory}–de-mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation dementating/structuring/paradigming to overlook them and imply intellectual-and-moral-
inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other
to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity practices do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness teleology—in-existential-extrication-as-of-existential-unthought prior relative-ontological-incompleteness of reference-of-thought construes of ‘implied grounding of meaningfulness-and teleology’ in terms—as-of-axiomatic-construct of presencing—absolutising-identitive constitutedness while the new/prospective/superseding as of its prospective relative-ontological-completeness of reference-of-thought construes of ‘implied grounding of meaningfulness-and teleology’ in terms—as-of-axiomatic-construct of prospective nonpresencing perspective—ontological-normalcy/postconvergence. This brings home the reality that it is inevitable that all uninstitutionalised-threshold are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing ontological-primemovers-totalitative-framework being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogical-equivalence at any such uninstitutionalised-threshold; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-disposition/care—and–episteme’ are de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold, such a framework
of logical-congruence of dialogical-equivalence is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care–and–episteme\textsuperscript{5} superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care–and–episteme\textsuperscript{5} but then at its uninstitutionalised-threshold\textsuperscript{102} (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} but then at its uninstitutionalised-threshold\textsuperscript{102} (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care–and–episteme\textsuperscript{5} Scholasticism and positivism are rather in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/apriorising/apriorising/apriorising/apriorising/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{3}, as so reflected in their mutually beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. In addition, the
disruptive uninstitutionalised-threshold\textsuperscript{102} contextualisation as of such divergent commitments and ‘lack of perceived constraining framework of logical-congruence of dialogical-equivalence’ further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsubscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}} institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} attitude/mental-disposition/care–and–episteme\textsuperscript{5}. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional–conflatedness\textsuperscript{12} of deprocripticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} protensive-consciousness? ontological-bad-faith/inauthenticity\textsuperscript{63} as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold\textsuperscript{102} of the possibility of intellectually induced social universal-transparency\textsuperscript{184}–(transparency-of-totalising-entailing,-as-to-entailing-\textsubscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}}); for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Such a beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsubscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}} undermining exercise is geared towards the ontologically-flawed apriorising-teleological-elevation-in\textsuperscript{66}ontological-contiguity of social \textsubscript{<amplituding/formative>wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of–‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>\textsuperscript{)}} and untransvaluated–temporal-intemporality\textsuperscript{51} social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity\textsuperscript{63} contentions; by its deflating of the conception of ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of human mortals contentions in transversality-of-affirmative-and-unaffirmative,-disambiguated–
apriorising/axiomatising/referencing, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-primemovers-totalitative-framework, and thereof ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ as new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>, the articulation of meaningfulness-and-teleology as of prospective maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework strife to uphold-and-promote the ‘superior party’ which is the nonpresencing.<perspective–ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faih rather advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework, rather as of its commitment to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that in many ways could just as well validate <amplituding/formative>wooden-language—(imbued—
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications⟩ and untransvaluated–temporal-intemporality attitude/mental-disposition/care–and–episteme and their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic pedantry/mandarinism that usurps the very notion of scepticism in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/supererogatory–de-mentativity. This poor scepticism attitude/mental-disposition/care–and–episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturung for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity-totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms—as-of-axiomatic-construct of
the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness\(^8\), thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness\(^8\), ontological-bad-faith/inauthenticity\(^6\) scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness\(^8\) <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for– explicating–ontological-contiguity\(^4\) and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^8\)/contemplative-distension\(^2\), a perfidious ontological-bad-faith/inauthenticity\(^6\) scepticism involves eliciting a sense of immediacy and temporality\(^9\)/shortness as of <amplituding/formative>wooden-language-⟨imbued—averaging–thought→<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology\(^5\)-as-of–‘nondescript/ignorable–void\(^5\)–with-regards-to-prospective-apriorising-implications⟩⟩ and untransvaluated–temporal-intemporality\(^5\) social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^8\)-by-reification\(^8\)/contemplative-distension\(^2\) intemporal detachment/backstep for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness\(^8\) as of preceding intemporal dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{87} by reification\textsuperscript{86} and contemplative-distension\textsuperscript{26}, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness\textsuperscript{87}. ontological-bad-faith/inauthenticity\textsuperscript{63} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79} but of a poor conception outside the prospective relative-ontological-completeness\textsuperscript{87} behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55}, are but denaturing\textsuperscript{15} and down the line equally undermines prospective relative-ontological-completeness\textsuperscript{87} for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\textsuperscript{63} ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79} are of the same notional-contiguity/epistemic-contiguity\textsuperscript{61}—<profound-\textsuperscript{96} supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema> kind that bathe in the <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct—meaningfulness—\textsuperscript{96} teleology\textsuperscript{55}—as-of—nondescript/ignorable—void\textsuperscript{99}—with-regards—to-prospective-apriorising-implications>} and untransvaluated—temporal-intemporality\textsuperscript{51} social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79} of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme\textsuperscript{6} of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and today’s positivism—procrypticism\textsuperscript{88}, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in
uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme⁵ that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴—for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of—meaningfulness-and—⁹⁹teleology⁵⁵ denaturing¹⁵ of reference-of-thought—categorical-imperatives/axioms/registry—⁹⁹teleology⁸,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and—⁹⁹teleology⁵⁵.

As a result of human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold¹⁰² as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁸, has always implied resolution beyond just reasoning-from-results/afterthought that warrants successive nonpresencing⁶⁸.<perspective—ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-institutionalisation, universalisation, positivism and deprocrypticism—or—preempting—disjointedness-as-of—⁸³reference-of-thought¹⁷ together construed as of the notional—conflatedness¹² of notional—deprocrypticism¹⁷. Reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme⁶ implicitation arises as of
metaphoricity\textsuperscript{56} at uninstitutionalised-threshold\textsuperscript{482} where blurry/vague/undeveloped construct of any given \textquoteleft<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality\textquotesingle is unamenable-or-poorly-amenable to reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme\textsuperscript{5} explicitation of ontological-primemovers-totalitative-framework\textsuperscript{72} procedure of transversal-contention-for-determination-of-veridical-meaningfulness. Such reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme\textsuperscript{5} ‘implicitation of ontological-primemovers-totalitative-framework\textsuperscript{72}’ is as of intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating the notion of ontological-good-faith/authenticity\textsuperscript{68}, in reflecting such uninstitutionalised-threshold\textsuperscript{482} impracticable reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme\textsuperscript{5} explicitation of ontological-primemovers-totalitative-framework\textsuperscript{72} procedure of transversal-contention-for-determination-of-veridical-meaningfulness. In this regard, reasoning-through/messianic-reasoning is driven as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal projection, and reflects the fact that however explicited, as of reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme\textsuperscript{5} explicitation of ontological-primemovers-totalitative-framework\textsuperscript{72} procedure of transversal-contention-for-determination-of-veridical-meaningfulness, human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is always about différance/internal-dialectics/difference-deferral of \textquoteleft apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}; so-implied as of the différance/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-
totality\textsuperscript{36} that is the \textsuperscript{83}reference-of-thought (inducing ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{52}–as-to-totalitative-reification\textsuperscript{86}.in-
\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44*}), and as the \textsuperscript{83}reference-of-thought then aposteriorises/intelligises/logicises meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the temporal-to-intemporal ontological-performance\textsuperscript{71}–
<including-virtue-as-ontology> différance/internal-dialectics/difference-deferral of the <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}, involving existential-instantiation devolved temporal denaturing\textsuperscript{15} of the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}.
The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is rather about a ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}–
<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limited-mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought outcomes as the logocentric constructs of the successive registry-worldviews/dimensions arrive at their successive \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-
teleology\textsuperscript{55} as of successive prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought, but fail to grasp/capture all the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, -for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} about the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal, -eliciting-of-prospective–\textsuperscript{96}supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied–’prospective-aporeticism-overcoming/unovercoming’> for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{55} that can fully reflect human-subpotency existential potential/possibilities of ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> in correspondence with the full-potency of existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ can always be ‘reinvigorated as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought at such uninstitutionalised-threshold\textsuperscript{102}; and so, in a renewing apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme\textsuperscript{5} implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness.
and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, there is always room for human denaturing temporality of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry,-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

conflatedness\textsuperscript{21} as-to-totalitative-reification\textsuperscript{85} in\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,-for-explicating,\textsuperscript{66}ontological-contiguity\textsuperscript{44} as of grander dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}.

Finally as a further analysis, Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is by a rather surreptitious manner undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ which are rather as of ideology; ideology in the sense that these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its ontological-veracity’ which is the only assurance of optimum construct of knowledge for human emancipation. Ideology as such takes the form of either ‘ideology denaturing\textsuperscript{15}’ of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} or ‘reactive fear of ideology denaturing\textsuperscript{15}’ of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. In both instances what is lost is Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} itself, such that besides temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} interests undermining natural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, natural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is perceived as a risk that will foster ‘ideology denaturing\textsuperscript{15}’ of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}.
or ‘reactive fear of ideology denaturing\textsuperscript{25} of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} itself losing out. These subterfuges are behind the awkward, unnatural and clobbered nature of human development for the past two centuries as civilisation is construed and developed in ‘an undertone reaction/anticipation of threat’ rather than natural as of human communion. Thus ‘subterfuges of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ arise as of the suboptimality of human intemporality\textsuperscript{53}/longness which suffers from human apprehensiveness of humans, thus undermining the notion of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{89}—unenframed-conceptualisation de-mentating/structuring/paradigmning. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in neuterising\textsuperscript{57}; as such neuterising\textsuperscript{57} is the outcrop of human limited-mentation-capacity. In other words neuterising\textsuperscript{57} can effectively be ‘decomposed-as-from-a-conflatedness\textsuperscript{12}-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, and so construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}—referentialism’. Such an exercise can be conceptualised as an abstract \textsuperscript{83}reference-of-thought/epistemic-totalisation level of deneuterising\textsuperscript{16}—referentialism, wherein for instance, with regards to ‘the very same medical <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality’ as de-mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like catching an unknown disease in a given forest may imply an existential-contextualising-contiguity\textsuperscript{38}-lowest-level-reification\textsuperscript{86} perceptivity-as-of-bad-omen as of its relative neuterising\textsuperscript{57} as of its random-as–uncircumscribing/undelineating-as–‘epistemic-totality\textsuperscript{36} existential–epistemic-totalisation-scheme-of–meaningfulness-and–teleology\textsuperscript{55} given its non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification\textsuperscript{86} is better than no reification\textsuperscript{86} at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic reifying-and-empowering reflexivity to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply existential-contextualising-contiguity\textsuperscript{38}-second-level-reification\textsuperscript{86} perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neuterising\textsuperscript{57} as of its tendentious–circumscribing-as–‘epistemic-totality\textsuperscript{36}–or-delineating-as–‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of–meaningfulness-and–teleology\textsuperscript{55} given its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better reifying-and-empowering reflexivity to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences); - for the preclusive-consciousness of a universalisation–non-positivism/medievalism society imply existential-
contextualising-contiguity\textsuperscript{38}-third-level-reification\textsuperscript{86} perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor as of its relative neuterising\textsuperscript{57} as of its qualifying–circumscribing-as–‘epistemic-totality\textsuperscript{36}’-or-delineating-as–‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of–meaningfulness-and–teleology\textsuperscript{55} given its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor provides an even better reifying-and-empowering reflexivity to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential interpretation inducing the predisposition as of a fateful universal narrative of human behaviour implications); - for an occlusive-consciousness as of our positivism/rational-empiricism implying existential-contextualising-contiguity\textsuperscript{38}-fourth-level-reification\textsuperscript{86} perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative neuterising\textsuperscript{57} as of its categorising–circumscribing-as–‘epistemic-totality\textsuperscript{36}’-or-delineating-as–‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of–meaningfulness-and–teleology\textsuperscript{55} given its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting also that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides a decisively better reifying-and-empowering reflexivity to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications with direct understanding of immediate cause-and-effect implications); and
prospectively - for the protensive-consciousness notional-notional-deprocrypticism\textsuperscript{17} existential-contextualising-contiguity\textsuperscript{38}-full-level-of-reification\textsuperscript{86} notional-notional-deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}—referentialism as of referentialism—circumscribing-as-‘epistemic-totality\textsuperscript{36}’-or-delineating-as-‘epistemic-totality\textsuperscript{36}’ existential—epistemic-totalisation-scheme-of—meaningfulness-and—ontological—teleology\textsuperscript{55} given its preemption—disjointedness-as-of—\textsuperscript{83}reference-of-thought—\textsuperscript{as-to—}<amplituding/formative—epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best reifying-and-empowering reflexivity to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening\textsuperscript{52} as of deprocrypticism—or—preempting—disjointedness-as-of—\textsuperscript{83}reference-of-thought\textsuperscript{17} as a projective—totalitative-implications conception and superseding presencing—absolutising-identitive—constitutedness\textsuperscript{79} naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as deprocrypticism—or—preempting—disjointedness-as-of—\textsuperscript{83}reference-of-thought\textsuperscript{17} as of its ontological-completeness—\textsuperscript{83}reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding \textsuperscript{83}reference-of-thought as of its deneuterising\textsuperscript{16}—referentialism that breaks-down the various neuterising\textsuperscript{57} to their basic human
limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality\textsuperscript{36} with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality\textsuperscript{36}-or-delineating-as-‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-99\textsuperscript{teleology}\textsuperscript{55} speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract \textsuperscript{83}reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence\textsuperscript{95}’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract \textsuperscript{83}reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional–notional–deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\textless as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism\textgreater and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\textless as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textgreater stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating <amplituding/formative–epistemicity>\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}—différance/internal-dialectics/difference-deferral’ construed as
disambiguation its uninstitutionalised-threshold\textsuperscript{182} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Thus this will disambiguate, specifically ‘with regards to the ill-health <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as–uncircumscribing/undelineating-as-‘epistemic-totality\textsuperscript{36}’ ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as it construes any ill-health issue as of the idea of bad omen given its ‘non-rules—apriorising/axiomatising/referencing–psychologism, as-impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold\textsuperscript{182} as such, as of the \textsuperscript{83}reference-of-thought beyond-the-consciousness-awareness,\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}, is the basis for determining both intemporal as well as temporal ontological-performance\textsuperscript{71}<including-virtue-as-ontology> specifically as of postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} ontological-performance\textsuperscript{71}<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-\textsuperscript{96}supererogation ontological-performance\textsuperscript{71}<including-virtue-as-ontology> and also as the various temporal threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism denaturing\textsuperscript{15}, all as conjugating variously to the very same implied \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as–uncircumscribing/undelineating-as-‘epistemic-totality\textsuperscript{36}’ ‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; and with this reflecting the
metaphoricity$^{56}$ of ‘social-stake-contention-or-confliction as of existential-instantiations
dynamics among individuals and the social-collective’. The foregoing conception of
disseminative-as-rearticulated totalising/circumscribing/delineating $^{<}\text{amplituding/formative–}\text{epistemicity}>^{83}$reference-of-thought-devolving$^{84}$—differ\'rance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions
$^{83}$reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with
regards to their own respective specific same $^{83}$reference-of-thought–categorical-imperatives/axioms/registry-$^{99}$teleology$^8$ conjugations as intemporal-as-conviction-as-to-
profound-$^{96}$supererogation ontological-performance$^{71}$-$^{<}$including-virtue-as-ontology$>^{96}$supererogation—preconverging/dementing$^{19}$—apriorising-psychologism ontological-performance$^{71}$-$^{<}$including-virtue-as-ontology$>^{96}$supererogation—preconverging/dementing$^{19}$—apriorising-psychologism
by the respective underlying interpretations as
evil-forest-bad-omen/failure-to-heel-the-Deity/full-disease-and-scientific-theory-construct-as-
the-exclusive-cause-and-effect-conceptualisation/and-further-factoring-in-socioeconomic,-
hermeneutically-education,-information,-environmental,-gender-and-power-relations-issues-
underlying-healthcare-and-medical-delivery respectively as of their base-institutionalisation–
ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism
preclusive-consciousness, positivism–procrypticism$^{90}$ occlusive-consciousness and
notional–deprocrypticism$^{17}$ protensive-consciousness, inducing their respective
tendentious/qualifying/categorising/referentialism–circumscribing-as–‘epistemic-totality$^{36}$’–or-
delineating-as–‘epistemic-totality$^{36}$’ ‘existential–epistemic-totalisation-scheme-of–
meaningfulness-and-$^{99}$teleology$^{55}$’; and so, respectively due to their rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism, universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, and preempting—disjointedness-as-of-reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness\(^{32}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\(^{31}\)—in-superseding-mere-formulaic-positivising/rational-empircism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Insightfully, the foregoing points out that human meaningfulness-and-teleology\(^{55}\) is ‘a metaphoricity\(^{56}\) of social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective that is fundamentally already an epistemic-totalising\(^{12}/\)circumscribing/delineating reference-of-thought-devolving as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with the shifts in human meaningfulness-and-teleology\(^{55}\) induced by human limited-mentation-capacity-deepening\(^{52}\) as of prospective relative-ontological-completeness\(^{87}/\)reference-of-thought,’ such that human meaningfulness-and-teleology\(^{55}\) is not absolutely identitive but shifting as of reference-of-thought-devolving—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening\(^{52}\) is in a constant <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of meaningfulness-and-teleology\(^{55}\); with the implication that the ontological-performance\(^{71}/\)of human meaningfulness-and-teleology\(^{55}\) as to sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence\(^{55}\) is fundamentally construable as of the developing scope of ‘the respective relative neuterising\(^{57}\)’ towards prospective deneuterising\(^{16}\)—referentialism. Overall, the emphasis here is as of a Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
circumscribing-as-'epistemic-totality\textsuperscript{36}'-or-delineating-as-'epistemic-totality\textsuperscript{36}'
‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ as reflected in the idea of full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation’. Such that in the final analysis, there is an underlying tendency of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that decomposes-as-of-conflatedness\textsuperscript{32} ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textlt;in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}’ induced neuterising\textsuperscript{57} into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional–notional–deprocrypticism\textsuperscript{17} ontological-normalcy/postconvergence epistemic/notional–projective-perspective. Thus for the protensive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of referentialism–circumscribing-as-'epistemic-totality\textsuperscript{36}'-or-delineating-as-'epistemic-totality\textsuperscript{36}'
‘existential–epistemic-totalisation-scheme-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’; as of notional–deprocrypticism\textsuperscript{17} is as of deneuterising\textsuperscript{16}—referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> due to the impossibility of the very first humans as of their limited-mentation-capacity and yet inexperience/unaccumulated-experience to be able to reason more than their initial apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ‘their
relative neuterising\textsuperscript{57}. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure-\textasciitilde as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional-deprocrypticism\textsuperscript{17}/\textasciitilde amplituding/formative\textasciitilde notional-preempting—disjointedness-as-of-\textasciitilde reference-of-thought is the backdrop for deneuterising\textsuperscript{16}—referentialism enabling the full transparent ontologically-veridical elucidation of human meaningfulness-and-\textasciitilde teleology\textsuperscript{55} construed as of historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}; as of the possibility of deneuterising\textsuperscript{16}. In the bigger scheme of things, as of the notional–conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} as deneuterising\textsuperscript{16}—referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of différance/internal-dialectics/difference-deferral so-construed as of '\textasciitilde reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting–as-to-conflatedness\textsuperscript{12}-différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of–meaningfulness-and-\textasciitilde teleology\textsuperscript{55}; and so with respect to the more ontologically-veridical reality of human conceptualisation of meaningfulness-and-\textasciitilde teleology\textsuperscript{55} always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textasciitilde reference-of-thought, thus in need for its prior deepening so-captured in the ‘human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence\textsuperscript{95} as of the notional–conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} différance/internal-dialectics/difference-deferral’ as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence/illusion-of-the-present/present-consciousness/mirage. Such a ‘human sublimation-
inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
interpretation/axiomatisation-of-existence as of the notional–conflatedness of
notional–notional–deprocrypticism différance/internal-dialectics/difference-deferral’, by its
insight with respect to the implications of human limited-mentation-capacity for ontologically-
veridical meaningfulness-and-teleology construal, is best predisposed to grasp the ‘inner
working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-
of-the-world/conditions’ as of nonpresencing.<perspective–ontological-normalcy/postconvergence>
reference-of-thought as this enables transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, thus fulfilling the full implications of
knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge
nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given
(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-
conflatedness–of-notional–deprocrypticism–prospective-sublimation) originary/event-of-
prospective-ontology-origination moment humankind-as-of-its-integrant-individuals had a
profound-and-complete mentation-capacity, then human meaningfulness-and-teleology will
be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-
meaningfulness-and-teleology requiring as of existential-constraint human limited-mentation-
capacity-deepening as the circular driving notion of différance/internal-dialectics/difference-
deferral. Différance as internal-dialectics/difference-deferral, beyond just an ontological
conception as expressed herein, had already always been existent notionally as a wholly internal
process of human self-referencing-syncretism for prospective relative-ontological-
completeness of reference-of-thought, as of devolving-axiomatic-constructs as-so-reflected
in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in—\textsuperscript{92}singularisation—as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity> causality—as-to-projective-totalitative-implications—for-explicating—ontological-contiguity\textsuperscript{44} construed as institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, and with regards to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought-devolving\textsuperscript{84}. The notion of beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its \textsuperscript{13} constitutedness as it naively imply circumscribing-as—‘epistemic-totality\textsuperscript{36}/delineating-as—‘epistemic-totality\textsuperscript{36}’ meaningfulness-and—teleology\textsuperscript{99} for its essence in presence, rather than the fact that presence reference-of-thought as ‘metaphysics-of-presence is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence implications as nondescript/ignorable–void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured—and-preconverging-or-dementing\textsuperscript{19}—narratives)’ when it comes to presence uninstitutionalised-threshold\textsuperscript{102} reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—<shallow—supererogation-of-mentally-aestheticised—preconverging/dementing\textsuperscript{19}–qualia-schema>/relative-ontological-incompleteness\textsuperscript{88}—of—reference-of-thought for meaningfulness-and-ontology ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>, as well as ignoring prospective institutionalisation implications construed as of ontological-normalcy/postconvergence. Such an eidetic reduction is circularly constraint in <amplituding/formative–epistemicity> totalising—self—
threshold\textsuperscript{482} prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought and prospective institutionalisation relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} necessarily explains the ‘mutually transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{103} unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism meaningfulness-and-99teleology\textsuperscript{55} and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory-dementativity as of\textsuperscript{83}reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency\textsuperscript{384}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle\textsuperscript{amplitudining/formative–epistemicity}\textrangle-totalising–in-relative-ontological-completeness\textsuperscript{87}), an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} with regards
to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness of reference-of-thought point to more profound reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’’ with respect to social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness); and so more than just as of beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ across the entire social spectrum as of notional~episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity—of-the-human-institutionalisation-process as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness teleology undermine the prospective possibility of prospective enlightening human knowledge; and so, as increasingly the prior epistemic disposition is one that overlooks prospective inherent transcendental-enabling/sublimating/supererogatory–de-mentativity of meaningfulness-and-teleology ontological-performance including-virtue-as-ontology turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-performance including-virtue-as-ontology, undermining the very notion of the intellectual exercise as about developing/institutionalising the social and not kowtowing-to-it construed as charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived
from the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality\textsuperscript{98}/shortness or intemporality\textsuperscript{51}; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity however the institutionalisation-level as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor implies that it is impossible for the intemporal projection as longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that prospectively construes of successive frameworks of \textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicated \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
thought over universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism\textsuperscript{17} prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought over positivism–procrypticism\textsuperscript{80}. Such that we can garner that it is a positivism registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought social universal-transparency\textsuperscript{104}. (transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87}) that makes it untenable for non-positivism/medieval implied temporality\textsuperscript{98}. Likewise, prospectively it is a notional–deprocrypticism\textsuperscript{17} registry-worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought social universal-transparency\textsuperscript{104}. (transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87}) that can render it untenable for procrypticism\textsuperscript{80} temporal mental-dispositions to elicit procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{80} implied temporality\textsuperscript{98}. Thus etiologyisation/ontological-escalation is not about transforming the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as overcoming temporality\textsuperscript{98}/shortness inherently, but rather it is about bringing about prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. The reality of human registry-worldview’s/dimension’s institutionalisation and uninstitutionalised-threshold\textsuperscript{102} mental-dispositions imply that at the uninstitutionalised-threshold\textsuperscript{102} prospective institutionalisation knowledge as transcendental-enabling/sublimating/supererogatory-de-mentativity is not socially integrated directly as of an dimensionality-of-sublimating\textsuperscript{24}–\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{32}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation exercise engaging with intemporal-as-ontological meaningfulness-and-
Such prospective intemporal-as-ontological meaningfulness-and-temporality is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal meaningfulness-and-temporality as of the said uninstitutionalised-threshold. This point out that maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions in their intemporality/longness or longness-of-register-of-meaningfulness-and-temporality are as of a projected-or-anticipated conflatedness of social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-) for institutional and formal deferential-formalisation-transference as of percolation-channelling. That is at the uninstitutionalised-threshold such intemporal-as-ontological meaningfulness-and-temporality is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating—supererogatory-dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ideal which is socially-too-abstract but rather as a structuring/paradigmatic secondnatured construct of positive-opportunism as of institutional and formal deferential-formalisation-transference percolation-channelling to attain social approbation. It is such a ‘conflatedness structuring/paradigmatic secondnatured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of percolation-channelling to attain social approbation’ that holds together in social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-) temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a conflatedness structuring/paradigmatic secondnatured construct, intemporal-as-ontological meaningfulness-and-temporality is not necessarily perceived as any more pertinent for attaining social approbation than other temporal
meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional–deprocription in positivism–procription; are only pertinent for attaining social approbation as of their conflatedness structuring/paradigmatic secondnatured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of percolation-channelling. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of constitutedness to engage a registry-worldview/dimension at its uninstitutionalised-threshold rather by an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness-of-reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold a more complex but ontologically-veridical maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness-of-reference-of-thought or superseding metaphysical framework of contention as of conflatedness. That is, engaging a non-positivism registry-worldview/dimension meaningfulness-and-teleology with respect to say notions-and-accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications>) in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension meaningfulness-and-teleology and implying that notions-and-
accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious wooden-language- (imbued—averaging-of-thought- <as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-99 teleology55-as-of-‘nondescript/ignorable–void69’.with-regards-to-prospective-apriorising-implications>) in the non-positivism social-setup. Ultimately, such a profound phenomenological <amplituding/formative–epistemicity>totalising~conflated–meaningfulness-and-99 teleology55-as-of-notional–depocrypticism17-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing45 ontological-performance71-<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence34 (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance71-<including-virtue-as-ontology>) in many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag33 that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi
party leaving 2 years later with hardly any critical influence on the party and is universally
condemned today. Consider as well that many an intellectual or public figure today actively or
passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere
with a corresponding social indifference and mental shut-off. These profound considerations
highlight the contemplative depth to which the social thinker needs to get to in order to truly be
engaged in a transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-
primemovers-totalitative-framework construal as implied with notional–notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought and so be able to keep their head up from drowning in human amplituding/formative–epistemicity totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance) in order to be able to produce ‘veridical ontology’ on a same parity as nature constrains on the natural sciences. Effectively, such transcendental insight points out that existence/existential-possibilities is inherently a radical ontology beyond our amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/supererogatory–de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human amplituding/formative–epistemicity totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency /
hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71-}<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of universal projection as intemporal\textsuperscript{51}-or-longness-of-register-of-meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as the opportunity for prospective transcendental-enabling/sublimating/supererogatory-de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimes presence out of its failure. This is unlike the all too frequent construct of ‘reactionary construal’ caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87} thus hardly as of aetiologisation/ontological-escalation. A hero as of a positive ‘reactionary construal’ may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social ‘response construal’ mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/supererogatory-de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective ‘visions of humankind emancipation’. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind’s problems as of ‘reactionary construal’ and humankind’s \textsuperscript{13}constitutedness to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility
capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-
\({99_{teleology}}\) but was caught up in the \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–thrownness-in-existence}\) (I exist therefore existence is of transcendental-enabling/sublimating/supercerogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-\({99_{teleology}}\) in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence as of notional–notional–deprocrypticism
perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities.  

transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied here is with regards to 

\[ ^{83} \text{reference-of-thought/epistemic-totalisation} \text{ level} \quad ^{83} \text{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness} \] 

which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ in epistemic-conflicatedness\[ ^{12} \] as of underlying relative-ontological-incompleteness\[ ^{88} \] and relative-ontological-completeness\[ ^{87} \] \[ ^{83} \text{reference-of-thought.} \] Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory–de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology\[ ^{55} \] failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology\[ ^{55} \] all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology\[ ^{55} \] to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is
consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening arising in further conflatedness as of human maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in an exercise of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, and so as of a retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately as of ‘a conflatedness and so construed from the perspective of <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology—as-of-notional–deprocrypticism-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing actually ended up inducing constitutedness in striving to construe meaningfulness-and-teleology vaguely from phenomenal-abstractiveness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Consciousness as the enabling point-of-focus for ‘human-subpotency existential meaningfulness-and-teleology ontological-peformance’ as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights is actually the conflatedness point-of-focus that registers-as-of–meaningfulness-and-teleology all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-
performance\textsuperscript{71}-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, vigour/tiredness ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, emotional ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in conflatedness\textsuperscript{12} as of consciousness’s point-of-focus <amplituding/formative–epistemicity>totalising~conflated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-notional–deprocrypticism\textsuperscript{17}-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{66} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating–ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness\textsuperscript{22} of existential-instantiations successions as it construes of existence/existential-possibilities as living-being! Put another way, consciousness as point-of-focus conflatedness\textsuperscript{32} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is ‘operative of human-subpotency as of the coherence/contiguity-of-superseding–oneness-of-ontology-as-of-inherent-existence-coherence/contiguity’, so-implied with ‘explicated axiomatic-constructs’ construed as concepts/notions and ‘implicated axiomatic-constructs’ construed as intuitions/insights/foresights, and so correspondingly as of the explicated-focusing and
implicated-coherencing/contiguity as of a supposed living-being reflection of existential-instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; thus explaining by this ‘explicated-focusing and implicated-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’, the 13 constitutedness of the Kantian understanding of concepts and intuitions as being mutually dependent for meaningfulness and teleology articulation. In other words, 13 constitutedness tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas conflatedness rightly implies becoming-in-existence-rather-as-subsumed-in-existence or things-becoming-in-existence-rather-as-subsumed-in-existence as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-prime-movers-totalitative-framework causality as to projective-totalitative-implications, for explicating ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or ‘consciousness’s ontological-performance construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human-totalising-purview-of-construal’. This notion of conflatedness construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in 13 constitutedness as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing 13 constitutedness. Rather existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as—sublimating—withdrawal,—eliciting—of—prospective—
supererogation—<as—to—perspective—ontological—normalcy/postconvergence—implied—
‘prospective—aporetism—overcoming/unovercoming’> is by itself construed as ‘the—very—same—
immanent—existence/intrinsic—reality/ontological—veridicality,—as—to—
‘human<amplituding/formative—epistemicity>totalising—purview—of—construal’ with nothing
else outside or preceding it’; as existence is an implied—axiomatic—construct—construed—as—
reference—of—thought as an implied—theory, with the ‘implied about—existence’ arising as of a
given/specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
of a given human—limited—mentation—capacity—implied registry—worldview/dimension
consciousness, such that meaningfulness—and—teleology is as of existence’s implied axiomatic—devolving—teleological—de—mentating/structuring/paradigming—of—meaningfulness—as—of
instantiative—context with no meaningfulness—and—teleology construable outside it but for an
epistemic—totalising—renewing—realisation/re—perception/re—thought of prospective
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference—of—
thought’ as of human—limited—mentation—capacity—deepening implied prospective registry—
worldview/dimension consciousness and its corresponding existence’s the—very—same—immanent—
existence/intrinsic—reality/ontological—veridicality,—as—to—
‘human<amplituding/formative—epistemicity>totalising—purview—of—construal’ implied axiomatic—devolving—teleological—de—mentating/structuring/paradigming—of—meaningfulness—as—of—instantiative—context, with no
meaningfulness—and—teleology outside or preceding it. Thus conflatedness warrants that
human—subpotency becoming is amalgamated as of existence as of the underlying
‘coherence/contiguity—of—superseding—oneness—of—ontology—implied—as—of—inherent—existence—
coherence/contiguity,—and—so—construed—as—the—enabler—of—insight—or—intuition—or—foresight—as—of—embodied—consciousness’ (so—enabled by underlying supposedly coherent ontological—commitment as of ontological—primemovers—totalitative—framework <amplituding/formative—
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating--ontological-contiguity44 and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of meaningfulness-and-teleology65 ontological-performance71-<including-virtue-as-ontology>. The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness88-of-reference-of-thought in relative notional-discontiguity/epistemic-discontiguity62.<shallow.96supererogation-of-mentally-aestheticised–preconverging/dementing19–qualia-schema> of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ and then pretend to ground meaningfulness-and-teleology65 about the nature of existence as if we are of ontological-completeness-of-reference-of-thought in ontological-contiguity as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-prime-movers-totalitative-framework\textsuperscript{72} causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>.

Such a conflatedness\textsuperscript{12} insight as of notional~notional~deprocrypticism\textsuperscript{17} rather points out that soundness-or-ontological-good-faith/authenticity\textsuperscript{68} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> arises as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} involving the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} induced various consciousnesses up to the protensive-consciousness enabling transcendental centered–epistemic-totalisation, as of human limited-mentation-capacity-deepening\textsuperscript{52}. Actually, this author holds that the very fundamental handicapping issue to meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the philosophical tradition lies in the naïve human mental-reflex of implying that ‘a given human determination of the effecting basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as underlying the presence institutionalisation <amplituding/formative–epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} reference-of-carries-and-reflects all the depth/profoundness of existence/existential-possibilities’, thus not allowing for the possibility for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities of
existential-instantiations outside any such \textsuperscript{83}\textsuperscript{reference-of-thought} determination; such \textsuperscript{83}\textsuperscript{reference-of-thought} determination being affixed rather in \textsuperscript{13}\textsuperscript{constitutedness} as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}\textsuperscript{reference-of-thought} such as ‘non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive-or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the conflatedness\textsuperscript{12} possibility of prospective base-institutionalisation prospective relative-ontological-completeness\textsuperscript{87-of-83}\textsuperscript{reference-of-thought}, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation’ not cognisant of the conflatedness\textsuperscript{12} possibility of prospective universalisation prospective relative-ontological-completeness\textsuperscript{87-of-83}\textsuperscript{reference-of-thought}, ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation—non-positivism/medievalism’ not cognisant of the conflatedness\textsuperscript{12} possibility of prospective positivism prospective relative-ontological-completeness\textsuperscript{87-of-83}\textsuperscript{reference-of-thought}, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism—procrysticism\textsuperscript{88}’ not cognisant of the conflatedness\textsuperscript{12} possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional—deprocrysticism\textsuperscript{17} prospective relative-ontological-completeness\textsuperscript{87-of-83}\textsuperscript{reference-of-thought}. Such that it thus construes as absolutely reflecting existence/existential-possibilities by operations of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} on the basis of that given determination \textsuperscript{83}\textsuperscript{reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8} with the consequence that its
constitutedness, since it doesn’t allow for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the conflatedness of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the conflatedness of existence as of prospective relative-ontological-completeness-with-any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous constitutedness, and this issue is recurrent-beyond-historiality/ontological-eventfulness/ontological-aesthetic-tracing-with-the-latter-only-a-bi-manifestation-of-the-reccurence,-as-psychically-recurrent as of human shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening due to inherent human temporality/shortness and intemporality/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as historiality/ontological-eventfulness/ontological-aesthetic-tracing as of the notional—conflatedness of notional—notional—deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold mental-dispositions. As highlighted before: consciousness is the point-of-focus <amplituding/formative—epistemicity>totalising—conflated—meaningfulness-and—teleology—as-of-notional—deprocrypticism—reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing as of the ontological-performance—<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework as of ontological-primemovers-totalitative-framework causality as to projective-totalitative-implications, for explicating ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing meaningfulness-and-teleology as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness of existential-instantiations successions as it construes of existence/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicated and implicit/intuited as of a living-being in coherence/contiguity-of-superseding–oneness-of-ontology. The above conception fundamentally underscores the development and how all human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue arises existentially as of consciousness, and is singularly reflected as of language development which is the ‘signifying mirroring’ of human meaningfulness-and-teleology. The implication here is that meaningfulness-and-teleology as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as corresponds to language as of its ‘underlying signifying-construct’ and its ‘metaphoricity’; in reflecting how human social-stake-contention-or-confliction induces human transcendence-as-of-full-transcendental-potential underlying knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Consciousness, and as reflected by the signifying mirroring of meaningfulness-and-teleology that is language, is thus a point-of-focusing axiomatic reference-of-thought devolving-construal disposition for meaningfulness-and-
such that prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} arises out of the adjunction to this ‘underlying \textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{2} renewing\textsuperscript{2} realisation\textsuperscript{2} re-perception\textsuperscript{2} re-thought

signifying-construct of language’ and is adjoined to it as metaphoricity\textsuperscript{56}, with metaphoricity\textsuperscript{56} construed as the signification implied as of syncretising\textsuperscript{-}effecting meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Thus language effectively reflects the \textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{-}self\textsuperscript{-}referencing\textsuperscript{-}syncretising\textsuperscript{-}circularity\textsuperscript{-}interiorising\textsuperscript{-}akrasiatic\textsuperscript{33} drag of reality of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as language is always a blending of the ‘underlying \textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{2} circumscribing\textsuperscript{2} delineating

signifying-construct of language’ with the conflatedness\textsuperscript{12} adjunction of its metaphoricity\textsuperscript{56}. It is interesting to grasp here that a signifying-construct as signification of ‘the self\textsuperscript{-}referencing of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ is always \textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{2} circumscribing\textsuperscript{2} delineating and is effectively signifying a \textsuperscript{83}reference\textsuperscript{-}of\textsuperscript{-}thought as of ‘\textsuperscript{83}reference\textsuperscript{-}of\textsuperscript{-}thought—devolving\textsuperscript{-}teleological\textsuperscript{-}dementating\textsuperscript{-}structuring\textsuperscript{-}paradigming\textsuperscript{-}of\textsuperscript{-}meaningfulness’. Such centered-

\textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{2} circumscribing\textsuperscript{2} delineating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construed as \textsuperscript{83}reference\textsuperscript{-}of\textsuperscript{-}thought, and its signification as implied by an ‘underlying \textsuperscript{amplituding/formative–epistemicity}totalising\textsuperscript{2} circumscribing\textsuperscript{2} delineating

signifying-construct of language’ necessarily has to do with the fact that meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is as of a ‘coherence\textsuperscript{-}contiguity\textsuperscript{-}of\textsuperscript{-}superseding\textsuperscript{-}oneness\textsuperscript{-}of\textsuperscript{-}ontology\textsuperscript{-}implied\textsuperscript{-}as\textsuperscript{-}of\textsuperscript{-}inherent\textsuperscript{-}existence\textsuperscript{-}coherence\textsuperscript{-}contiguity\textsuperscript{-}, and so\textsuperscript{-}constructed\textsuperscript{-}as\textsuperscript{-}the\textsuperscript{-}enabler\textsuperscript{-}of\textsuperscript{-}insight\textsuperscript{-}or\textsuperscript{-}intuition\textsuperscript{-}or\textsuperscript{-}foresight\textsuperscript{-}as\textsuperscript{-}of\textsuperscript{-}embodied\textsuperscript{-}consciousness’ (so\textsuperscript{-}enabled by underlying supposedly coherent ontological\textsuperscript{-}commitment\textsuperscript{65} as of ontological\textsuperscript{-}primemovers\textsuperscript{-}totalitative\textsuperscript{-}framework\textsuperscript{72} \textsuperscript{amplituding/formative–epistemicity}causality\textsuperscript{-}as\textsuperscript{-}to\textsuperscript{-}projective\textsuperscript{-}totalitative\textsuperscript{-}implications\textsuperscript{-}, for\textsuperscript{-}explicating\textsuperscript{66} ontological\textsuperscript{-}contiguity\textsuperscript{64} and not any notion of vague innateness besides
existentially inherent human-subpotency potential to manifest as human for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-human-totalising-purview-of-construal'; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon were all the-one-meaning cohere/are-in-ontological-contiguity metaphoricity as of human limited-mentation-capacity-deepening ad hocely produces by conflatedness adjunctive significations where these do not fit in with the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness of-reference-of-thought when conceptualising about such an ‘underlying totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity-signification so produced as reflected by ‘a transcendental syncretising-effecting meaningfulness-and-teleology’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in due-course/crossgenerationally to be of an even greater meaningfulness-and-teleology <amplituding/formative–epistemicity>totalising/circumscribing/delineating effect over the prior notion of the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by SUBSUMING some significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity-significations of the prior ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity\textsuperscript{56}-significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity\textsuperscript{56}-significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity\textsuperscript{56}-significations to which other adjunctive-metaphoricity\textsuperscript{56}-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, its adjunctive-metaphoricity\textsuperscript{56}-signification can be construed as of the historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity\textsuperscript{56} as its very own ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ ‘behind the instigative-drive for construing all human knowledge’ by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-
metaphoricity\textsuperscript{56}-significations conflatedness\textsuperscript{12} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative~implications,~for-explicating\textsuperscript{66} ontological-contiguity\textsuperscript{44} mirror the syncretising-effecting as of the acculturation-indigenisation-pidginisation behind dialectal differentiation, national language formation, and the cultural diffusion associated pidginisation and creolisation; as of social-stake-contention-or-confliction context adjunctive-metaphoricity\textsuperscript{56}-significations conflatedness\textsuperscript{12} induced ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity\textsuperscript{56}-significations in ‘significations accreting-substitutive-subsumption-as-futural-différence-freeplay\textsuperscript{2} construed here as the phenomenology of human language acquisition différence’ that fundamentally mirror the child’s developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child’s adoption-of/integration-with the supposedly ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity\textsuperscript{56} where ‘both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never ‘absolutely present’ but rather ‘immensely existentially present’ with an
‘absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real’ explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by ‘the given social-setup underlying supposedly coherent ontological-commitment for its evolving-and-devolving construct of meaningfulness-and-teleology! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplituding-formative-epistemic>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-social meaningfulness-and-teleology, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood’, notwithstanding the fact that the privileged social conceptualisation of language is as of ‘language as the complete possibilities of language as of
an absolute present conception usually of a privileged end-institution purpose’. metaphoricity is thus rather construed as of its overall conflatedness of full consciousness development as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology underlying human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social meaningfulness-and-teleology as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective rhetorical-stylistic-semantic delivery, and as such metaphoricity induces totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay, ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and together with its associated adjunctive-metaphoricity-significations. Overall, human explicit and implicit signification as of language as articulated above is equally reflected in human aesthetics/arts like music and even science. Ultimately, human adjunctive-metaphoricity-significations conflatedness reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity-significations conflatedness as of syncretising-effecting as ultimately converging towards a deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay construed
as différance in conflatedness\textsuperscript{12} associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2} as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms–as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such privileged perspective/framing/reference/horizon as of its ‘non-recording and negation’ of a ‘diverse-and-complete existential effecting possibilities accountability for ontological-construction’, and rather assuming the approach of a ‘select privileged historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-construction’, instead incompletely portrays the operant reality of humanity’s existence as of the cumulation of successive humanity’s <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as implied with the various institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplituding/ Formative-epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construed as the historiality/ontological-eventfulness/ontological-aesthetic-tracing of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual knowledge outcome, but rather its construal as notional–knowledge involving the dynamic understanding of both its temporality/misconstrual and intemporality-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising—referentialism and thus beyond neuterising reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising of the uninstitutionalised-threshold and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality-as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon that is in many ways ad-hoc and phenomenologically uninsightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon tend to be in constitutedness. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful meaningfulness-and-teleology. Such a perspective
should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology-as-of-existential-unthought; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality/longness doesn’t take its due place, it is occupied by ignorance as of human temporality/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Basically, just as the adjunctive-metaphoricity–signification instigation of positivistic rationality as a potent construct took the form of a centered–epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity–signification as of a potent construct for a centered–epistemic-totalisation permeation and sublimation of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–notional–deprocrypticism deneuterising—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-
freeplay and is the maximal ontologically veridical articulation of conflatedness that ‘undermines the privileging of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity or difference-of-kind’ disposition, and so beyond just reflecting such presencing—absolutising-identitive-constitutedness privilege undermining as of transcendental outcomes implied by historiality/ontological-eventfulness/ontological-aesthetic-tracing. While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of conflatedness, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon, such that as of a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag facet it is then already compromising nonpresencing—or—withdrawal—or—metaphysics-of-absence—or—transcendental-reasoning-of-event-as-prospective-ontology-origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of
comparison with the implied conflatedness\textsuperscript{12} of accreting-substitutive-subsumption-as-futural-différence-freeplay\textsuperscript{2} which is truly transcendentental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon implications’ with regards to meaningfulness-and-teleology\textsuperscript{55}, and so as disambiguating presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} from nonpresencing\textsuperscript{60-}<perspective–ontological-normalcy/postconvergence> by their respective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différence’ not doing that rather represents the presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} as the common perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} between presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} and nonpresencing\textsuperscript{60-}<perspective–ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23}), and so contradictorily as if both are of the presencing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}. With the reality that nonpresencing\textsuperscript{60-}<perspective–ontological-normalcy/postconvergence> is wrongly-and-unsuspectingly given as of common presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}, thus inducing a relative ontologically-flawed quasi-transcendental freeplay as nonpresencing\textsuperscript{60-}<perspective–ontological-normalcy/postconvergence> is rather in notional-discontiguity/epistemic-discontiguity\textsuperscript{62-}<shallow–\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> when analysed as of presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}. Consider in this regard ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness\(^8\) being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness\(^8\) of-axiomatic-construct-or-\(^8\) reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating meaningfulness-and-\(^9\) teleology\(^5\) of ‘the very same physics <amplituding/formative–epistemicity> totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional classical mechanics axiomatic-construct’ construed as presencing—absolutising-identitive-\(^1\) constitutedness\(^7\) makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as nonpresencing\(^6\) <perspective–ontological-normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity\(^6\) <profound-\(^9\) supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\(^2\)–qua-sigma-schema> with the ‘traditional classical mechanics axiomatic-construct’ presencing—absolutising-identitive-\(^1\) constitutedness\(^7\). Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différance’ is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to ‘traditional classical mechanics axiomatic-construct’ thus explaining the reality of a notional-discontiguity/epistemic-discontiguity\(^6\) <shallow-\(^9\) supererogation-of-mentally-aestheticised–preconverging/dementing\(^1\)–qua-schema> between the two as of their distinct supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument\(^3\). Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay\(^2\) is akin to the complete ‘epistemic-break’, as of Einstein’s defining-threshold contribution with the-theory-of-relativity and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with
other seminal scientists subsequent contributions that ultimately led to ‘the very same physics\textsuperscript{653}\textsuperscript{<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ transencence-and-sublimity/sublimation/superrgatory–de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing\textsuperscript{60}.\textsuperscript{<perspective–ontological-normalcy/postconvergence>} In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is construed as of the prospective nonpresencing\textsuperscript{60}.\textsuperscript{<perspective–ontological-normalcy/postconvergence>}

\textit{superrgatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument}\textsuperscript{3} which points to a prospective relative-ontological-completeness\textsuperscript{87/66}ontological-contiguity as of the very same \textsuperscript{<amplituding/formative–epistemicity>totalising–devolved—purview—as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}; even though it is the first step towards such a futural différance transcendence-and-sublimity/sublimation/superrgatory–de-mentativity. It equally explains such a Derridean conclusion that human sublimation is an always evasive notion given its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} as of the transcendental implications of prospective nonpresencing\textsuperscript{60}.\textsuperscript{<perspective–ontological-normalcy/postconvergence>} in inducing sublimation, with such a difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} arrived at by human limited-mentation-capacity-deepening\textsuperscript{52} as of de-mentation–(superrgatory–ontological–de-mentation-or-dialectical–de-mentation—stranding–or-attributive–dialectics)\textsuperscript{14} involving ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
projection/anticipation’ ultimate validation by ontological-primemovers-totalitative-framework. This meaningfulness-and-teleology centered–epistemic-totalisation-inducing-transcendence-and-sublimity/sublimation/supererogatory–de-mentativity metaphoricity thus perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the Derridean freplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and so implying human limited-mentation-capacity-deepening; and thus, this point that enables the Derridean freplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is the full conflatedness reflecting existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> in its nonpresencing<br>perspective–ontological-normalcy/postconvergence>, and so beyond just a Derridean freplay différance which is then in constitutedness as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Insightfully, we can grasp that the Derridean freplay différance becomes as of constitutedness because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. So because at the point of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reasoning is still
presupposing thought-determination instead of given up to the possibility of existence’s
divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously
become the transcendental-signifier of existence despite the reality of human limited-mentation-
capacity which priority at that point should be the need for validation from existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-
implied–‘prospective-aporeticism-overcoming/unovercoming’> and not make any determination
priory, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as ‘hunch’
restores existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective-
ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-
overcoming/unovercoming’>, since in reality it is rather pushing reasoning to its very limits in a
notional disposition that is not guaranteed, and only occasionally as of tendential-deliberation-
of-decidability is it confirmed by existence-potency–sublimating–nascence,–disclosed-from-
prospective-epistemic-digression-as-of–amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-
supererogatory–epistemic-conflatedness as validatable by ontological-primemovers-
totalitative-framework. Thus behind ontological-faith-notion-or-ontological-fideism—imbued-
derunderdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality as ‘hunch’ is a transversality-of-affirmative-and-unaffirmative,—disambiguated-
apriorising/axiomatising/referencing depth of reasoning and perspective which is pushed to its
brink in projection/anticipation(expectancy. The fact is ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. We can appreciate that the medieval mindset reasons in terms of medievalism–non-positivism just as we reason in terms of our positivism–procrypticism\textsuperscript{58} mindset. The question can thus be asked is there more profound meaningfulness-and-teleology\textsuperscript{55} beyond any given registry-worldview/dimension mindset divulgeable by existence—as-the-absolute-a-priori-of-conceptualisation-and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>\textsuperscript{96}? It is herein that we get into the realm of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} inducible apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In other words, under sufficient constraint of existence/existential-reality-its own its absolute a priori status, as reflected by ontological-primemovers-totalitative-framework\textsuperscript{72}/contingency, human intemporal individuation is predisposed to put in question even a ‘registry-worldview’s/dimension’s reference-of-thought <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} established existential–epistemic-totalisation-of–meaningfulness-and-teleology\textsuperscript{55}, as of a reconstrual of reference-of-thought and devolving-axiomatic-constructs implications, and so as of maximalising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality further reveals that prospective nonpresencing\textsuperscript{60}<perspective–ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care–
and–episteme, as of de-mention–ontological–de-mention–dialectical–de-mention–stranding–attributive–dialectics which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–as-to-postconverging–dialectical-thinking–apriorising-psychologism and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–as-to-preconverging–apriorising-psychologism respectively as of prospective relative-ontological-completeness-of-axiomatic-construct-or–reference-of-thought and prior relative-ontological-incompleteness. In this regard we can imagine as of ‘the very same physics–amplituding/formative–epistemicity–totalising–devolved–purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics–axiomatic-constructs maximalising-recomposuring–for-relative-ontological-completeness–unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-completeness-of-reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics–axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards singularisation developments in physics since then, even though its meaningfulness-and–teleology remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-
disposition/care-and-episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care-and-episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care-and-episteme transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care-and-episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance-including-virtue-as-ontology; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care-and-episteme of dual-language/split-mentality as of <amplituding/formative-epistemicity>totalising-thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance-including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care-and-episteme of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much
aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism—or—preempting—disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{17} apriorising/ axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme\textsuperscript{5} as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care—and—episteme\textsuperscript{5} renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/ axiomatising/referencing—as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology-as-in-existential-extrication-as-of-existential- unthought’, that reflects a human tacit awareness that the grounding of its meaningfulness-and-teleology\textsuperscript{55} is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care—and—episteme\textsuperscript{5} for more profound-and-complete meaningfulness-and-teleology\textsuperscript{55}. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a \textsuperscript{83}reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—a xiomatic-constructs within the positivism/rational-empiricism \textsuperscript{83}reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the
phenomenological depth of reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into meaningfulness-and-teleology as grounded on a given ‘registry-worldview’s/dimension’s reference-of-thought <-amplituding/formative–epistemicity>totalising-self-referencing-syneretising/circularity/interiorising/akrasiatic-drag established existential–epistemic-totalisation-of–meaningfulness-and-teleology as well as the ‘psychological comfort’ habituated at the given neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought> arising as of human prior relative-ontological-incompleteness-of-reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality conflatedness implication with respect to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior nonpresencing<-perspective–ontological-normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative–epistemicity>totalising-renewing-realisation/re-
perception/re-thought,-in-supererogatory–epistemic-conflicatedness\textsuperscript{12} relative-ontological-
completeness\textsuperscript{87} of apriorising/axiomatising/referencing, and so as of the certainty of human
limited-mentation-capacity prospective relative-ontological-completeness\textsuperscript{87}-of-axiomatic-
construct-or–\textsuperscript{83}reference-of-thought <amplituding/formative–epistemicity>causality-as-to-
projective-totalitative–implications,-for-explicating–ontological-contiguity\textsuperscript{44} for
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, implied as of
intemporal-preservation-entropy-or-contiguity—or–ontological-preservation. This explains why
ontology’s-directedness-as-Being is the direction of meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} grounding
as always prospective as of prospective relative-ontological-completeness\textsuperscript{87}-of–\textsuperscript{83}reference-of-
thought; and so, as of the successive base-institutionalisation, universalisation, positivism and
notional–deprocrypticism\textsuperscript{17} registry-worldviews/dimensions nonpresencing\textsuperscript{68}–<\textit{perspective–
ontological-normalcy/postconvergence}> respectively as successive meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation, universalisation–non-positivism/medievalism, and positivism–
procrypticism\textsuperscript{80} presencing—absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79}. Interestingly we can
appreciate that the attitude/mental-disposition/care–and–episteme\textsuperscript{5} as of relevant existential
issues of all the prior registry-worldviews/dimensions \textsuperscript{83}reference-of-thought are wanting-as-
relatively-ontologically-flawed from our positivism–procrypticism\textsuperscript{80} as prospective
perspective/framing/reference/horizon of meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}. However, we are
hard-pressed to concede that from futural Being-development/ontological-framework-
\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism–or–preempting—disjointedness-as-of-
\textsuperscript{83}reference-of-thought\textsuperscript{17} as of its prospective relative-ontological-completeness\textsuperscript{87}-of–\textsuperscript{83}reference-
of-thought, our positivism–procrypticism\textsuperscript{80} is wanting-as-relatively-ontologically-flawed; as by
reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior nonpresencing\textsuperscript{68} \textless{}perspective-ontological-normalcy/postconvergence\textgreater{} even at its uninstitutionalised-threshold\textsuperscript{102} despite its notional-discontiguity/epistemic-discontiguity\textsuperscript{62} \textless{}shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema\textgreater{} with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific neuterising\textsuperscript{57} as it fails to construe of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} projectively as of prospective existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-\textless{}amplituding/formative–epistemicity\textgreater{}totalising–renewing-realisation/re-perception/re-thought,—in–supererogatory–epistemic-confledness\textsuperscript{32} relative-ontological-completeness\textsuperscript{87} of apriorising/axiomatising/referencing. The implied maximalising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation notion also underscores the postmodern conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{47} with regards to any \textless{}amplituding/formative–epistemicity\textgreater{}totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-\textless{}amplituding/formative–epistemicity\textgreater{}totalising–renewing-realisation/re-perception/re-thought,—in–supererogatory–epistemic-confledness\textsuperscript{32} as so validatable by their ontological-primemovers-totalitative-framework\textsuperscript{72}. Hence it is ‘more real in its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{47} understood as a double-gesture reification\textsuperscript{86} for prospective relative-ontological-completeness\textsuperscript{87}–of-axiomatic-construct-or-reference-of-thought’ by its maximalising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-\textless{}amplituding/formative–
epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory—epistemic-conflatedness12 than any other prior non-constructed meaningfulness-
and-teleology55 simply because of the profoundness of its phenomenological depth of
projection/anticipation in the quest for ontological-prime-movers-totalitative-framework72
validation, which ordinary <amplituding/formative> wooden-language- (imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology55-as-
of-‘nondescript/ignorable–void59.-with-regards-to-prospective-apriorising-implications>)
doesn’t even bother contemplating about by its incrementalism56-in-relative-ontological-
incompleteness88—enframed-conceptualisation reflex of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity38 as of existence’s presencing—absolutising-identitive-
constitutedness79. This social knowledge human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation47 insight translate the reality that
‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue
that they are departing, as of their reference-of-thought, from a less real position to evaluate a
more real position; more like the irony of trying to evaluate the theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical
mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve
misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation47. For instance, the theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions
like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the
macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity
as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness88-of-
reference-of-thought. It is human limited-mentation-capacity-deepening52 as of prospective
relative-ontological-completeness reference-of-thought as subsequently assuming as more real the notion of 'space-time', 'considering the ether as unreal', 'considering that the laws of physics are different at atomic scale from the macroscale', etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards singularisation exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-primemovers-totalitative-framework by existence-potency~sublimating-nascence, disclosed-from-prospective-epistemic-digression-as-of totalising-renewing-realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening for human emancipation. Thus implying existence-potency~sublimating—nascence, disclosed-from-prospective-epistemic-digression-as-of totalising—renewing-realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness is ‘not really about any variation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards singularisation directed directly to inherent-existence-as-of-existential-reality/existence-potency~sublimating—nascence, disclosed-from-prospective-epistemic-digression-as-of totalising—renewing-realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards singularisation as of human limited-mentation-capacity-deepening bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains—whatever-it-is—ultimately. The
postmodern insight here is rather that what is relevant to humankind is human-subpotency
development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the
notion of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-\textsuperscript{92}singularisation\textsuperscript{47} has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening human-subject-
emancipatory-relativism-driven-recomposuring-constructivism-towards-\textsuperscript{92}singularisation\textsuperscript{47} of human limited-mentation-capacity which needs to be deepened before humankind embarks on

the task of ‘conceptualising meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-\textsuperscript{92}singularisation\textsuperscript{47} that led to human limited-mentation-capacity-deepening\textsuperscript{52}. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness\textsuperscript{87}—of—axiomatic-construct-or—reference-of-thought that brings about greater objectivity, as reflected in the 66ontological-contiguity—of—the—human-institutionalisation-process\textsuperscript{67} behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplituding/formative—epistemicity>totalising—self—referencing-
syncretising/circularity/interiorising/akramatic—drag\textsuperscript{33}, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon for grasping prospective meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper
prospectively-construed perspective/framing/reference/horizon. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical meaningfulness-and-teleology. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards singularisation limited-mentation-capacity-deepening to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s reference-of-thought for meaningfulness-and-teleology conceptualisation and ontological-performance including-virtue-as-ontology. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards singularisation paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s reference-of-thought as of its prospective relative-ontological-completeness reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s/uninstitutionalised-threshold’s reference-of-thought as of it prior relative-ontological-incompleteness reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies
and the lack of objectivity of meaning’ is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ which is actually in prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought as of a shallower limited-mentation-capacity (as to ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbuued-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}) and thus has to be decentered-as-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-\textsuperscript{92}singularisation\textsuperscript{47} as of human-subpotency existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}, and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness<-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> necessarily subject to ontological-bad-
faith/inauthenticity\textsuperscript{63} as of the modern’s take prospective uninstitutionalised-threshold\textsuperscript{82} of procrypticism\textsuperscript{80} or disjointedness—as-of—reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness\textsuperscript{87} re-originary—as-unenframed/unbeholding/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking\textsuperscript{20}—‘projective-insights’/’epistemic-projection-in-conflatedness\textsuperscript{32}—of-notional—deprocrypticism\textsuperscript{17}—prospective-sublimation)\textsuperscript{90} appraisal of human narratives as to dimensionality-of-sublimating\textsuperscript{24}—〈amplituding/formative〉supererogatory—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{32}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus implying rather a notional—deprocrypticism\textsuperscript{17} institutionalisation ‘unenframed/unbeholding/bechancing—supererogation parameterisation/reparameterisation—(reflecting—a supererogatory—decisionality-of-socioinstitutional-conceptions—as-to—‘their—nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction—desublimation’)—as-so-operationalising—‘scalarisation—as-to-rescalarisation-as—re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care—and—episteme\textsuperscript{5} as of its procrypticism—or—disjointedness-as-of—reference-of-thought\textsuperscript{80}, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme\textsuperscript{5} which prospectively represents the modern as preconverging—or—dementing\textsuperscript{19}—apriorising—psychologism while the postmodern is postconverging—or—dialectical-thinking\textsuperscript{28}—apriorising—psychologism; as the point of assertion of postmodern-thought
as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought is actually a point of prospective de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics). Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/‘constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/‘constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus the ontologically affirmatory position adopted herein as of the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/‘constations’ as of human limited-mentation-capacity prospective relative-ontological-completeness-of-reference-of-thought <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for—explicating—ontological-contiguity; wherein for instance, for the recurrent-utter-uninstitutionalisation reference-of-thought ill-health is as of an existential-contextualising-contiguity-lowest-level-reification perceptivity-as-of-bad-omen while for the positivism reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern deprocrypticism—or—preempting—disjointedness-as-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme in its relation with modernity wrongfully implied that it seeks the validation of modernity, and so as ridiculously as implying that budding-positivism/rational-empiricism should have sought for its validation from medieval-scholasticism. In both cases, the fundamental issue once universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) avails as of overall underlying human ontological-commitment as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for relative-ontological-completeness, as herein implied originarily/as-of-event with the ‘prospective/new postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, is mostly about dismissing the prior relative-ontological-incompleteness-as-of-reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter’s institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparency-(transparency-of-totalising-}
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of overall underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation for relative-ontological-completeness⁸⁷; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

ontological-primemovers-totalitative-framework\textsuperscript{72}. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of prospective relative-ontological-completeness\textsuperscript{83} of reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}'. Such ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold\textsuperscript{102} as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its \textit{amplituding/formative–epistemicity} totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}. However, at its uninstitutionalised-threshold\textsuperscript{102} the prospective ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of the prospective institutionalisation’s \textit{amplituding/formative–epistemicity} totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold\textsuperscript{102}, and so as of mutually beyond-the-consciousness-awareness-\textsuperscript{99}teleology\textsuperscript{6}. This has to do with the fact
that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn’t adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness. Thus while the idea of ‘concurrent ontological-primemovers-totalitative-framework’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as external/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and teleology of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’ establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses,
etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism\textsuperscript{75} that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{28}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90}) originary/event-of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern day medicine however its overall ‘concurrent ontological-primemovers-totalitative-framework\textsuperscript{72}’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental meaningfulness-and-teleology superseding uninstitutionalised-threshold do not come about as of simplistic continuity but rather as of epistemic-breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ instigated-and-upheld by the associated successive prospective ‘concurrent ontological-primemovers-totalitative-framework’ de-mentating/structuring/paradigming of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, as of successive prospective relative-ontological-completeness reference-of-thought. The implication of such an indirect nature of human social-stake-contention-or-confliction framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct ‘concurrent ontological-primemovers-totalitative-framework’ implies that just as prospective de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent ontological-primemovers-totalitative-framework’ could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness reference-of-thought given its prior lack of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-
relative-effectiveness’ that as of its prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought supersedes the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-
of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism
scholasticism. Likewise ‘concurrent ontological-primemovers-totalitative-framework⁷²’
ontologically-flawed knowledge can be legitimately overlooked where such knowledge is
implied as of priorly established ‘detour to social goodwill deferential-formalisation-transference
to perceived overwhelming-relative-effectiveness’. This latter cases arise with many a bogus
social or natural science study and methodology grounded on the ‘mystifying imprimatur’ of
positivistic science, as ‘detour to social goodwill deferential-formalisation-transference to
perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be
poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions
with regards to truly upholding the science ethos in many situations with regards to the ideal
operation and promotion of scientific research; and so, as of human temporal-to-intemporal
ontological-performance⁷¹-<including-virtue-as-ontology> of any ‘⁸³reference-of-thought–
categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
Already, postmodern interpretations have increasingly been much more relevant practically to
many subject-matter domains and activities, with even greater potential for transformative
implications if fully acted upon. Furthermore, the ‘prospective/new postmodern
deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme⁵’ warrants that postmodern-thought hitherto articulated beyond-
the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-
unthought>⁶ in terms–as-of-axiomatic-construct of the ‘modern take attitude/mental-
disposition/care–and–episteme⁵’, need to be translated-as-reconceptualised into its very own
thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’s crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought is rather a notional~conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought are rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its human-subject-emancipatory-relativism-driven-recomposuring-constructivism—
towards\textsuperscript{92}singularisation\textsuperscript{47} as of human existential-contextualising-contiguity\textsuperscript{38}; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> necessarily subject to ontological-bad-faith/inauthenticity\textsuperscript{63} as of the modern’s take prospective uninstitutionised-threshold\textsuperscript{102} of procrypticism\textsuperscript{69} or disjointedness—as-of\textsuperscript{83}reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness\textsuperscript{87} re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking\textsuperscript{20}‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}‘of-notional–deprocrypticism\textsubscript{17}‘prospective-sublimation)\textsuperscript{98} appraisal of human narratives as to dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ thus implying rather a notional–deprocrypticism\textsuperscript{17} institutionalisation ‘unenframed/unbeholdening/bechancing–\textsuperscript{96}supererogation parameterisation/reparameterisation-(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
desublation’)-as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-
ontologisation’. The ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-
\textsuperscript{83}reference-of-thought\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme\textsuperscript{64}’ should equally enable the avoidance of the erroneously implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation⁴⁷ is so with regards to the inherent ontological sublimating human possibility in
existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human
potential, and so as emphasised and reflected with regards to the need for human limited-
mentation-capacity-deepening⁵⁲. We can garner insight about how we tend to misconstrue any
attitude/mental-disposition/care–and–episteme⁵ that is different from our own ‘present
attitude/mental-disposition/care–and–episteme⁵’, whether it is a ‘prior/old/superseded
attitude/mental-disposition/care–and–episteme⁵’ or a ‘prospective/new/superseding
attitude/mental-disposition/care–and–episteme⁵’. For instance, in the previous articulation of the
existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-omen
with ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care–and–episteme⁵’
given its ‘non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-
accidented-or-random-mental-disposition’, the reality is that our mental-devising-representation
still remains in our ‘present positivism–procrypticism⁸⁸ attitude/mental-disposition/care–and–
episteme⁵’ as of its ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-
exclusive-cause-and-effect-conceptualisation’, and only ‘adhocly-and-scantily identifies’ the
‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care–and–episteme⁵’ as it is
wholly immersed-and-engrossed in its ‘positivism/rational-empiricism attitude/mental-
disposition/care–and–episteme⁵ for the construal of meaningfulness-and-⁹⁹teleology⁵⁵’; which it
‘skewedly construes as the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ while tempering
down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
which apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme is ‘relevant as the attitude/mental-disposition/care–and–
episteme of wholly immersed-and-engrossed meaningfulness-and-teleology. The point
being made here is that our natural inclination is never meant to truly-and-comprehensively
reflect any prior/old/superseded or prospective/new/superseding attitude/mental-
disposition/care–and–episteme by itself but rather in any such exercise always apriorises the
‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other
attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is
adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-
as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present
attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between
two cultures of prospective relative-ontological-completeness-and-incompleteness-of-
reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-
teleology between the cultures, since their natural inclination is to both apriorise ‘their own
present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other
culture attitude/mental-disposition/care–and–episteme as of their respectively
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present
attitude/mental-disposition/care–and–episteme; and so, as the framework of any subsequent
cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by
attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand
that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching transversality-
of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’.
implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} as of their given neuterising\textsuperscript{57} as-of-prior-relative-ontologicl-incompleteness-of-\textsuperscript{81} reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ or deneuterising\textsuperscript{16} as-of-prospective-relative-ontological-completeness\textsuperscript{87} of-\textsuperscript{83} reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme\textsuperscript{5}’, whilst the ‘present attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ is then rather adhocly-and-scantily identified now as either deneuterising\textsuperscript{16} if it in relation to the prior/old/superseded or neuterising\textsuperscript{57} if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care–and–episteme\textsuperscript{5} means ‘to be or exist as of the given registry-worldview/dimension \textsuperscript{83} reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme\textsuperscript{5}’.

‘Postmodern deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83} reference-of-thought\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ construed as of deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83} reference-of-thought\textsuperscript{17} is thus in its potentiation the very summum for the ‘conception of human-subpotency existential scope’ implied as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55}. In reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55},
successive institutionalisations reflect ‘successive and changing conceptions of human-subpotency existential scope’, and so from recurrent-utter-uninstitutionalisation as ‘the most supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. Effectively, ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought implied notional~deprocrypticism is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening has always encountered its uninstitutionalised-threshold all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process\textsuperscript{67} retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and intemportal/longness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} nature at uninstitutionalised-threshold\textsuperscript{102}, as of prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought and uninstitutionalised-threshold\textsuperscript{102} prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought. This departs from the ‘modern take attitude/mental-disposition/care–and–episteme\textsuperscript{57}, which poorly appreciates the continuity implied by ‘intemportal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-
singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating–66ontological-contiguity\textsuperscript{44} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and is rather caught up, beyond-the-consciousness-awareness,\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}, in the reasoning-from-results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from non-positivism/medievalism, and as it construes of that outcome as the absolute possibility of human existential emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold\textsuperscript{102} which then implies its failure to apriorise the notion of a human temporal-to-intemtemporal nature at its ontologically-veridical uninstitutionalised-threshold\textsuperscript{102}. Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-
results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care–and–episteme⁵’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ untransvaluated–temporal-intemporality⁵¹ at its ontologically-Verdical uninstitutionalised-threshold¹⁸², as it doesn’t even and fails to recognise any such uninstitutionalised-threshold¹⁸² pointing to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Thus, the manifestations of temporality⁹⁸/shortness at its unrecognised ontologically-Verdical uninstitutionalised-threshold¹⁸² are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ posture in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, rather than a recognition of it prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, implying recognising its uninstitutionalised-threshold¹⁸² with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity, as knowledge-notionalisation not only factors in conceptual knowledge dynamics but equally the dynamics of the conceptual ignorances to better skew meaningfulness-and-⁹⁹teleology⁵⁵ towards intemporality⁵¹/longness as of organic-knowledge. The paradox here is that by its ‘most realistic/authentic/unexceptional-as-of-the-mediacrity-principle conception of human-subpotency existential scope’ as of its maximum potency/empowering-consciousness for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, the ‘postmodern depocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively empowered’ to incisively tackle issues arising from human temporality/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness reference-of-thought; and so beyond just <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care–and–episteme’ very much inclined to aberrational/oddities conceptioning of such temporality/shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take attitude/mental-disposition/care–and–episteme’ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality/shortness as of the vices-and-impediments at its uninstitutionalised-threshold. So because its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of meaningfulness-and–teleology as of procrypticism–or–disjointedness-as-of-reference-of-thought from where it derives its value-construct and value-reference, as it hardly countenances that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and–teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of de-mentation-
attributive-dialectics\textsuperscript{14} of attitude/mental-disposition/care–and–episteme\textsuperscript{5} can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5} which from our modern take attitude/mental-disposition/care–and–episteme\textsuperscript{5} we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5}. Ultimately, a notional–deprocrypticism\textsuperscript{17} coherent ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ is one that comes into terms–as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising\textsuperscript{16}—referentialism. Put another way in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} with regards to \textsuperscript{83}reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}—of-\textsuperscript{83}reference-of-thought-by-reification\textsuperscript{86}/contemplative-distension as from the-most-immediateness/shallowness-of—‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’—for-aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with recurrent-utter-uninstitutionalisation by its ‘non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition’ right up to the-most-unimmediateness/profoundness-of-
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-
aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology with notional–deprocrypticism by its ‘preempting—disjointedness-as-of-reference-of-
thought’ is what, so-construed comprehensively as notional–notional–deprocrypticism as of notional–conflatedness, increasingly induces corresponding meaningfulness-and-teleology convergence of human-subpotency with the full-potency that is existence; thus reflecting that dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/conceptual-distension (as of human self-surpassing—existentialism-form-
factor,-in-overcoming—‘notionally–collateralising-beholdening-protohumanity’-to—‘attain-
sublimating-humanity’—as-to-existence-potency—sublimating—nascence,-disclosed-from-
prospective-epistemic-digression-as-of—totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness to supersede human temporality/shortness
<wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—
‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications}>)) is rather
the human empowering potential inducing Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
 teleology in reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process. We can appreciate with respect to the
‘ill-health <totalising—devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that as of ontological-
primemovers-totalitative-framework, it is rather ‘relatively realistic/authentic/unexceptional-
as-of-the-mediocrity-principle conception of human-subpotency existential scope’ which have
the relative potency for human greater subpotent mastery of the ‘ill-health
implied as of ‘notional-deprocrypticism\textsuperscript{17} attitude/mental-disposition/care–and–episteme\textsuperscript{5} as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’; as much more than just with regards to a resolutory conception of acts and miscuings in temporality\textsuperscript{98}/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind’s temporal \textsuperscript{66}ontological-contiguity as beyond-the-consciousness-awareness-teleology\textsubscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}} attitude/mental-disposition/care–and–episteme\textsuperscript{5} with its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification cognisant-and-integrative of such acts and miscuings in temporality\textsuperscript{98}, thus endemising and enculturating the \textsuperscript{83}reference-of-thought vices-and-impediments\textsuperscript{48}. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality\textsuperscript{98}/shortness endemisation and enculturation as of the universal implications of such endemising and enculturating dementating/structuring/paradigming in \textsuperscript{66}ontological-contiguity, warrants corresponding aetiolisation/ontological-escalation superseding ethos as of ‘notional-deprocrypticism\textsuperscript{17} attitude/mental-disposition/care–and–episteme\textsuperscript{5} as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’ notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–\textsubscript{<shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{53}–qualia-schema>\textsuperscript{5}}. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ is dementatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments\textsuperscript{105}, and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven
palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought of the notional-discontiguity/epistemic-discontiguity\(^ {62}\)<shallow>^96supererogation-of-mentally-aestheticised-preconverging/dementing\(^{19}\)-qualia-schema> of this ‘made-up’ normativity supposed\(^ {66}\)ontological-contiguity, whether such a prior relative-ontological-incompleteness\(^ {88}\)-of-\(^{83}\)reference-of-thought as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^ {33}\) is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\(^ {99}\)teleology\(^ {55}\) at its uninstitutionalised-threshold\(^ {102}\), and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments\(^ {105}\); which in reality are actually ontologically addressable/resolvable as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\(^ {12}\) so-implied as of prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity\(^ {62}\)<shallow>^96supererogation-of-mentally-aestheticised-preconverging/dementing\(^{19}\)-qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\(^ 5\) precedes-and-is-the-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite meaningfulness-and-\(^ {99}\)teleology\(^ {55}\) as prospective aetiologisation/ontological-escalation. This reflects the salient and underlying idea about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\(^ {99}\)teleology\(^ {55}\) that a given \(^ {83}\)reference-of-thought meaningfulness-and-\(^ {99}\)teleology\(^ {55}\) cannot be
apriorised as of a prior(old) prior relative-ontological-incompleteness\textsuperscript{88} of \textsuperscript{83} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5} to that given \textsuperscript{83} reference-of-thought. Insightfully, we can thus grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme\textsuperscript{5}

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} is inherently not structured to be transcendentally-enabling and operative of positivism/rational-empiricism aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} which precedingly needs its very own positivism attitude/mental-disposition/care–and–episteme\textsuperscript{5} ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55}’ as the former is in a circular state of reasoning-from-results/afterthought of non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme\textsuperscript{5} ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55}’ instead of positivism attitude/mental-disposition/care–and–episteme\textsuperscript{5} ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55}’ as of its prior relative-ontological-incompleteness\textsuperscript{88} of \textsuperscript{83} reference-of-thought. Thus Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology in preempting—disjointedness-as-of'-reference-of-thought since it doesn’t factor in that it is operating by a corresponding uninstitutionalised-threshold deficient
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument bringing about the successively transformed, registry-worldviews/dimensions, aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism <amplituding/formative–epistemicity> causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity. It is this naivety that underlines the Heideggerian techne concern as we fail to appreciate that the technical and organisational possibilities preceding and associated with a registry-worldview/dimension prospective institutionalisation transitioning of meaningfulness-and-teleology need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument bringing about the successively transformed, aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms–as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

but retrograde non-positivism attitude/mental-disposition/care–and–episteme

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme

aposteriorising/logicising/deriving/intelligising/measuring for meaningfulness-and-teleology


in order to reflect ontologically-veridical signification as of existence. And intuitively from our
infrastructure-of—meaningfulness-and—teleology. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ‘appropriate prospective institutionalisation secondnaturing metaphoricity’. Consider in this regard, that the instigative matesis universalis metaphoricity by the Galileos, Descartes, etc. of budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not a reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian messianic reasoning’ over non-positivism/medievalism scholasticism’s pedantry as of its reasoning-from-results/afterthought logocentric constitutedness. Such altogether new metaphoricity as of its instigating ‘out of thin air’ the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity further even when we contemplate that in many ways these metaphoricity relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-human-knowledge grasp of that full-potency of existence’ is ever one of nonpresencing—perspective—ontological-normalcy/postconvergence; as the very notion of ‘human-subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-

reasoning-from-results/afterthought logocentric constitutedness is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the ‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness of reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/superrrogatory–de-mentativity implied meaningfulness-and-teleology, we can appreciate that the foremost goal of budding-positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in many ways they adopted a ‘presencing—absolutising-identitive—constitutedness consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding-positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. Likewise, the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms–as-of-axiomatic-construct, but rather is of
‘presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity\textsuperscript{56} for the destruction-deconstruction of the modern take for prospective postmodern-notional-deprocrypticism\textsuperscript{17} institutionalisation as of prospectiveBeing-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology\textsuperscript{55}. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme\textsuperscript{5} is ontologically validated as of its prospective relative-ontological-completeness\textsuperscript{87-of—reference-of-thought}, divulging the <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} vagueness and futility of the pretences and judgments of the destructuring-threshold—(uninstitutionalised-threshold\textsuperscript{182}/presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{71—}<including-virtue-as-ontology> . We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity\textsuperscript{56} for prospective institutionalisation as of prospective ontological-prime movers-totalitative-framework\textsuperscript{72} and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity\textsuperscript{56} reinvigoration as of the overall renewal of ‘the very same physics <amplituding/formative—epistemicity> totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. It should be noted that such metaphoricity\textsuperscript{56} rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification\textsuperscript{86} organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and—teleology\textsuperscript{55}, which in its prospective relative-ontological-completeness\textsuperscript{87—}
of-reference-of-thought is ‘a dimensionality-of-sublimating—supererogatory—de-mentativity/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation inventing’ of the prospective notion of ‘thinking/postconverging-ordialectical-thinking—apriorising-psychologism’ as positivism/rational-empiricism thinking or notional—deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care—and—episteme of medievalism—non-positivism or positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/supererogatory—de-mentativity prospective institutionalisation attitude/mental-disposition/care—and—episteme of positivism or deprocrypticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness to supersede human temporality/shortness wooden-language—imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-99teleology\textsuperscript{55} as-of-`nondescript/ignorable–void\textsuperscript{59} with-regards-to-prospective-apriorising-implications>)

depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-99teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-99teleology\textsuperscript{55} to supersede such existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> and their associated institutional-anchoring and pedantry/mandarinism temporally induced denaturing\textsuperscript{15} of meaningfulness-and-99teleology\textsuperscript{55}, and so as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity\textsuperscript{56} brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied \textsuperscript{83}reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ontological-primemovers-totalitative-framework\textsuperscript{72} over human-subpotency with the latter adjusting to existence as-of-de-mentation–(supererogatory—ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} enabling its prospective relative-ontological-completeness\textsuperscript{87}. Dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicticity/anamnestic-residuality/spirit-drivenness–equalisation articulation of reasoning-through/messianic-reasoning cannot be construed as amenable to the contending disposition of prior deferential-formalisation–
transference secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating—supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation contemplation that can surpass/overcome temporal nihilistic wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications)—as of a protracted-consciousness cognisant of the prospective ontological-performance and human emancipation implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology. It should be noted here that the notion of wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications)—as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated–temporal-intemporality non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification can be contemplated paradoxically as being as of the relative-ontological-incompleteness perspective
as may be reflected by mere conceptual-patterning in presencing—absolutising-identitive-constitutedness\textsuperscript{79} without contemplating that the underlying knowledge-reification\textsuperscript{86} process/gesturing implications is definitely as of the relative-ontological-completeness\textsuperscript{87} perspective since a untransvaluated—temporal-intemporality\textsuperscript{51} non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments\textsuperscript{105} for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification\textsuperscript{86} is to understand human destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{71}<-including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance\textsuperscript{71}<-including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}<-imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>. This tendency to misconstrue the meaning of <amplituding/formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{96}teleology\textsuperscript{55}–as-of-‘nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications>) and associated philosophical notions like leveling, critically arises because of a poor construal of philosophy as ontologically-driven just like any other knowledge as of ‘baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{28}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90} up-to-date knowledge-reification\textsuperscript{86} process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability\textsuperscript{40} rather than a naïve construal of philosophy as an imprimatur totally—disentailing—discretion/whim-of-thought exercise on the basis of
to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{38}, involving
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating\textsuperscript{24} <amplituding/formative>supererogatory-de-mentativenss/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising\textsuperscript{103}-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato–and–Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,–as–spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation and so as of prospective projection as implied with the \textsuperscript{66}ontological-
contiguity—of-the-human-institutionalisation-process, but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-failing-to-reflect-immanent-ontological-contiguity notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing to conceive of the ontological-veracity in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating—amplituding/formative supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness—as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity44 successiveness of registry-worldviews/dimensions, with the result that Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the very same intelligible rational-empiricism/positivism registry-worldview/dimension reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather one of de-mentation—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics involving ‘human mental-disposition successive
monoteisms/Slave/Dehierarchising/Commoner value-construct as of the very same universalising\textsuperscript{103}-idealisation’ speaking rather more of revaluation than transvaluation. It is this underlying misconception that induces subsequent philosophical misinterpretations of notions like <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}-as-of–‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>}, ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness\textsuperscript{87} knowledge-reification\textsuperscript{86} basis of such conceptualisations arising as to the need for prospective emancipatory inspiration of prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing human limited-mentation-capacity-deepening\textsuperscript{52}. Thus <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}-as-of–‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>} is herein rather construed as <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}-as-of–‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>} or ontological-bad-faith/inauthenticity\textsuperscript{63} with respect to ‘mechanical practice’ of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, we can appreciate that all human meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem
inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising\textsuperscript{193}-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern day science ontologisation; and besides, it can equally perfectly be claimed that even our modern day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and leveling (as to <$\text{amplituding/formative>}$<wooden-language-(imbued—averaging-of-thought-<$\text{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology}$<as-of-'nondescript/ignorable–void$^{59}$-with-regards-to-prospective-apriorising-implications>)$>); pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation transformation
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-conflicatedness\(^{12}\) determination’; and so as to the fact that
prospective sublimation-over-desublimation of human \(^{83}\)reference-of-thought–and–\(^{83}\)reference-
of-thought-devolving\(^{84}\)–meaningfulness-and-\(^{99}\)teleology\(^{55}\) involves prospective ‘originariness-
parrhesia,–as–spontaneity-of-aestheticisation

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\(^{3}\)–for–
conceptualisation’ in attending to the ‘prior requisite human experiential framework to be
challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn–(as-
‘unaccounted-for’-leftover-or-residuality-or-spirit-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\)-so-
construed-as-metaphoricity\(^{56}\)-informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating\(^{24}\)–

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) as limiting or of prospective human-subpotency aporeticism’ and so-
captured by the notion of prospective dimensionality-of-sublimating\(^{24}\)–

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflicatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation for prospective human limited-mentation-capacity-deepening\(^{52}\) as to human

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness\(^{12}\) implies the
ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflicatedness\textsuperscript{12}/formative–supererogating-\langle\text{in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing}\rangle) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism°\textsuperscript{89} in reflecting holographically-\langle\text{conjugatively-and-transfusively}\rangle the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} dimensionality-of-sublimating\textsuperscript{74}\langle\text{amplituding/formative}\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as of difference-conflicatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in-singularisation-as-veridical-epistemic-determinism\textsuperscript{92} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications–for-explicating–ontological-contiguity\textsuperscript{44} (that doesn’t allow for any nondescript/ignorable–void\textsuperscript{59} to allow for notional-contiguity/epistemic-contiguity\textsuperscript{61}–<profound–supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>) while the value proposition as of human-subpotency is one that is based on absolutising the present \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology\textsuperscript{8} as of presencing—absolutising-identitive–constitutedness\textsuperscript{79}/identitive–constitutedness-as–‘epistemic-totality\textsuperscript{36}’–dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48} (allowing for nondescript/ignorable–void\textsuperscript{59} inducing notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow–supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>); and this basic human value dichotomy explains the re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–\{imbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projective-insights’/‘epistemic-projection-in-conflicatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective–
contiguity—of-the-human-institutionalisation-process\textsuperscript{67} anamnesis as of difference-
conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in—\textsuperscript{92}singularisation-as-veridical-epistemic-
determinism\textsuperscript{21}, as undermining the successive registry-worldview’s/dimension’s implied
temporal/sycophantic-sophistic presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79}
onlogically-flawed disparateness-of-conceptualisation—\textsuperscript{<unforegrounding-disentailment,-}
-failing-to-reflect—‘immanent—\textsuperscript{66}ontological-contiguity’> value-construct conceptions.
Transvaluation rather reflects human value-construct as derivational as from the very enabling
fundamental self-consciousness instigation for the possibility of ‘human self-conscious
awareness of value-construct’ to arise in the first place as of
apriorising/axiomatising/referencing—psychologism implied reference basis-of/base
meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} infrastructure. Thus the more critical contribution to human
value-construct has to do with the requisite value-construct instigating as of dispensing-with-
immediacy-for-relative-ontological-completeness—\textsuperscript{87}by-reification—\textsuperscript{86}/contemplative-distension\textsuperscript{26}
as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—
collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
\textsuperscript{<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-
thought,—in—\textsuperscript{supererogatory—epistemic—conflatedness}\textsuperscript{12} to supersede human
temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language—(imbued—averaging-of-
thought—\textsuperscript{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}—as-
of—‘nondescript/ignorable—\textsuperscript{void}\textsuperscript{59}.—with-regards-to-prospective-apriorising-implications>))
associated with the successive registry-worldview’s/dimension’s self-conscious meaningfulness-
and—\textsuperscript{99}teleology\textsuperscript{55} infrastructure so-implied successively as of trepidatious—self-consciousness,
warped—self-consciousness, preclusive—self-consciousness, occlusive—self-consciousness and
prospectively protensive—self-consciousness; as the human proclivity to even recognise and
pursue any value-construct can only arise in the very first place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transeptisticity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-contruct and <amplituding/formative>wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology\textsuperscript{55},as-of—'nondescript/ignorable—void\textsuperscript{59}'—with-regards-to—prospective-apriorising-implications>} dispositions as being beyond-the-consciousness-awareness—\textsuperscript{99}teleology—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness\textsuperscript{87} as of human limited-mentation-capacity-deepening\textsuperscript{52} is blanked out as nondescript/ignorable—void\textsuperscript{59}), and rather tends to come at ‘dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transeptisticity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} infrastructure’ in a secondnatured positive-opportunism\textsuperscript{75} disposition and so in reflecting holographically—<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a <amplituding/formative>wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55},as-of—’nondescript/ignorable—void\textsuperscript{59’—with-regards-to—prospective-apriorising-implications> in
<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} difficultly recognising the idea of prospective destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating-desublimating-decisionality}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>, and wary of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentattiveness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation induced self-consciousness meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic philosophers universalising\textsuperscript{103}-idealisation and budding-positivists projected meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure rather met initially with the antipathy of their underpinning-suprasocial-construct and <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>} and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} ontologically-flawed disparateness-of-conceptualisation–unforegrounding-disentailment,-failing-to-reflect–‘immanent–ontological-contiguity’> whether with the Ancient Sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising\textsuperscript{103}-idealisation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure of the Socratic philosophers and their successors as providing the appropriate meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and
likewise Western enlightenment effectively arose as of the induced meaningfulness-and-
99teleology infrastructure of budding-positivists, with perverted consequences like annihilation
of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-
flung societies opportunistic activities distortive of budding-positivism meaningfulness-and-
99teleology infrastructure as so-construed in their core societies in Europe with respect to the
ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the
idea of human value-construction is ever always caught up between on the one hand human
limited-mentation-capacity to come to terms with ‘transvaluation as <amplituding/formative–
epistemicity> causality~as-to-projective-totalitative~implications, for-explicating-ontological-
contiguity in reflecting holographically<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process anamnesis as of difference-
conflatedness-as-to-totalitative-reification in singularisation-as-veridical-epistemic-
determinism underlying the human construction-of-the-Self and on the other hand ‘the
effective ontological-impertinence/dereification arising in the conceptualising of human value-
construction as of a <amplituding/formative> wooden-language-(imbued—averaging-of-
thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-
of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications)> in
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within
any given registry-worldview’s/dimension’s presencing—absolutising-identitive-
constitutedness of—meaningfulness-and—teleology and so whether as of trepidatious
(recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation),
preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–
procrypticism) implications’. This discrepancy (between the human capacity to achieve
transvaluation and effective social–value-construction narrative as of any given registry-
worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-trans fusively> the ontological-contiguity—of-the-human-institutionalisation-process points to changing ‘de-mentative/structural/paradigmatic marginal equity of social–value-construction’, so-construed as ‘expected equity of all individuals for social–value-construction’ and so rather as from the de-mentative/structural/paradigmatic reference basis of ‘priorly implied-and-justified inequity’ whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social–value-construction as the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’. In this regards, social–value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon’ as of ‘priorly implied-and-justified inequity’ and this in conjugation then with the individual inherently appraisable social–value-construction as of ‘expected equity of all individuals for social–value-construction’. In this respect, we can appreciate that an autocrat is more capable of ‘displaying greater social–value-construction’ than an ordinary denizen by the former’s mere social–value-construction ‘priorly implied-and-justified inequity’ as of its status in the autocracy (however an autocrat’s apparent magnanimity on the basis of the prior perspective of the autocratic society will rather be construed as of deficient value-construction as from a prospective perspective of <amplituding/formative-
comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity, as it can perfectly be argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive presencing—absolutising-identitive-constitutedness is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing notwithstanding any disadvantaged ‘priorly implied-and-justified inequity’ for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment to induce the transformation of the social-setup value-construction; such that at
various critical times the more salient ‘priorly implied-and-justified inequity’ for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other ‘priorly implied-and-justified inequity’ for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification of social–value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusiveness warrants prospective meaningfulness-and-teleology infrastructure transvaluation so-implied as of notional~notional~deprocrypticism or notional~preempting~disjointedness-as-of~reference-of-thought appropriate foregrounding~entailment~postconverging~narrowing-down~sublimation as to existence~as-sublimating-withdrawal~eliciting-of-prospective~supererogation in reflecting ‘immanent~ontological-contiguity’~as-operative-notional~deprocrypticism; and so as the disparateness-of-conceptualisation~unforegrounding~disentailment~failing-to-reflect~‘immanent~ontological-contiguity’ of our rational-empiricism/positivism occlusiveness in its wooden-language~imbued~averaging-of-thought~as-to-leveling/ressentiment/closed-construct-of~meaningfulness-and~as-of~‘nondescript/ignorable–void’~with-regards-to-prospective-apriorising-implications) tend to rather reflect our totalising~self-referencing~syneretising/circularity/interiorising/akrasiatic-drag. The occlusiveness of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of deprocrypticism~or~preempting~disjointedness-as-of~reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void falsely implying ‘the appropriate exhaustiveness of our rational-
empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments (as so-reflecting the grandest deeds of ontological-performance (including-virtue-as-ontology)/morality/ethics, etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance-(including-virtue-as-ontology) dynamics of temporal-to-intemporal-dispositions’ ). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/thrownness-disposition—as–reproducibility-of-aestheticisation inducing its deficient ontological-performance thus explaining its given registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the
successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and- 
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process is 
critically of dimensionality-of-sublimating—<amplituding/formative> supererogatory—
dementativeness/epistemic-growth-or-conflatedness/transvaluative—

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation 
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of 

dispensing-with-immediacy—for-relative-ontological-completeness—by-
reification/conceptualistative-distension (as of human self-surpassing—existentialism-form-

factor, in overcoming—‘notionally—collateralisng-beholdening-protohumanity’—to—‘attain-

sublimating-humanity’—as-to-existence-potency—sublimating—nascence, disclosed from—

prospective-epistemic-digression-as-of—supererogatory—epistemic-conflatedness to 
supersede human temporality/shortness

<amplituding/formative> wooden-language—(imbued—averaging-of-thought—langle 
leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—

’nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>) as of—
successive human construction-of-the-Self as from based animality to trepidatious—self-
consciousness, warped—self-consciousness, preclusive—self-consciousness, occlusive—self-
consciousness and prospectively protensive—self-consciousness. Thus human limited-mentation-
capacity implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social—
value-construction is rather accomplished phronetically/in-practicality as of the specific social-
setup universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—
<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness—of—

supposedly coherent ontological-commitment with respect to social-stake-contention-or-

confliction; and is bound rather to be highly infused with ‘priorly implied-and-justified inequity’
narrative(s) where such universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-⟨\textit{amplituding/formative–epistemicity}\rangle totalising-in-relative-ontological-completeness\textsuperscript{87}) is muted and where such universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-⟨\textit{amplituding/formative–epistemicity}\rangle totalising-in-relative-ontological-completeness\textsuperscript{87}) is unmuted rather infused with ‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus the reality of prospective social–value-construction critically arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as–spontaneity-of-aestheticisation with respect to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in presencing—absolutising-identitive\textsuperscript{12}constitutedness\textsuperscript{79} as of prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation simply reflects the ⟨\textit{amplituding/formative–epistemicity}\rangle totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of the prior registry-worldview/dimension as reflected with its social value-construct dilemmas. Consider in this regards the implications for an individual having to respond to an accusation of sorcery in a non-positivism social-setup as the individual and the social-setup both effectively believe in superstition. Transvaluation insight will point out that ontological-veracity as of foregrounding—entailment-(postconverging-narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional–deprocrypticism\textsuperscript{43} lies with the-Good/understanding/knowledge-reification\textsuperscript{86}ontological-prime movers-totalitative-framework\textsuperscript{72} as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supерerogatory–epistemic-conflatedness12–as-to-the-ontological-
normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-
projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
abnormalcy/preconvergence38> required prospective rational-empiricism/positivism registry-
worldview/dimension construction-of-the-Self in deflating the non-positivistic social-setup
value-construction dilemmas as impression-driven/good-naturedness/wishfulness
<amplituding/formative>wooden-language-(imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and.99teleology55-as-of-
‘nondescript/ignoreable–void99’–with-regards-to-prospective-apriorising-implications>) in social-
aggregation-enabling of the prior non-positivistic registry-worldview/dimension so-associated
with notions-and-accusations-of-sorcery. Likewise implied social–value-construction dilemmas
in our positivism–procrypticism80 are ontologically deflated as of foregrounding—entailment-
(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective–96supererogation in reflecting ‘immanent.66ontological-contiguity’),–as-
operative-notional~deprocrypticism43 with the-Good/understanding/knowledge-
reification86/ontological-primemovers-totalitative-framework72 as of ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications—as-to-existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supерerogatory–epistemic-conflatedness12–as-to-the-ontological-
normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-
projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
abnormalcy/preconvergence38> required prospective deprocrypticism—or–preempting—
disjointedness-as-of reference-of-thought registry-worldview/dimension construction-of-the-Self (as of notional–deprocrypticism protensive–self-consciousness over our procrypticism–or–disjointedness-as-of reference-of-thought occlusive–self-consciousness social–value-construction induced dilemmas). Basically, as highlighted above such a transvaluation knowledge-reification of social–value-construction reflects the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance as of its ontologically-flawed implied supposedly coherent ontological-commitment; pointing to the ontological-veracity of a ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology’. This ontological reality basis of social–value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the ‘autonomy and independence of human disposedness’. But then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-existence constitutedness ontologically-flawed de-mentating/structuring/paradigming’ as to imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporetic-ism-overcoming/unovercoming’ so-reflected as of <amplituding/formative>formative–epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity. We can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness’ say with regards to a mystical cause of disease in a non-positivistic society doesn’t stop existence as reflecting bacteria theory or any other biological reason from being the cause of disease and such
causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness at reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans. This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’; and so, as it applies to human knowledge-reification within existence as this defines human ontological-performance reflected as of constructiveness-of-ontological-performance and destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human <amplituding/formative–epistemicity>totalising–thrownness-in-existence is rather grounded in the reality that all humans come into existence as of an overall framework of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human
sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-
accordance as of its implied supposedly coherent ontological-commitment. Thus, on this basis,
the reality of human ontological-performance (reflected as of constructiveness-of-ontological-performance
and destructuring-threshold (uninstitutionalised-threshold/presublimating–desublimating-
decisionality)~of-ontological-performance) towards the effective articulation of human sovereignty and free-will is actually one that involves, with
respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall
and underlying social-setup conception of knowledge-reification and empowerment from such
knowledge-reification as enabling the framework of living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology and then ‘the individual dimensionality-of-
sublimating—supererogatory—de-mentativeness/epistemic-growth-
or-conflectedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation mental-disposition and expression’ within the former (and it is the latter
that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy
and independence of human disposedness’, while naively ignoring/overlooking the underlying
‘superseding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective-
ontological-normalcy/postconvergence-implied–prospective-aporeticism-
overcoming/unovercoming’ reflected in <amplituding/formative>formative–
epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity
implications upon human sovereignty and free-will’). Interestingly, such a broader conception of
the manifestation of human sovereignty and free-will will recognise that the overall human
<including-virtue-as-ontology> of social–value-construction so-construed as destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}~of-ontological-performance, can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment, whether relatively real or surreptitious; and it is this preceding broader human sovereignty and free-willing disposedness for claiming social–value-construction for social-functioning-and-accordance as of supposedly coherent ontological-commitment that gives the teleological orientation of human meaningfulness-and-teleology in reflecting holographically~<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as it then exposes human meaningfulness-and-teleology as of human limited-mentation-capacity-deepening to the prospective constraint to be as supposedly coherent ontological-commitment thus inducing the possibility for prospective transcendence-and-supererogatory—de-mentativity when its any given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening. Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to difference-conflatedness-as-to-totalitative–reification-in-singularisation-as-veridical-epistemic-determinism <amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications,-for-explicating ontological-contiguity in reflecting both destructuring-threshold-{uninstitutionalised-
threshold\textsuperscript{74} of ontological-performance\textsuperscript{71} of prior relative-ontological-incompleteness\textsuperscript{88} implied preconverging/dementing\textsuperscript{10}–qualia-schema and constructiveness-of-ontological-performance\textsuperscript{71}–on<\textbf{\textit{\textbf{\textgreater}}} as of prospective relative-ontological-completeness\textsuperscript{87} implied postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema as elucidation of ontological-primemovers-totalitative-framework\textsuperscript{72}. Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness’ rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather subsumed as of human-subpotency knowledge-reification\textsuperscript{86} and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t imply that we have a choice of gravity on earth as 6 m/s\textsuperscript{2} rather than the existence-potency–sublimating–nascent,-disclosed-from-prospective-epistemic-digression-as-of-	extless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought,–in-supерerogatory–epistemic-confoundedness\textsuperscript{12} manifestation of 9.8 m/s\textsuperscript{2} and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation–\textless unfounding-disentailment,–failing-to-reflect–immanent–ontological-contiguity\textgreater. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{72}–\textless imbued-and–hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\textgreater’ basically underlies all human knowledge-reification\textsuperscript{86} whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal appraisal of meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–
epistemicity>totalising–purview-of-construal’ or with regards to second-level ontologies
‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness12)
appraisal of meaningfulness-and-99teleology55’ as of <amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence phenomenal
appraisal of meaningfulness-and-99teleology55’ across human generations as of ‘cumulative
83reference-of-thought ‘relative-ontological-incompleteness88/relative-ontological-
completeness87-(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness32/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>–) as to human-and-social–
expectations/anticipations—metaphoricity56—as-rede-mentating/restructuring/reparadigming–
psychologism’89 is surprisingly of high 66ontological-contiguity explaining the crossgenerational
relative intelligibility of philosophical meaningfulness-and-99teleology55 (for instance the
questions and answers/contemplations about the why and how of human existence phenomena
from the very first humans are just as relevant today even as of the differing contextual
discernments, and so with regards to virtue, value attribution, aesthetics, episteme and Being)
while ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness12)
appraisal of meaningfulness-and-99teleology55’ as of ‘83reference-of-thought-devolving84
‘relative-ontological-incompleteness88/relative-ontological-completeness87-
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness32/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>–) as to human-and-social–
expectations/anticipations—metaphoricity56—as-rede-mentating/restructuring/reparadigming–
psychologism’89 is of high notional-discontiguity/epistemic-discontiguity62.<shallow-
explaining the unintelligibility of the explanation of epiphenomena as contrasted
crossgenerationally with various superstitious beliefs in the past compared with modern day
science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of
existence’ as of historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^\text{45}\) ranging from
perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-
specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-
adhhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-
full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-
conceptualisation, and perceptivity-as-of-factoring-in-socioeconomic,-hermeneutically-
education,-information,-environmental,-gender-and-power-relations-issues-underlying-
healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall existence
phenomenal appraisal of meaningfulness-and-\(^9\)teleology\(^{55}\) as associated with philosophical
aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value,
ontological principles and epistemic issues are of central concern) is one of interpretation given
that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and
fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon–(in-the-
overall-ecstatic-existence-supervening-conflatedness\(^{12}\)) appraisal of meaningfulness-and-
\(^9\)teleology\(^{55}\) especially as of their unordinary human-framework-of-experiential-existence like
natural sciences while informed by ordinary human-framework-of-experiential-existence
background/sense-of-things further require and accentuate their epiphenomenal manifestations
(which are beyond ordinary human-framework-of-experiential-existence) with the devising of
experimentations (as providing the prolongation for human interpretation capacity with respect
to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally
interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human

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\(^{45}\)supererogation-of-mentally-aestheticised-preconverging/dementing\(^{19}\)-qualia-schema
philosophical interpretative disposition for knowledge-reification\(^{86}\). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather ‘on the vagueness and naivety that experimentations by themselves demonstrate profoundness’ are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’ is the more critical basis for a profound knowledge-reification\(^ {86}\) interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as ‘a directly comprehensive and fulsome framework amenable to interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification\(^ {86}\) is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\(^ {12}\)–as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\(^ {30}\)> from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition’. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in conflatedness\(^ {12}\) as of human <amplituding/formative–epistemicity>totalising–thrownness-in-
existence revealing the epistemic-impertinence of dispositions for ‘presencing—absolutising-identitive-constitutedness as wrongly implying human sovereignty and free-will supersedes existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for—explicating—ontological-contiguity of human meaningfulness—and—teleology. We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive-constitutedness’ of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-confaitedness to manifest itself in determining ontological-primemovers-totalitative-framework; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-contextualising-contiguity knowledge—reification rather than ‘any implied notion that naively supersed existence—as-the-absolute-a-priori—of—conceptualisation—and—existence—as—sublimating-withdrawal,—eliciting—of—prospective—supererogation—as—perspective—ontological—normalcy/postconvergence—implied—‘prospective—aporeticism—overcoming/unovercoming’.
A further twist to such a poor
conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional
performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-\textsubscript{(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–in-projective/reprojective—aestheticising-re-motif–}}
causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity in reflecting holographically—conjugatively-and-transfusively—the ontological-contiguity—of-the-human-institutionalisation-process; going by the phronesis/practicality as of our positivism—prochristicism occlusiveness, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are de-mentated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for
creditable and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’!

Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation. In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain.

Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening as to the ‘relative-ontological-
human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness\textsuperscript{88}, reflecting a human-causative-construction conception in conflatedness\textsuperscript{12}/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional–projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in \textsuperscript{13}constitutedness as of any given presencing—absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79} apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness\textsuperscript{88}. This insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79} conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}– (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–\textless in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\textgreater ) as to human-and-social– expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89} that effectively and empirically underline sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}; and so especially as it is often implied by a ‘naïve type of philosophising that the conception of human sovereignty and free-will can be abstracted outside existential-contextualising-contiguity\textsuperscript{38} as to the underlying supposedly coherent ontological-commitment\textsuperscript{65} in wrongly implying that human sovereignty and free-will is rather veridically underlied by ‘human social-vestedness/normativity–\textless discretely-implied-functionalism\textgreater implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside existential-contextualising-contiguity\textsuperscript{38} implications of relative-ontological-incompleteness\textsuperscript{88} to relative-ontological-completeness\textsuperscript{87}. But then such
pretence of presencing—absolutising-identitive-constitutedness veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification implications. Such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside existential-contextualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about existential-contextualising-contiguity which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness and relative-ontological-completeness and so on the basis of merely projecting the term ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ supposedly pertinent argumentation about
human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of existential-contextualising-contiguity thus subject to analysis as of ‘relative-ontological-incompleteness/relative-ontological-completeness -(sublimating-referencing/registering/decisioning-as-self-becoming/self-conflatedness/formative-supererogating-in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing) as to human-and-social-expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness. Consider in this regards for instance as of the presencing—absolutising-identitive—constitutedness notion of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human
being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing apriorising-psychologism of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’). The proof that this is priorly ‘a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness’ lies in the fact that for instance the Haitian slave revolters wouldn’t countenance the logical-dueness of any such implied logic of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing apriorising-psychologism of any such implied slavery ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’. This points to the reality that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological-primemovers-totalitative-framework construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’. The confusion here arises because of the habituation of any such ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ which is then taken to be natural to the point of ‘forgetting/overlooking that it is underlied by apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications’ to which even the weaker party might end up getting habituated to (over years, decades or centuries) as of little alternate existential choice and possibilities, and from which point a presencing—absolutising-identitive false sense of logical-dueness as of ‘relative-ontological-incompleteness/relative-ontological-completeness-⟨sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-
grabbing/appropriating/usurpary/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness\textsuperscript{87} perspective supererogatory–acuity/perspicacity/astuteness/edininess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} in unaffirmation/deprojection/de-assertion/unduedness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism>. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification\textsuperscript{86} as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpary/arrogating implications construed as ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification\textsuperscript{86}; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness\textsuperscript{88} apriorising/axiomatising/referencing of ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of existential-reality in relative-ontological-completeness\textsuperscript{87}, but rather as of the relative-ontological-completeness\textsuperscript{87} perspective supererogatory–acuity/perspicacity/astuteness/edininess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} in
unaffirmation/deprojection/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing\textsuperscript{19}--apriorising-psychologism> of such implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening\textsuperscript{52} possibilities of relative-ontological-completeness\textsuperscript{87} analysis over the absolutising of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness\textsuperscript{79} and not subject to prospective ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-(sublimating–referencing/registering/decisioning,–as-self-
becoming/self-conflatedness/formative–supererogating<-in-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-
social–expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming–psychologism" with regards to an animal of limited-
mentation-capacity requiring its prospective limited-mentation-capacity-deepening (and thus
paradoxically in want of its very own ‘prospective-amplituding/formative–epistemicity>growth-
or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness magnanimity induced originaarness-parrhesia,–as–spontaneity-of-aestheticisation’
as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-
implications<-as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought,—in-superoerogatory–epistemic-conflatedness—as-to-the-
ontological-normalcy/postconvergence-projective-perspective,—to-which-latter-human-
subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
abnormalcy/preconvergence>) is effectively bound not to be able to address the very
central/critical implications to prospective knowledge-reification of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor (with the latter involving ‘direct
bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-
integration of prospective relative-ontological-completeness meaningfulness-and-teleology
as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument mindset-as-of-
prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-
of–prospective-deprocrypticism-dissemination). Even with the modern day polity and law,
the reality of human sovereignty and free-will implied in human rights takes precedence over any
and—re-apriorising/re-axiomatising/re-referencing⟩) as to human-and-social—
expectations/anticipations—metaphoricity as-re-de-mentating/restructuring/reparadigming—
psychologism’ as of difference-conflatedness-as-to-totalitative-reification in-
singularisation-as-veridical-epistemic-determinism. In this regards, one can appreciate the human sovereignty and free-will expansion
drive of the prospective knowledge-reification associated with the Socratic universalising philosophers, budding-positivists/rational-empiricists and today’s postmodern critical thinkers
emancipatory meaningfulness-and teleology infrastructure while on the other hand the
prospective dereification as reflected in ‘wooden-language—(imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing—narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry—teleology) of non-universalising sophists’, non-positivising/non-
rational-empiricist medieval scholasticism pedants and todays manifestations of institutional-
being-and-craft muddlement as providing the meaningfulness-and teleology infrastructure for
their respective present-day vested postures and interests. The paradox here is that the lack of
dimensionality-of-sublimating—supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of such
presencing—absolutising-identitive—constitutedness ‘human social-vestedness/normativity—
<discretely-implied-functionalism> implied contract/political-arrangement-or-political-
coercion/given-discrete-social—value-construction’ apriorising/axiomatising/referencing
conceptualisation perspective reasoning as of its ‘ontologically-flawed supposedly superseding of existential-contextualising-contiguity ‘relative-ontological-incompleteness/relative-
ontological-completeness/sublimating—referencing/registering/decisioning,—as-self-
becoming/self-conflatedness\(^{12}\)/formative–supererogating-<in-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> as to human-and-
social—expectations/anticipations—metaphoricity\(^{56}\) as-re-de-
mentating/restructuring/reparadigming—psychologism”\(^{89}\) construes such ‘dimensionality-of-
sublimating\(^{24}\)–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality seeding promise of human-subpotency ontological-performance\(^{71}\)<including-virtue-as-
ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating–
nascence—as-of-its-coherence/contiguity’ as teleologically-degraded, even as it is the previous 

same dimensionality-of-sublimating\(^{24}\)–<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality

originariness-parrhesia,—as—spontaneity-of-aestheticisation meaningfulness-and—

\(^{99}\) teleology\(^{55}\) that presencing—absolutising-identitive—\(^{13}\) constitutedness\(^{79}\) formulaic interpretation adopt as the

<amplituding/formative>wooden-language{(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)—
narratives—of-the—\(^{83}\) reference-of-thought—categorical-imperatives/axioms/registry-

\(^{99}\) teleology\(^{8}\) ); and so equating such ‘prospective<amplituding/formative—epistemicity>growth-
or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness\(^{31}\) magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’

with teleologically-degraded meaningfulness-and—\(^{99}\) teleology\(^{55}\) as of blatant two-
facedness/falseness that would hardly contemplate that ‘the presencing—absolutising-identitive—

\(^{13}\) constitutedness\(^{79}\) institutional framework de-mentatively/structurally/paradigmatically
undermines in many ways the possibility for veridical prospective human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as of its
apriorising/axiomatising/referencing <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. Beyond and informing this
analysis of human sovereignty and free-will ontological implications (in articulating the very
underlying ontological-veracity insights that expand/broaden our specific human-subpotency as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}.
<imbued-and-'hermeneutically/reproductively-educing’–human-subpotency–epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing–conceptualisation>\textsuperscript{73}), the notion of causality as of ontological-
primemovers-totalitative-framework\textsuperscript{72} is basically tied to the resolving/elucidating of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor as of the full potential for human knowledge-reification\textsuperscript{86}. Such a
human-causative-construction as of the underlying notion of ‘relative-ontological-
incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness\textsuperscript{82}/formative–supererogating,<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming–
psychologism\textsuperscript{89} is construed as ‘more than just about direct re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting in
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’
as to wrongly imply that human transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity is just of a direct intemporal-as-ontological nature rather than truly involving both
dimensionality-of-sublimating\textsuperscript{24}--\textit{amplituding/formative}\textsubscript{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation implications and secondnatured institutionalisation implications. That is, the all-pervasiveness of the reality of human temporal-to-intemporal-dispositions (as to temporal-to-intemporal individuations) regarding ontological-performance\textsuperscript{71}--\textit{including-virtue-as-ontology} (as so-reflected as of human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint--imbued-temporal-to-intemporal-dispositions--existentialism-form-factor) interjects-and-invalidates the possibility of merely such intemporal-as-ontological dimensionality-of-sublimating\textsuperscript{24}--\textit{amplituding/formative}\textsubscript{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation construal of human transcendence-and-sublimity/sublimation/supererogatory--de-mentativity; thus implying \textquotesingle relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}--\langle sublimating--referencing/registering/decisioning,--as-self-becoming/self-conflatedness\textsuperscript{12}/formative--supererogating--\langle in-projective/reprojective---aestheticising-re-motif--and--re-apriorising/re-axiomatising/re-referencing\rangle as to human-and-social--expectations/anticipations---metaphoricity\textsuperscript{56}--as-re-de-mentating/restructuring/reparadigming--psychologism\textsuperscript{89} (and not \textquotesingle absolute-ontological-completeness implications\textquotesingle) given human limited-mentation-capacity at all moments, as so-reflected in the prospective destructuring-threshold--\{uninstitutionalised-threshold\textsuperscript{102}/presublimating--desublimating-decisionality\}--of-ontological-performance\textsuperscript{71}--\textit{including-virtue-as-ontology} of any specific registry-worldview\textquoteright s/dimension\textquotesingle s existential desublimation manifestation underlined by \textit{wooden-language}\{imbued---averaging-of-thought--\langle as-to-leveling/ressentiment/closed-construct-of--meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}--as-of-
This more effectively speaks to the fact that ‘dimensionality-of-sublimating’—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness^12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality as originariness-parrhesia,–as–spontaneity-of-aestheticisation’,
instigative of the ‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured
institutionalisation as prospective reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation’, gets lost effectively in the prospective secondnatured
institutionalisation induced ^81/reference-of-thought–categorical-imperatives/axioms/registry-
^99/teleology^8,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-^90/teleology^55 as human temporality^98/shortness encounters it (beyond-the-consciousness-
awareness-^99/teleology-<in-existential-extrication-as-of-existential-unthought>^6) and so rather as
of the ‘secondnatured-institutionalisation—existence-potency–sublimating–nascence,–
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness^12–epistemically-induced/constrained–reproducibility-
motif-of–meaningfulness-and-^99/teleology^55 as of relatively-shallow-frame-of-elicited-positive-
opportunism^75/of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,–in-
dimensionality-of-desublimating-lack-of^35—<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness^12/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality’ beyond
which its implied dispensing-with-immediacy-for-relative-ontological-completeness^87-by-
‘nondescript/ignorable—void††—with-regards-to-prospective-apriorising-implications>)} in <amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag^33. Hence the need for prospective rede-
mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought as from the instigation of dimensionality-of-sublimating^24—<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness^33/transvaluative-rationalising/transepistemicity/anamnestic—residuality/spirit-drivenness—equalisation, as the latter as the intemporal—as-ontological de-
mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-
of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
prospective-epistemic-digression—as—of—<amplituding/formative—
epistemicity>totalising–renewing–realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness^{12}—epistemically-induced/constrained—reproducibility-
motif-of—meaningfulness-and—teleology^{55} as of relatively-shallow-frame-of-elicited-positive-
opportunism^{75}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-
dimensionality-of-desublimating—lack-of^{35}—<amplituding/formative>supererogatory—de-
mentativity/epistemic-growth-or-conflatedness^{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ assumes a
presencing—absolutising-identitive^{13}—constitutedness^{79} inclination in <amplituding/formative—
epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag^{33}
that cannot cohere to the ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-
implications—<as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression—as—of—<amplituding/formative—epistemicity>totalising—renewing-
realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness^{12}—as—to-the-
ontological-normalcy/postconvergence-projective-perspective,—to—which—latter—human-
subpotency-projectively-conflates—to—in-order—to—overcome—our-prospective-epistemic-
abnormalcy/preconvergence^{38}>. Thus this temporal—to-intemporal-dispositions (as to temporal to
intemporal individuations) interjection invalidating the possibility of merely intemporal-as-
ontological dimensionality—of—sublimating^{24}—<amplituding/formative>supererogatory—de-
mentativity/epistemic-growth—or—conflatedness^{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation construal
of human transcendence—and—sublimity/sublimation/supererogatory—de—mentativity, speaking of
‘relative-ontological—incompleteness^{88}—relative-ontological—completeness^{87}—
(sublimating—referencing/registering/decisioning,—as—self—becoming/self-
conflatedness^{12}/formative—supererogating—<in—projective/reprojective—aestheticising—re—motif—
and—re—apriorising/re—axiomatising/re—referencing>) as to human—social—
as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in-supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness \textsuperscript{<amplituding/formative>}wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>)\textsuperscript{<amplituding/formative>} and existential-extrication-as-of-existential-unthought implications’ for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology. The very ontological-veracity of any such ‘notional conceptualisation’ lies in construing how these reflect causality as of ontological-primemovers-totalitative-implications as so-implied with the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} opened-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. What is critical with respect to prospective deprocrypticism–or–preempting—disjointedness-as-of:\textsuperscript{43}reference-of-thought\textsuperscript{17} is effectively the fact that its prospective institutionalisation is much more than just any such ‘secondnatured-institutionalisation—existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in-supererogatory–epistemic-conflatedness\textsuperscript{12}—epistemically-induced/constrained—reproducibility-motif-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{75}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of\textsuperscript{25}.—<-amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ as prospective notional–deprocrypticism\textsuperscript{17} involves ‘superseding existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective with the integration of the necessary, abstract and non-eliciting-of-opportunism dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{97}—by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}
into its secondnatured institutionalisation’ thus providing the de-
mentative/structural/paradigmatic interlocking of notional–deprocrypticism17 meaningfulness-
and-teleology55 with the ontological-contiguity—of-the-human-institutionalisation-process67
‘re-inventing’/‘re-creating’ dimensionality-of-sublimating24—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation; as otherwise such supposedly prospective notional–deprocrypticism17
institutionalisation will in reality be just a complexification of our positivism/rational-empiricism
institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/‘re-
creative’ preservation/sustaining/upkeep of deprocrypticism—or–preempting—disjointedness-as-
of-reference-of-thought17. The fact is the elucidation/resolving of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor has ever always been about the
interplay of ‘immediacy of temporal-dispositions in existential-extrication-as-of-existential-
unthought as of human-subpotency epistemic perspective’ and ‘dispensing-with-immediacy-for-
relative-ontological-completeness87-by-reification86/contemplative-distension26 as intemporal-
disposition as intemporal-disposition’, wherein the former (beyond-the-consciousness-
awareness99teleology<-in-existential-extrication-as-of-existential-unthought>6) is mainly
responsive to ‘secondnatured-institutionalisation—existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness12–epistemically-induced/constrained–reproducibility-
 motif-of–meaningfulness-and-teleology55 as of relatively-shallow-frame-of-elicited-positive-
opportunism75-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of25—<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ and is rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of ‘dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} as intemporal-disposition’ that dementatively/structurally/paradigmatically enables the preserving/sustaining/upkeep and ‘inventing’/‘creating’ possibilities for prospective institutionalisation. Inevitably as of ontological-normalcy/postconvergence of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12}, such dispensing—with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising—beholding—protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence—potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression—as—of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought—<as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and—and—teleology\textsuperscript{55}—as—of—‘nondescript/ignorable—void\textsuperscript{59}—with—regards—to—prospective—apriorising—implications>) with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\textsuperscript{38} of all presencing—absolutising-identitive—\textsuperscript{13}—constitutedness\textsuperscript{79}, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-
abnormalcy/preconvergence\textsuperscript{30} of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism\textsuperscript{88} as prospective deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{17} implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\textsuperscript{30} of our positivism–procrypticism\textsuperscript{88}, even as no registry-worldview/dimension is de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence\textsuperscript{30} where it is prospectively of preconverging/dementing\textsuperscript{19}–qualia-schema at its destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity\textsuperscript{56} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ induced originariness-parrhesia,–as–spontaneity-of-aestheticisation required for any such prospective institutionalisation can be contemplated of on the reasoning-from-results/afterthought basis of the priorly ‘secondnatured-institutionalisation—existence-potency–sublimating–nascent-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12}–epistemically-induced/constrained–reproducibility-
completeness\textsuperscript{87}, has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating\textsuperscript{24}—

\textless amplituding/formative\textgreater supererogatory\textendash de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{75}-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\textsuperscript{25}—

\textless amplituding/formative\textgreater supererogatory\textendash de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation for prospective secondnatured-institutionalisation—existence-potency\textendash sublimating\textendash nascence,-disclosed-from-prospective-epistemic-digression-as-of-

\textless amplituding/formative\textsuperscript{epistemicity}\textgreater totalising\textendash renewing-realisation/re-perception/re-thought, in supererogatory\textendash epistemic-conflatedness\textsuperscript{12}--epistemically-induced/constrained--reproducibility-motif-of--meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so rather as of the latter’s ‘poor-cognisance and poor-integration into any such prospective secondnatured meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of the underlying dimensionality-of-sublimating\textsuperscript{24}—

\textless amplituding/formative\textgreater supererogatory\textendash de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation coherently perpetuating priorly-and-prospectively the possibility for human registry-worldview’s/dimension’s institutionalisation to arise in the very first place’. This explains in many ways temporal-dispositions to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective over intemporal-disposition of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} across all the registry-worldviews/dimensions reflected in the repetitive succession of \textless amplituding/formative\textgreater wooden-language-\{imbued—averaging—
<discretely-implied-functionalism> goes on recurrently (in its <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup>) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity-of-the-human-institutionalisation-process<sup>67</sup> to undermine prospectively the very dimensionality-of-sublimating<sup>24</sup>-<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (from which it obtained its prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness<sup>12</sup> implications as to the uninstitutionalised-threshold<sup>102</sup> attendant framework of lack of social universal-transparency<sup>104</sup>-⟨transparency-of-totalising-entailing,–as–entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness<sup>87</sup>⟩-or-understanding-of-ontological-primemovers-totalitative-framework<sup>72</sup> of underlying phenomena and institutional ascendancy as to flawed presencing—absolutising-identitive<sup>-11</sup>constitutedness<sup>79</sup>, against which dimensionality-of-sublimating<sup>24</sup>-<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism<sup>76</sup>-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of<sup>25</sup>–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for prospective secondnatured-institutionalisation—existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
\textsuperscript{amplituding/formative–epistemicity}totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness\textsuperscript{12}–epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} (resolving the prior destructuring-threshold–\textsuperscript{uninstitutionalised-threshold}\textsuperscript{162}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–including-virtue-as-ontology> given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so for the latter to paradoxically prospectively become homeless as reflected with the successive registry-worldviews/dimensions \textsuperscript{amplituding/formative}wooden-language–(imbued–averaging-of-thought–\textsuperscript{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–}\textsuperscript{99}teleology\textsuperscript{55}–as-of–'nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>). This protensive-consciousness analysis (as from the \textsuperscript{amplituding/formative–epistemicity}causality–as-to-projective-totalitative–implications,-for-explicating–\textsuperscript{ontological-contiguity}\textsuperscript{44} of prospective deprocrypticism–or–preempting—disjointedness-as-of–\textsuperscript{3}reference-of-thought\textsuperscript{17} registry-worldview/dimension) in reflecting holographically–\textsuperscript{conjugatively-and-transfusively} the \textsuperscript{ontological-contiguity}–of-the-human-institutionalisation-process\textsuperscript{67} highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional–notional–deprocrypticism\textsuperscript{17} or \textsuperscript{amplituding/formative}notional–preempting—disjointedness-as-of–\textsuperscript{3}reference-of-thought of base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective possibility for notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension \textsuperscript{3}reference-of-thought
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
teleology-as-of-'nondescript/ignoreable–void-with-regards-to-prospective-apriorising-
implications) as of ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and–teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor’ (and so with regards to human living-development–as-to-personality-
development or institutional-development–as-to-social-function-development or Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and–teleology in reflecting holographically-
decisionality)—of-ontological-performance (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and–teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor'), underlies the (ontological-normalcy/postconvergence as to <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for-
explicating–ontological-contiguity) perspective of analysis herein of such ontological-
of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor’ speak to the ‘more and more profound dispensing-with-immediacy-
for-relative-ontological-completeness\textsuperscript{87}/by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human
self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising-
beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought,—in-supеререгота—epistemic-conflatedness\textsuperscript{12} to supersede human
temporality\textsuperscript{98}/shortness <amplituding/formative> wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology\textsuperscript{55}—as-
of—‘nondescript/ignorable—void\textsuperscript{59}’—with-regards-to-prospective-apriorising-implications>) as to
human self-consciousness capacity for construction-of-the-Self in inducing the requisite
supеререгота—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{3} of successive
registry-worldviews/dimensions underlying the \textsuperscript{66}ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67}; as recurrently implied all along in reflecting holographically-
<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67} with the circular conflicting paradox of human opened-construct-
of—meaningfulness-and—teleology\textsuperscript{55} with regards to prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation and closed-construct-of—meaningfulness-and—teleology\textsuperscript{55}—as-of—
‘nondescript/ignorable—void\textsuperscript{59}’—with-regards-to-prospective-apriorising-implications
in-dimensionality-of-desublimating-lack-of\textsuperscript{25} <amplituding/formative> supеререгота—de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This in
many ways will explain the underlying conundrum as to the prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation associated with projecting prospectively the more profound dispensing-with-immediacy-for-relative-ontological-completeness\(^87\)-by-reification\(^86\)/contemplative-distension\(^26\) as to human self-consciousness capacity for construction-of-the-Self to induce the required supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^3\) for prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought\(^37\) human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency-sublimating—nascent, disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding}\text{–formative–epistemicity}>\text{totalising–renewing–realisation/re–perception/re–thought, in supererogatory–epistemic–conflatedness}\(^12\) as to prospective notional–deprocrypticism\(^17\) living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teology\(^55\); as effectively such dispensing-with-immediacy-for-relative-ontological-completeness\(^87\)-by-reification\(^86\)/contemplative-distension\(^26\) is susceptible to sophistic/pedantic dispositions presencing—absolutising-identitive—constitutedness\(^79\) eliciting of human temporality\(^98\)/shortness as to \(<\text{amplituding}\text{–formative}>\text{wooden-language–(imbued—averaging-of-thought–<as-to-leveling/resentiment/closed-construct-of–meaningfulness-and-teology\(^55\)–as-of–‘nondescript/ignorable–void\(^97\)–with-regards-to-prospective-apriorising-implications>}). This insight speaks of a more profound notion of human psychology as to a veridical ontology-driven ‘postconverging-or-dialectical-thinking\(^28\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, reflecting the fact that the
underlying conceptualisation involving the notions of construction-of-the-Self as to human constructiveness-of-ontological-performance\textsuperscript{71}<including-virtue-as-ontology> and shiftiness-of-the-Self\textsuperscript{91} as to human destructuring-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\textsuperscript{71}–of-ontological-performance\textsuperscript{71}–\textsuperscript{91}<including-virtue-as-ontology> in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor is effectively of more profound ontological-veracity than naïve presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} conception of psychology in many ways rather in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} ‘as the latter in its epistemic-abnormalcy/preconvergence\textsuperscript{38} naively and wrongly goes on to define the very human-in-its-temporality\textsuperscript{98}/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79}) of such prospective development’; such that there is an underlying transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} between such presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation that is fundamentally irreconcilable, as to the former’s in-dimensionality-of-desublimating-lack-of\textsuperscript{25}<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation critical for prospective human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing–realisation/re-perception/re-thought–in-
supererogatory–epistemic-conflicatedness12 (as so-validated by the fact that we’ll effectively
recognised that ‘supposedly constructing psychology’ on the effective <-amplituding/formative–
epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag33
of any of the successive registry-worldviews/dimensions presencing—absolutising-identititive–
13-constitutedness79 of either recurrent-utter-uninstitutionalisation, base-institutionalisation–
ununiversalisation and universalisation–non-positivism/middlelism is effectively sub-
onontological--as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> but then go on to falsely
imply the profoundness of thought as of the presencing—absolutising-identititive–
13-constitutedness79 of our positivism–procrypticism88 in its <-amplituding/formative–
epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag33;
as insightfully, as herein implied, such a most profound notion of psychological science is one of
<-amplituding/formative–epistemicity>causality–as-to-projective–totalitative–implications–for-
expliciating–ontological-contiguity44 of ontology-driven ‘postconverging-or-dialectical-
thinking28–psychology or psychology-of-mentation-dynamics or natural–psychological-
dynamics’ underlying the construction-of-the-Self all along in reflecting holographically–
<conjugatively-and-transfusively> the 66-ontological-contiguity—of-the-human-
institutionalisation-process67 with regards to the prospective relative-ontological-completeness89
In recapping, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-
veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s
institutionalisation formation’ (with respect to living-development–as-to-personality-
development or institutional-development–as-to-social-function-development or Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}), is underlied by ‘human formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{75}-of-
low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-
desublimating-lack-of\textsuperscript{25}—<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutive-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation from
dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutive-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation; and is
elucidated as from the ‘formative de-mentating/structuring/paradigming of ontologically-flawed
presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening\textsuperscript{52} so-elucidated as of difference-
conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in—\textsuperscript{92}singularisation-as-veridical-epistemic-
determinism\textsuperscript{21} <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—
implications,—for-explicating—\textsuperscript{66}ontological-contiguity\textsuperscript{44} construal of causality as ontological-
primemovers-totalitative-framework\textsuperscript{72}, as can be so reflected in the ‘historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of the contrasting postconverging/dialectical-
thinking\textsuperscript{28}—qualia-schema and preconverging/dementing\textsuperscript{19}—qualia-schema’ of any specific
registry-worldview/dimension as to its ‘relative-ontological-incompleteness\textsuperscript{88}/relative-
ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-self-
becoming/self-confalatedness\textsuperscript{12}—formative—supererogating—<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-
social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-
dementating/restructuring/reparadigming—psychologism\textsuperscript{89} (beyond-the-consciousness-awareness-
\textsuperscript{99}teleology—<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}); and effectively,
the constrasted postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema and preconverging/dementing\textsuperscript{19}–qualia-schema, as from the perspective of relative-ontological-completeness\textsuperscript{87} over relative-ontological-incompleteness\textsuperscript{88} (as to \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}). In the bigger picture (of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}), the overcoming of \textsuperscript{<amplituding/formative>wooden-language–(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}–as-of–nondescript/ignorable–void\textsuperscript{99}–with-regards-to-prospective-apriorising-implications>})(as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>)(as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89}) has been the determinant for the possibility for the successive registry-worldviews/dimensions institutionalisations to even arise in the very first place and equally speaks to the prospective human potential possibilities, as the historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already
limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective human effectuation. Humanity is thus intimately tied to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor ‘relative-ontological-incompleteness\(^{89}\)/relative-ontological-completeness\(^{87}\)’ (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\(^{12}\)/formative–supererogating–\(<\text{in-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing}>\) as to human-and-social–expectations/anticipations—metaphoricity\(^{56}\)–as-rede-mentating/restructuring/reparadigming–psychologism’\(^{89}\) of dimensionality-of-sublimating\(^{24}\)—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to the fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always been as of originariness-parrhesia,–as–spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation is rather ‘a positive-opportunism\(^{75}\) exploitation that poorly projects humanity prospectively as to an existential-extrication-as-of-existential-unthought and notionally-collateralising posturing that is unwary of its relative-ontological-incompleteness\(^{88}\) to then aspire for prospective relative-ontological-completeness\(^{87}\)’ and all the prospective humanity that can arise is ever always as of originariness-parrhesia,–as–spontaneity-of-aestheticisation that goes after that relative-ontological-completeness\(^{87}\), as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to dimensionality-of-sublimating\(^{24}\)—
any human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance in a ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance—including-virtue-as-ontology—at the destructuring-threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology’ that ends up ‘reconstruing any implied originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation in its very own terms as to the effectively manifest dynamics of institutional and social relations, constraints and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness—
and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\)-including-virtue-as-ontology at the destructuring-threshold-\(<\text{uninstitutionalised-threshold}^{102}/\text{presublimating–desublimating-decisionality}>\)-of-ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\)’. Ultimately, with respect to social-stake-contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism\(^{75}\), generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered \(<\text{amplituding/formative}>\text{wooden-language}-\(<\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}^{19}\)-narratives—of-the-\(^{83}\text{reference-of-thought—categorical-imperatives/axioms/registry—}\text{teleology}^{8}\) that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation) of this possibility of discrepancy/sundering from originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation (not only as to undermining the former conceptual completeness but evolving with the contextual immediacy perceived underlying aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and temporal-to-intemporal-dispositions as of varying thresholds of constructiveness-of-ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) and destructuring-threshold-\(<\text{uninstitutionalised-threshold}^{182}/\text{presublimating–desublimating-decisionality}>\)-of-ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) in relating with
such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. This points to the need to assume a notional construal cognisant and integrating the de-mentative/structural/paradigmatic implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as the ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance’~including-virtue-as-ontology~including-virtue-as-ontology at the destructuring-threshold~uninstitutionalised-threshold/presublimating—desublimating—decisionality)~of-ontological-performance~including-virtue-as-ontology’ speaks to the susceptibility of the destructuring-threshold~uninstitutionalised-threshold/presublimating—desublimating—decisionality)~of-ontological-performance~including-virtue-as-ontology (addressed as of originariness-parrhesia,—as—spontaneity-of-aestheticisation) to teleologically-degraded ontological-performance~including-virtue-as-ontology and more profoundly so specifically with enculturated/endemised postlogism and conjugated-postlogism social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation and beyond the elicited positive-opportunism underlying deferential-formalisation-transference, there is much more involved in overall social and institutional meaningfulness-and teleology as to the ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance’~including-virtue-as-ontology at destructuring-threshold~uninstitutionalised-threshold/presublimating—desublimating—decisionality)~of-ontological-performance~including-virtue-as-ontology’. This may be overlooked in critical ways as to the critical fact
attraction-susceptibility,-in-dimensionality-of-desublimating-lack-of—
<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation, and this ‘notionally protracted dispensing-with-immediacy-for-relative-
ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} concretion’ as of
notional–notional–deprocrypticism\textsuperscript{17} is what underlies the homeliness in reflecting
holographically–<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67}, as to the direct bilateral relation of ‘the successive construction-of-
the-Self induced human self-consciousness capacity
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{37} as enabling
‘corresponding possibilities of meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity’ with regards to the successive registry-
worldview’s/dimension’s \textsuperscript{83}reference-of-thought—\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}—
meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}. The fact is ‘wonkiness-of-secondnaturing as of the social-and-
institutional-dissipative-integration of originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ implies that
any given registry-worldview/dimension is in a <amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
conception of value-construction and overall meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} that is subpar to
prospective possibilities of human transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity; and this particular point is critical for the awareness that social thought can be
developed that ‘transepistemically overlooks the presencing—absolutising-identitive-
constitutedness\textsuperscript{79} conception of value-construction and overall meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55}’ (as to its destructuring-threshold—\{uninstitutionalised-threshold\}\textsuperscript{182}/presublimating—
desublimating-decisionality)-of-ontological-performance\textsuperscript{71}.\textsuperscript{<including-virtue-as-ontology>\textsuperscript{induced}}\textsuperscript{<amplituding/formative\textsuperscript{wooden-language}\textsuperscript{(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology} as-of—\textsuperscript{‘nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications}>\textsuperscript{⟩}) for the possibility of prospective transvaluation as of dimensionality-of-sublimating\textsuperscript{24}—\textsuperscript{<amplituding/formative\textsuperscript{supерерогоргий–de-mentativeness/epistemic-growth-or-conflatedness}\textsuperscript{⟩/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, as so-reflected empirically in the instigation of the successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of–\textsuperscript{<amplituding/formative\textsuperscript{epistemicity}>totalising–renewing–realisation/re-perception/re-thought, in supерерогоргий–epistemic-conflatedness\textsuperscript{⟩} (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance\textsuperscript{71}.\textsuperscript{<including-virtue-as-ontology>–correspondence-with-the-full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity), and this is effectively instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}, by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} in its construction-of-the-Self with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. The underlying point here is that there is no inherent meaningfulness-and-teleology\textsuperscript{55} but rather as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}.\textsuperscript{<imbued-and–hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, that is, as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’; and this underlying structure of
reflexivity is the very structure in reflecting holographically-conjugatively-transfusively>the ontological-contiguity-of-the-human-institutionalisation-process\[^{67}\], however, the surreptitious and opportunistic temporal interpretations to exploit its positive consequences at one moment and to reject it the moment it prospectively challenges-us/puts-us-to-question as of prospective implications of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\[^{55}\]. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered(decisioned in the human consciousness (individual consciousness and collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating\[^{24}\]<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\[^{12}\]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation given the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, with such human dimensionality-of-sublimating\[^{24}\]<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\[^{12}\]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation speaking of true humanity projection for prospective secondnaturing
institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic presencing—absolutising-identitive-constitutedness in existential-extrication-as-of-existential-unthought failing to address the universal implications of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation bluntly profess that ‘human temporality/shortness wooden-language{(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications)}> is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a
predilection for eliciting the idea that ‘human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}—as-of–
‘nondescript/ignoreable–void\textsuperscript{99}—with-regards-to-prospective-apriorising-implications>}’ is basically of competent judgment (notwithstanding the latter’s underlying banal framework as to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening\textsuperscript{52}). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity—<discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{97}—by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}), de-mentatively/structurally/paradigmatically marks all human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the
uninstitutionalised-threshold\textsuperscript{102} attendant framework of lack of social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87})-or-understanding-of-ontological-prime movers-totalitative-framework\textsuperscript{72}-of-underlying-phenomena’. This very fact is defining as without the latter there wouldn’t be any human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very first place; and this very much explains the defining relevance of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, as to the possibility for genuine human reification\textsuperscript{86} and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12}) is effectively what underlies human institutional paralysis and social-vestedness/normativity-<discretely-implied-functionalism> as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the
challenge of contemplatively articulating meaningfulness-and-teleology\textsuperscript{55} capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology-\textsuperscript{99}teleology-\textsuperscript{55}in-existential-extrication-as-of-existential-unthought\textsuperscript{6}) is predicated upon and drags along the shiftiness-of-the-Self\textsuperscript{91} as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presencing—absolutising-identitive-constitutedness\textsuperscript{79} as historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}), and so towards humankind’s supposed future (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{55}); and in many ways this historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} has already been stifling/stalling the human prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} relevant to deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17}. Such historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-
epistemic/notional-projective-perspective re-originariness/re-origination of human limited-
mentation-capacity-deepening\textsuperscript{52}. Such social and institutional social-vestedness/normativity-
<discretely-implied-functionalism> for instance like in many ways the practice in modern day
scholarship (especially when poorly constrained to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-
supererogatory–epistemic-conflatedness\textsuperscript{12}) is bound to ‘make its own weather’ rather as from
human-subpotency temporality\textsuperscript{98}/shortness; wherein ‘invested’ institutional and
theoretical/conceptual postures take on an essence all of their own, and so independently and
overlooking the precedence of existential-reality for the possibility for prospective sublimation
and knowledge-reification\textsuperscript{86} and failing to ‘effectively re-stake/put-back-at-stake in re-
originariness/re-origination the capacity of human ontological-performance\textsuperscript{71}-<including-virtue-
as-ontology> in a renewing originariness-parrhesia,–as–spontaneity-of-aestheticisation’ over
already set/established/determining prior reproducibility—mathesis/motif/thrownness-
disposition,—as–reproducibility-of-aestheticisation, and so failing to be responsive to the fact that
human limited-mentation-capacity-deepening\textsuperscript{52} rather invokes prospective dimensionality-of-
sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-confaltedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation for re-originariness/re-origination (and as ever always such
destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-
decisionality})–of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> across the
successive registry-worldviews/dimensions abuse of the idea of being at the backend of human
institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as speaking to its own exceptionalism in a naïve
<amplituding/formative–epistemicity>totalising–self_referencing–
material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a
desublimation/gimmickiness rather than its very own sublimation in tandem with
material/equipment/accoutrement sublimation. This is reflected with the increasing
remoteness/alooofness and alienation of the generalised human subject from such
material/equipment/accoutrement sublimation captured under abstract institutional frameworks
of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be
attended-to and accommodated/unaccommodated by the lopsided
material/equipment/accoutrement sublimation) in order to maximise passive enculturation and
merchandising as of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{79}-of-
meaningfulness-and-teleology\textsuperscript{55} given historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\textsuperscript{46}'. Thus, the possibility for the generalised human
subject capacity for consciousness sublimation is seized up and constrained in such socially and
institutionally bureaucratising and deterministic frameworks that now dem-
mentatively/structurally/paradigmatically determine the possibilities of human consciousness
sublimation as to their abstracted defining conception of human stake-contention-or-confliction
(as of living-development–as-to-personality-development, institutional-development–as-to-
social-function-development and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{55})
such that the generalised human subject re-originariness/re-origination sublimation imaginary
possibilities are already truncated as from prospective ontological-normalcy/postconvergence
epistemic/notional–projective-perspective of re-originariness/re-origination as implied with
prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17}.
Today, many agile initiatives allowing more or less for the expression of the human subject
imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many
ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are
suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to ‘presencing—absolutising-identitive-constitutedness-of-meaningfulness-and-teleology’
given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness
meaningfulness-and-teleology the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-
teleology-<in-existential-extrication-as-of-existential-unthought>); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orgininariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a presencing—absolutising-identitive-constitutedness-of—
meaningfulness-and-55teleology\textsuperscript{55} given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}\textsuperscript{7} that passivises and blanks thus undermining/stifling the possibility for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and—59teleology—\textsuperscript{55}—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity—\textsuperscript{<discretely-implied-functionalism>} implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’

presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79}/\textsuperscript{13}constitutedness apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment\textsuperscript{65} with regards to the ‘full-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing—conceptualisation as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12}), but rather tending to a construal as of ‘inherent prior aestheticisation—and—aestheticisation-towards-ontology as of human social-vestedness/normativity—\textsuperscript{<discretely-implied-functionalism>’; such a traditional conception from the relative-ontological-completeness\textsuperscript{87} perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness\textsuperscript{88} manifestation of human presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79}/\textsuperscript{13}constitutedness (as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} implications of human limited-mentation-capacity). The reality of the dynamic relation between human \textsuperscript{13}constitutedness and conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing—conceptualisation (as to the successive relative-ontological-completeness\textsuperscript{87} registry-worldviews/dimensions adopted human \textsuperscript{83}reference-of-thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} for meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with respect to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflicatedness\textsuperscript{12}), as reflected in reflecting holographically-
<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} with: base-\textsuperscript{13}constitutedness at recurrent-utter-uninstitutionalisation, first-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} at base-institutionalisation–universalisation, second-level presencing—absolutising-identitive-
\textsuperscript{13}constitutedness\textsuperscript{79} at universalisation–non-positivism/medievalism, third-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} at our positivism–procrypticism\textsuperscript{80}, and prospectively full-conflicatedness\textsuperscript{12} at prospective deprocrypticism\textsuperscript{17}; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment\textsuperscript{65} with regards to the ‘full-conflicatedness\textsuperscript{12} of apriorising/axiomatising/referencing–conceptualisation as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflicatedness\textsuperscript{12}) but that such a reality is oblivious to the traditional construal in presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79/13}constitutedness of apriorising/axiomatising/referencing–conceptualisation that speaks of ‘human social-
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ in presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}. This is so inherently because of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}<imbued-and-’hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation>, by the mere token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing–conceptualisation shallow <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79/13}constitutedness in relative-ontological-incompleteness\textsuperscript{88} (that is, in epistemic-abnormalcy/preconvergence\textsuperscript{30} as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{12}) will rather imply its corresponding apriorising/axiomatising/referencing–conceptualisation of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ (and this is no more correspondingly different from the relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing=} human-subpotency reflexivity of existence as to say the ‘health epiphenomenon of existence’ in reflecting holographically–<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} with ‘various registry-worldviews/dimensions shallow <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79/13}constitutedness apriorising/axiomatising/referencing–conceptualisation of healthcare’ as to their successive relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–
vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ perspective are actually varying levels of notional-discontiguity/epistemic-discontiguity62-<shallow-
supererogatory-epistemic-conflatedness to supersede human temporality/shortness of wooden-language-(imbued—averaging-of-thought-as-to-leveling/resentment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable—void-with-regards-to-prospective-apriorising-implications>) can be observed with the traditional first peoples like the pygmies. As for instance the very basic initiation of trading/exchange itself with the ‘other person’ as to the possibility of developing community is as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative–epistemicity–totalising–renewing-realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness (in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity—over–deselectivity-of-ontological-bad-faith/inauthenticity, wherein an item of trade/exchange is placed at a neutral location/spot in the hope that the other will take it and reciprocate out of ontological-good-faith/authenticity with a satisfactory trade/exchange item (and so with the very real possibility that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity apriorising/axiomatising/referencing—conceptualisation’, with ‘mutually-and-complemetenarily instigated/prompted ontological-good-faith/authenticity apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness—and—teleology—in—cumulation/recomposuring as to human-subpotency potential for social
over-non-rules—apriorising/axiomatising/referencing—psychologism, while excluding
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’>). It can be appreciated that without perceived reciprocity
out of ontological-good-faith/authenticity, as to disseminative—selectivity-of-ontological-
good-faith/authenticity—over—deselectivity-of-ontological-bad-faith/inauthenticity, an
ontologically natural and mutually consenting underlying framework of human sublimating-
over—deshublimating social-and-institutional-constructs—of—meaningfulness-and—teleology—in-
cumulation/recomposuring is not sustainable but for where any such party is of ‘overall-
survival constrained to the perceived ontological-bad-faith/inauthenticity of the other party’ as
with respect to say contexts of engrained social subjugation, enslavement, etc.; and in the bigger
scheme of things the possibility for sustaining any human sublimating-over—deshublimating social-
and—institutional-constructs—of—meaningfulness—and—teleology—in-
cumulation/recomposuring lies with the ‘totalitative implications as to the pre-eminence of
ontological-good-faith/authenticity in the dynamics of ontological-good-faith/authenticity by
ontological-bad-faith/inauthenticity perception by all parties involved’ as so-perceived by the
parties rather as of ‘prospectively projected relative-ontological-completeness dimensionality-
of—sublimating—<amplituding/formative—supererogatory—de-mentativeness/epistemic-
growth—or—confoundedness/transvaluative—rationalising/transepistemicity/anamnestic—
residuality/spirit—drivenness—equalisation’. This human-subpotency ‘fatedness—of—sublimation-
over—deshublimation, to existence—potency—sublimating—nascence,—disclosed—from—prospective—
epistemic—digression—as—of—<amplituding/formative—epistemicity>—totalising—renewing—
realisation/re—perception/re—thought, in—supererogatory—epistemic—confoundedness (in reflecting
holographically—<conjugatively—and—transfusively> the ontological—contiguity—of—the—human—
institutionalisation-process), of human-subpotency ontological—faith—notion—or—ontological—
fideism—imbued-underdetermination—of—apriorising/axiomatising/referencing—as—so—being—as—
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology\textsuperscript{35}—in-cumulation/recomposuring lies with ‘prospectively projected relative-
ontological-completeness\textsuperscript{87} dimensionality-of-sublimating\textsuperscript{24}—
<amplituding/formative> supererogatory—de-mentativity/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ as to the inherent transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity implications with respect to human
dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-
reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (and this effectively explains everything in \textsuperscript{66}ontological-
contiguity and notional-contiguity/epistemic-contiguity\textsuperscript{61}—<profound—supererogation-of-
mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema> and so in
reflecting holographically—<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-
the-human-institutionalisation-process\textsuperscript{67} as from relative-ontological-incompleteness\textsuperscript{88} to
prospective relative-ontological-completeness\textsuperscript{87} as there is nothing left to be explained about the
human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—
<shallow—supererogation-of-mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-
schema> discreteness perspective of ‘human social-vestedness/normativity—<discretely-implied-
functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
social—value-construction’); as we can appreciate that the very possibility for prior successive
and prospective human emancipation paradoxically lies in superseding any such ‘human social-
vestedness/normativity—<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social—value-construction’
<amplituding/formative—epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} presencing—absolutising-identitive-
constitutedness\textsuperscript{79}\textsuperscript{13} constitutedness of apriorising/axiomatising/referencing—conceptualisation
absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} as procreticism\textemdash or\textendash disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{88} preconverging/dementing\textsuperscript{19} qua\textsuperscript{21} lity-schema\textsuperscript{13}). Critically, from the notional\textemdash deprocripticism\textsuperscript{17}/\textemdash formative\textemdash preempting\textemdash disjointedness-as-of\textsuperscript{83} reference-of-thought epistemic/notional\textemdash projective-perspective ontological-normalcy/postconvergence (beyond any relative-ontological-incompleteness\textsuperscript{88} given registry-worldview/dimension \textemdash formative\textemdash epistemicity\textemdash totalising\textemdash self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, which basically ‘projects a unified referencing construal of meaningfulness-and-teleology\textsuperscript{55} as of postconverging/dialectical-thinking\textsuperscript{28} qua\textsuperscript{21} lity-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of meaningfulness-and-teleology\textsuperscript{55} that fails to reflect from the prospective relative-ontological-completeness\textsuperscript{87} perspective its preconverging/dementing\textsuperscript{19} qua\textsuperscript{21} lity-schema), the projection of ‘an absolute-coherent-rationalising-framework of meaningfulness-and-teleology\textsuperscript{55} is actually of unreal ontological-veracity as to the effective temporal ontological-performance\textsuperscript{71}/\textemdash virtue-as-ontology\textsuperscript{8} at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102}. The reality at any such uninstitutionalised-threshold\textsuperscript{102} is rather one of ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology\textsuperscript{55} of differing ontological-performance\textsuperscript{71}/\textemdash virtue-as-ontology\textsuperscript{8} implications’ hence defining both the given institutionalisation/constructiveness-of-ontological-performance\textsuperscript{71}/\textemdash virtue-as-ontology\textsuperscript{8} and its destructuring-threshold\textemdash (uninstitutionalised-threshold\textsuperscript{102}/presublimating\textemdash desublimating-decisionality)\textemdash of-ontological-performance\textsuperscript{71}/\textemdash virtue-as-ontology\textsuperscript{8}.

This effectively ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology\textsuperscript{55} of differing ontological-performance\textsuperscript{71}/\textemdash virtue-as-ontology\textsuperscript{8} implications’ reflects the fact that human meaningfulness-and-teleology\textsuperscript{55} operate along criss-crossing rationalising-frameworks: as of ‘social-rationalisation\textemdash reproducibility\textemdash mathesis/motif\textemdash thrownness-disposition\textemdash reproducibility-of-aestheticisation construed as of
token/emblematic absolute (and thus equally giving rise to the possibility of its temporality\textsuperscript{98}/shortness articulation as \textlangle amplituding/formative\rangle wooden-language-(imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing\textsuperscript{19}—narratives—of-the,\textsuperscript{83}reference-of-thought–categorical-
 imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8})’ as of its uninstitutionalised-threshold\textsuperscript{102}) as defining the given registry-worldview/dimension meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{85}, and secondly ‘the ordering-of-values within the scope of the social-rationalisation–as–reproducibility—
mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating\textsuperscript{24}—
\textlangle amplituding/formative\rangle supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation of the social-rationalisation–as–reproducibility—
mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation’. These three criss-crossing rationalising-frameworks are parametrically reflected as of ‘the varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{85} of prospective human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor’. This theoretical elucidation is critical from the notional~deprocrypticism\textsuperscript{17}/\textlangle amplitudding/formative\rangle notional–preempting—
disjointedness-as-of,\textsuperscript{83}reference-of-thought ontological-normalcy/postconvergence
epistemic/notional~projective-perspective of dispensing-with-immediacy-for-relative-
ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}, in properly garnering the requisite ontological-veracity/insight as to prospective notional~deprocrypticism\textsuperscript{17} re-
originariness/re-origination construction-of-the-Self as of its implied psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring exercise of dimensionality-of-
sublimating\textsuperscript{24}—\textsuperscript{amplituding/formative}\textsuperscript{supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation reasoning-through/messianic-reasoning; to further broaden-the-latitude-
of-human-collective-consciousness; beyond the procrypticism—or—disjointedness-as-of-
\textsuperscript{83}reference-of-thought\textsuperscript{80} ‘gimmickiness of consciousness’ (as to the blanking and passivity
associated with its \textsuperscript{amplituding/formative}wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—
narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-impersonalities/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8}) to the requisite prospective deprocrypticism—or—preempting—disjointedness-as-
of-\textsuperscript{83}reference-of-thought\textsuperscript{17} ‘sublimation of consciousness’, as the latter’s protensive—self-
consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-
opportunism\textsuperscript{75}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-
dimensionality-of-desublimating-lack-of\textsuperscript{25}—\textsuperscript{amplituding/formative}\textsuperscript{supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This
disambiguation of \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}
‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of
differing ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> implications’ speaks to the
fact that, as from the ontological-normalcy/postconvergence epistemic/notional—projective-
perspective, the ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of human temporal-
to-intemporal-dispositions (rather operantly construable as temporal-to-intemporal
individuals) reflect a ‘formative underlying human decoherencing-structure—of—
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}—for-institutionalisation’ in reflecting holographically-
<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-

normalcy/postconvergence epistemic/notional-projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of–meaningfulness-and-teleology-for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the historicity/ontological-eventfulness/ontological-aesthetic-tracing purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of–meaningfulness-and-teleology-for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective) of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of–meaningfulness-and-teleology-for-institutionalisation arises as of ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation). The idea of superseding the human registry-worldview’s/dimension’s institutionalisation decoherencing-structure—of–meaningfulness-and-teleology-for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process) for prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing, patently makes obvious what the true implications of prospective depocrypticism—or–preempting—disjointedness-as-of-reference-of-thought project with respect to its dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}
re-originariness/re-origination conceptualisation in relation to our present positivism–
procrypticism\textsuperscript{80} aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-
teleology\textsuperscript{55}. This is reflected in the projected underlying ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> divergent relation between historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}. historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} as implied at all uninstitutionalised-threshold\textsuperscript{182} is what underlies the notionally-collateralising inclination of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of any given registry-worldview/dimension in relative-ontological-incompleteness\textsuperscript{88}; speaking in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67} as ‘an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of deprocrypticism–or–preempting—
disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17} as supposedly superseding human relatively-
shallow-frame-of-elicited-positive-opportunism\textsuperscript{75}-of-low-intrinsic-attribution-and-high-
extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of\textsuperscript{25}—
<amplituding/formative>superceroratory—de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation, as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as to the obviating of its decoherencing-structure—of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-for-institutionalisation induced
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)\(^{46}\); such that the notional–deprocrypticism\(^{57}\) potential is ‘a wholly other of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) as to the implications of its re-originariness/re-origination for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\) beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically-< conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-distension\(^{26}\)). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology\(^{55}\) in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology\(^{55}\) construal? This limitativeness of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) is fundamentally an issue of human psychological entrapment ‘defining naivities and complexes’ as to human shiftiness-of-the-Self\(^{91}\) as of its presencing—absolutising-identitive-constitutedness\(^{79}\) (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’\(^{67}\)). Human presencing—absolutising-identitive-constitutedness\(^{79}\) as the very seeding disposition for historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and—aestheticisation-towards-ontology framework; such that the propensity for human meaningfulness-and-teleology\(^{55}\) to be instigated (as to human limited-mentation-
discontiguity^62-.<shallow-.^96supererogation-of-mentally-
aestheticised–preconverging/dementing^19–qualia-schema>). Thus as of ultimate human
deprocrypticism–or–preempting—disjointedness-as-of-^83reference-of-thought^17
ideality/imaginary–as-to-its-sublimation-beyond-prior-aestheticisation paradox: ‘human
originariness-by-reproducibility-laddering effect’ underlying historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition^46 speaks to the ‘succession of notional-
discontiguity/epistemic-discontiguity^62-.<shallow-.^96supererogation-of-mentally-
aestheticised–preconverging/dementing^19–qualia-schema> of registry-worldviews/dimensions
meaningfulness-and-.^99teleology^55’ (so-construed from the ontological-
normalcy/postconvergence epistemic/notional–projective-perspective) rather as of their
‘manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
meaningfulness-and-.^99teleology^55’ towards the ultimately reflecting holographically-
<conjugatively-and-transfusively> the ^66ontological-contiguity—of-the-human-
institutionalisation-process^67 notional-contiguity/epistemic-contiguity^61-.<profound-
^96supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking^28–qualia-
schema> and ^66ontological-contiguity as of ontological-normalcy/postconvergence; however,
prospective deprocrypticism–or–preempting—disjointedness-as-of-^83reference-of-thought^17
historiality/ontological-eventfulness/ontological-aesthetic-tracing^45 is about human re-
orginariness/re-origination as of ontological-normalcy/postconvergence exclusively, as to its
obviating of prior desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition^46 for prospective historicity/ontological-eventfulness/ontological-aesthetic-
tracing^45 as unbeholdening to the ‘successive notional–discontiguities/epistemic-
discontiguities—as-preconverging/dementing^19–qualia-schema failing to achieve notional-
contiguity/epistemic-contiguity^61-.<profound-.^96supererogation-of-mentally-

aestheticised-postconverging/dialectical-thinking as to ontological-contiguity’ in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process (and so with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—and—teleology). Such that, prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought (with respect to obviating of prior desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition imbued ontological-performance—including-virtue-as-ontology>) implies the superseding of the ontological-veracity of such presencing—absolutising-identitive constitutedness human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness—and—teleology—in-cumulation/recomposuring (and so with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness—and—teleology), as to the fact that these end up overtly or covertly drawing their inherent justification on the basis of their inherent prior aestheticisation—and—aestheticisation-towards-ontology as of human social-vestedness/normativity—discretely-implied-functionalism> rather than any relevant underlying supposedly coherent ontological-commitment as their social-vestedness/normativity—discretely-implied-functionalism> increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension and thus marring prospective historicality/ontological-eventfulness/ontological-aesthetic-tracing. Actually, the notion of hyperreality—as-to-its-simulacrum implications highlighted by postmodern-thought is more profoundly manifested in
tracing—in-presencing—hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity—shallow—supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema) and apriorising/axiomatising/referencing—psychologism of (relative-ontological-completeness in prospective notional-contiguity/epistemic-contiguity—profound—supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema), can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care—and—episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation—de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing—psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and—teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising—idealisation attitude/mental-disposition/care—and—episteme implied by the Socratic philosophers as to its
apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) induced crossgenerational transformation. In both instances it speaks to an underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ to effectively come to terms with ‘manifest existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought, in–supererogatory–epistemic-conflatedness\(^1\) in epistemic conflation\(^2\), thus inducing its notional-discontiguity/epistemic-discontiguity\(^6\)-<shallow, \(^9\)supererogation-of-mentally-aestheticised–preconverging/dementing\(^3\)–qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity\(^6\)-<profound, \(^9\)supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\(^2\)–qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness\(^8\) as from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublimate beyond our positivism–proscripticism\(^8\) historicity-tracing—–in-presencing–hyperrealisation/hyperreal-transposition\(^4\) of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and–teleology\(^5\),
reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond proscripticism–or–disjointedness-as-of–reference-of-thought\(^8\) historicity-tracing—–in-presencing–hyperrealisation/hyperreal-transposition\(^4\) inclination now reflected as prior notional-discontiguity/epistemic-discontiguity\(^6\)-<shallow, \(^9\)supererogation-of-mentally-aestheticised–preconverging/dementing\(^3\)–qualia-schema>, as so-construed projectively from the
ununiversalisation, likewise the latter in its epistemic construal of prospective universalisation—non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective positivism–procrypticism\textsuperscript{80}, and the latter as well in its epistemic construal of prospective deprocrypticism–or–preempting—disjointedness-as-of-as-reflected-of-thought\textsuperscript{27}; as so-reflected from the relative-ontological-completeness\textsuperscript{87} implied notional-contiguity/epistemic-contiguity\textsuperscript{61}–profound–supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema> as to perspective ontological-normalcy/postconvergence. In other words, (with regards to human living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} is associated with uninstitutionalised-threshold\textsuperscript{102} as so-reflected by the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘recurrently renewed as-reflected-of-thought-level and reference-of-thought-devolving\textsuperscript{84}–level apriorising/axiomatising/referencing—psychologism for conceptualisation of meaningfulness-and-teleology\textsuperscript{55}’ so-underlined by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor; and historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} speaks of the successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow–supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>, so-construed in their given presencing—absolutising-identitive–constitutedness\textsuperscript{79} eliciting an underlying sense of ‘drift/homelessness/destitution of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ in dimensionality-of-desublimating-lack-of—\textsuperscript{25}amplituding/formative–supererogatory–dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative–
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of any
given registry-worldview/dimension and eliciting the prospect for ‘renewed reference-of-
thought-level apriorising/axiomatising/referencing–psychologism of conceptualisation of meaningfulness-and-
television55’ as of ‘prospectively projected relative-ontological-completeness in
dimensionality-of-sublimating—<amplituding/formative>supererogatory—
mentativeness/epistemic-growth-or-conflatedness12/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. Hence
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition46 reflects the given
registry-worldview’s/dimension’s aestheticisation—and–aestheticisation-towards-ontology (as of
its apriorising/axiomatising/referencing–psychologism) ‘saturation of ontological-
performance—including-virtue-as-ontology’ with respect to prospective relative-ontological-
completeness existence-potency–sublimating–nascence,–disclosed-from-prospective-
epistemic-digression-as-of—<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness12 at its
uninstitutionalised-threshold192 (where it induces the notional-discontiguity/epistemic-
discontiguity supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology relative to the ‘requisite prospective
apriorising/axiomatising/referencing–conceptualisation implied notional-contiguity/epistemic-
contiguity profound–supererogation-of-mentally-aestheticised–postconverging/dialectical-
thinking–qualia-schema>’); such that the ‘mere complexification of given registry-
worldview’s/dimension’s aestheticisation–and–aestheticisation-towards-ontology
apriorising/axiomatising/referencing–conceptualisation’ doesn’t suffice to recover ontological-
performance—<including-virtue-as-ontology> as to prospective relative-ontological-
completeness\textsuperscript{87} existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought-in-superserogatory-epistemic-conflatedness\textsuperscript{12} historicity-tracing-in-presencing-hyperrealisation/hyperreal-transposition\textsuperscript{46} is so-reflected with the mere reproducibility-mathesis/motif/thrownness-disposition-as-reproducibility-of-aestheticisation-and-aestheticisation-towards-ontology of any such registry-worldview’s/dimension’s underlying intellection induced meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure (whether positivism/rational-empiricism manifestation of procrypticism-or-disjointedness-as-of-reference-of-thought\textsuperscript{88} universalisation-non-positivism/medievalism, base-institutionalisation-ununiversalisation or recurrent-utter-uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as to their notionally-collateralising framework of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} increasingly construing their defining prospective human-subpotency- aporia/undecidability/dilemma/ought-indeterminacy/deficiency-limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (reflecting their uninstitutionalised-threshold\textsuperscript{102}) rather as imponderable/inscrutable/avoidable/inevitable/inescapable/unpreventable/changeable/in surmountable/unovercomable as to their given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} psychological entrapment (in notionalous-discontiguity/epistemic-discontiguity—shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology) induced lack of universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{87}) of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-prinemovers-totalitative-framework\textsuperscript{72} and its relatively-shallow-frame-of-elicited-positive-opportunism\textsuperscript{75} of low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility—in—
Dimensionality-of-desublimating-lack-of\textsuperscript{25}—\textsuperscript{amplituding/formative}\textsuperscript{supererogatory}—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation.

Dimensionality-of-sublimating\textsuperscript{24}—\textsuperscript{amplituding/formative}\textsuperscript{supererogatory}—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of all registry-worldviews/dimensions is effectively what renders (by its ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) the possibility for the succession of prospective registry-worldviews/dimensions underlying the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}; and it is this dimensionality-of-sublimating\textsuperscript{24}—\textsuperscript{amplituding/formative}\textsuperscript{supererogatory}—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation prospective reformulating/revamping of human aestheticisation—and—aestheticisation-towards-ontology apriorising/axiomatising/referencing—psychologism of conceptualisation in prospective notional-contiguity/epistemic-contiguity\textsuperscript{61}—\textsuperscript{profound}\textsuperscript{96}supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{28}—qualia-schema> (over the ‘saturation of ontological-performance\textsuperscript{71}—\textsuperscript{including-virtue-as-ontology}’ of prior aestheticisation—and—aestheticisation-towards-ontology apriorising/axiomatising/referencing—conceptualisation in notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—\textsuperscript{shallow}\textsuperscript{96}supererogation-of-mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-schema>) for the prospective sublimation of aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} apriorising/axiomatising/referencing—psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity\textsuperscript{61}—\textsuperscript{profound}\textsuperscript{96}supererogation-of-mentally-
aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema>’ (so-construed as human limited-mentation-capacity-deepening\textsuperscript{52} as of ‘prospective dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation recovery of notional-contiguity/epistemic-contiguity\textsuperscript{61}<-profound-
\textsuperscript{96}supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-
schema> of aestheticisation—and–aestheticisation-towards-ontology as meaningfulness-and-
television\textsuperscript{55} apriorising/axiomatising/referencing–psychologism conceptualisation’) that is entailed in the very notion of human de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema over prior preconverging/dementing\textsuperscript{19}–qualia-schema. The implication here is that the overcoming of any historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} is intimately tied to human limited-mentation-capacity-deepening\textsuperscript{52} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as of its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-
reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}. Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance\textsuperscript{71}<including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation—and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving ‘a notionally-collateralising inclination detour of aestheticisation—and–aestheticisation-towards-ontology’ as to the underlying ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’), the requisite protensive–self-consciousness of prospective notional–deprocrypticism\textsuperscript{17} is one that as to its full grasp/understanding/universal-
transparency\textsuperscript{184}→{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative-}\text{epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\textsuperscript{87}}\text{ of the rede-} 
\text{mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–} 
\text{aestheticisation-towards-ontology as meaningfulness-and-}\textsuperscript{99}\text{teleology}\textsuperscript{55} \text{should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own ‘humanity-sublimation homework’ at its given supposed growth/maturity at the backend in reflecting holographically-\langle\text{conjugatively-and-} 
\text{transfusively}\rangle \text{the } \textsuperscript{66}\text{ontological-contiguity—of-the-human-institutionalisation-process}\textsuperscript{67} \text{in adopting a re-originariness/re-origination consciousness sublimation over historicity-tracing—} 
\text{in-presencing–hyperrealisation/hyperreal-transposition}\textsuperscript{46} \text{that overcome ‘a notionally-} 
\text{collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology’ implicated in the originariness-by-reproducibility-laddering effect (as so-implied with the notional–depicrocrypticism}\textsuperscript{17} \text{prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism}\textsuperscript{75} \text{-of-low-intrinsic-attribute}\text{-and-high-extrinsic-attribute-} 
\text{susceptibility,-in-dimensionality-of-desublimating-lack-of}\textsuperscript{25}\text{—} 
\textsuperscript{\langle\text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-} \text{conflatedness}\textsuperscript{12}/\text{transvalutive-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-} 
\text{drivenness–equalisation}). Thus (as it projects beyond human ‘social-stake-contention-or-confliction presencing—absolutising-identitive}\textsuperscript{13}\text{-constitutedness}\textsuperscript{79} \text{psychological entrapment’ imbued notional-discontiguity/epistemic-discontiguity}\textsuperscript{62} \text{-shallow-}\textsuperscript{96}\text{supererogation-of-mentally-aestheticised–preconverging/dementing}\textsuperscript{19}\text{qualia-schema}\text{ of aestheticisation–and–} 
\text{aestheticisation-towards-ontology), prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing}\textsuperscript{45} \text{as the ‘wholly other’ of historicity-tracing—} 
\text{in-presencing–hyperrealisation/hyperreal-transposition}\textsuperscript{46} \text{speaks to the succession of human edgy/incisive/astute renewed aestheticisation–and–aestheticisation-towards-ontology as}
aestheticisation-towards-ontology do not equate ‘as of their differing positive-opportunism\textsuperscript{75} de-
mentating/structuring/paradigming of underlying \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as to 
prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint\textsuperscript{17}; and so-construed as ‘dimensionality-of-
sublimating\textsuperscript{24}–\textless \text{amplituding/formative}\textgreater supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation for notional–deprocrypticism\textsuperscript{17}/deprocrypticism dimensionality’ as of a 
prospective imaginary/ideality of human consciousness sublimation beyond just mere 
secondnaturting reproducibility aestheticisation–and–aestheticisation-towards-ontology. Thus 
this underlying dimensionality-of-sublimating\textsuperscript{24}–\textless \text{amplituding/formative}\textgreater supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (as 
‘equalisation of all historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} 
aestheticisation–and–aestheticisation-towards-ontology’) speaks to ‘a transverse dimensionality 
about human consciousness sublimation originariness/origination–<so-construed-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> in 
ecstatic-existence’ as underlying ‘authentic-humanity and its homeliness-drive’; of as yet 
tenuous, but central-and-defining to the very implication of the prospective deprocrypticism–or– 
preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} registry-worldview/dimension as to 
its prospective superseding of human relatively-shallow-frame-of-elicited-positive-
opportunism\textsuperscript{75}–of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,–in-
dimensionality-of-desublimating-lack-of\textsuperscript{25}–\textless \text{amplituding/formative}\textgreater supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-
sublimation/mere-gimmickiness, reification\textsuperscript{85}/mere-extrication, existential-thoughtfulness/mere-existential-untoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in the face of prospective human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. This highlights that the the epistemic-instigation of prospective notional-deprocrypticism\textsuperscript{17} contemplation is necessarily as of disseminative—selectivity-of-ontological-good-faith/authenticity\textsuperscript{68}—over—deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{63} as to existence-potency—sublimating–nascent/disclosed-from-prospective-epistemic—digression-as-of--<amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic—conflectedness\textsuperscript{12}, and so before logical-dueness as to ontologically-valid language-as-of-dialogical-equivalence can even arise in the first place; explaining in many ways the ontological-normalcy/postconvergence epistemic/notional—projective-perspective projecting of a dynamic differentiated transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of human-subpotencies ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency—sublimating–nascent/disclosed-from-prospective-epistemic—digression—as-of--<amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic—conflectedness\textsuperscript{12}, and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency—sublimating–nascent/disclosed-from-prospective-epistemic—digression—as-of--<amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic—conflectedness\textsuperscript{12}. Thus more than just about ‘prospective succession’ as to the successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the 66ontological-contiguity—of—
attributive-dialectics)\textsuperscript{14} supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology\textsuperscript{55}; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic/notional~projective-perspective) of human mental-aestheticisation—architectonically-consigning—aestheticised-perceptibility-and-disposition rather abstractly lies in notionally-skewing towards bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}—disinhibited-mental-aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reference-point of beholding-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising’), such that prospective notional~deprocrypticism\textsuperscript{17} mental-aestheticisation as predicated upon its dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation is rather skewed towards bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}—disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as of increasingly unbeholdening-becoming to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually, all prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as beholding-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising with respect to their ontological-performance\textsuperscript{72}<including-virtue-as-ontology> are priorly of bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}—disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-
existence epistemic-digression implications (as despite its implied taxingness-of-aestheticisation such an abstract perspective of bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}—disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-potency of ecstatic-existence). The historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} of intellectual-muddlement—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\langle\textsuperscript{amplituding/formative—epistemicity}\rangle—totalising—\langle\textsuperscript{in-relative-ontological-completeness}\rangle as of institutional-being-and-craft in our positivism—procrypticism\textsuperscript{88} age is one ‘that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the de-mentating/structuring/paradigming ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—\langle\textsuperscript{in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing}\rangle as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{89} of excogitation in its own present and the prospective projection as reflected herein with the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} conception. This occlusiveness of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency~sublimating—nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration—as-mere—extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential—
contextualising-contiguity\textsuperscript{38} even as notable natural scientists as to their candid knowledge-reification\textsuperscript{86} intuitions put in question such a naïve science-ideology hardly recognising the so-implied commonality of epistemic and methodological applications reflected by the naïve institutional-appendage of gatekeeping scientism such a naïve intellectual-muddlement-

(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
\langle\textit{amplituding/formative–epistemicity}\rangle\textit{totalising–in-relative-ontological-completeness}\textsuperscript{87})

projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-
\langle\textit{unforegrounding-disentailment,-failing-to-reflect–immanent,\textsuperscript{66}ontological-contiguity}\rangle and desublimation/gimmickiness is poorly inclined as to its blurriness\textsuperscript{7} to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-
\langle\textit{amplituding/formative–epistemicity}\rangle\textit{totalising–renewing-realisation/re-perception/re-thought,–in-supercerogatory–epistemic-confalatedness}\textsuperscript{12} (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,–eliciting-of-prospective–supererogation–\langle\textit{as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming}\rangle and the consequential ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-confalatedness\textsuperscript{12}/formative–supererogating–\langle\textit{in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing}\rangle) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89}, as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification\textsuperscript{86} and elucidation of true thought for justifying its deferential-formalisation-transference beyond its mere institutional pre-eminence, and ‘an alien exercise of
supposed intellectualism’ that fails to truly engage with critiques as it is surreptitiously involved in extra-intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification\textsuperscript{86} potential as all such posturing end up assuming a corresponding social-vestedness/normativity-\textcircled{discretely-implied-functionalism} role incapable of the requisite mental adventure for human consciousness sublimation as it is hardly bothered by the state-of-affairs of intellectual impotency it projects in the face of the conceptual and practical challenges of the social it construes as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable (explaining in many ways such an intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-	extcircled{amplituding/formative–epistemicity}totalising–in-relative-ontological-completeness\textsuperscript{87}) supposed conception of the end of history that fails to account for the fact that the ‘end of any human minds’ is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-\textcircled{amplituding/formative–epistemicity}totalising–renewing–realisation/re-perception/re-thought, in supererogatory epistemic-conflatedness\textsuperscript{12} as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification\textsuperscript{86} work rather turning to the surreptitious eliciting of the \textcircled{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of human temporality\textsuperscript{98/shortness \textcircled{amplituding/formative}wooden-language-(imbued—averaging-of-thought-\textcircled{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}as-of-‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications}> as it hardly portrays the requisite dimensionality-of-sublimating\textsuperscript{24}—-\textcircled{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-
hyperrealisation/hyperreal-transposition (as from prospective ontological-normalcy/postconvergence notional–deprocrypticism perspective) is reflected in the fact that the true prospect of the notional–deprocrypticism imaginary/ideality as prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating—a <amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—as-of-its-coherence/contiguity’ towards its potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of base-institutionalisation–ununiversalisation, and likewise for prospective universalisation–non-positivism-medievalism, likewise for prospective positivism–procrypticism, and likewise for prospective deprocrypticism. Dimensionality can thus be construed as the more salient/critical/determining factor for the ontological-contiguity—of-the-human-institutionalisation-process historiality/ontological-eventfulness/ontological-aesthetic-tracing of aestheticisation—and–aesthetheticisation-towards-ontology (as of human self-surpassing—
existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholding-
protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confoundedness12 to supersede human temporality98/shortness
<amplituding/formative>wooden-language-{imbued—averaging-of-thought--as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and,transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation and dimensionality-of-desublimating-lack-of25—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
confoundedness12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation; and so as this profound disambiguative elucidation of dimensionality in
reflecting holographically-<conjugatively-and-transfusively> the 66ontological-contiguity—of-
the-human-institutionalisation-process67 up to the prospective consciousness of
notional–deprocrypticism17 (as to our human-subpotency as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility73,--imbued-and-
‘hermeneutically/reproductively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>) is thus bound to induce a more profound consciousness implied
as of the notional–deprocrypticism17 protensive–self-consciousness for overcoming
dimensionality-of-desublimating-lack-of25—<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-confoundedness12/transvaluative-
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness–equalisation as to a much more profound notional–deprocrypticism\(^{57}\) imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\) of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its presencing—absolutising-identitive-
\(^{13}\)constitutedness\(^{79}\) (as it engages in the complexification of meaningfulness-and-\(^{99}\)teleology\(^{55}\) on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^{3}\) as of the apriorising/axiomatising/referencing–psychologism that it then aligns to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in supererogatory–epistemic-conflatedness\(^{12}\); and so because the initiation by human limited-mentation-capacity of the supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^{3}\) to reflect ecstatic-existence is of limited ontological-performance\(^{71}\)-<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-
deepening\textsuperscript{52} as of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-reintelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating\textsuperscript{24}–\textless supererogatory\textgreater de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, as if the human had absolute-mentation-capacity as falsely implied by presencing—absolutising-identitive\textsuperscript{-13}constitutedness\textsuperscript{79} inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and\textsuperscript{-99}teleology\textsuperscript{55} as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{-83}reference-of-thought\textsuperscript{17}. In this regards, dimensionality-of-sublimating\textsuperscript{24}–\textless supererogatory\textgreater de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and dimensionality-of-desublimating-lack-of\textsuperscript{25}–\textless supererogatory\textgreater de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation are intimately related respectively to ontological-good-faith/authenticity\textsuperscript{68} (enabling the possibility of human transcendence-and-sublimity/sublimation\textless supererogatory\textgreater de-mentativity) and ontological-bad-faith/inauthenticity\textsuperscript{63} (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness\textless teleology\textsuperscript{-99}in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. Prospective notional–deprocrypticism\textsuperscript{17} thus is ‘a projection beyond just about a deterministic supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{17}, but a fundamental grasp of the underlying dimensionality-of-sublimating\textsuperscript{24}–\textless supererogatory\textgreater de-mentativeness/epistemic-growth-or-
conflatedness²²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and dimensionality-of-desublimating-lack-of²⁵—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness²²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation); as enabling ‘organic attainment’ of deprocrypticism—or—preempting—disjointedness-as-of.⁸³reference-of-thought¹⁷ (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of²⁵—

Interestingly, human rememoration/historical-recording is highly skewed towards the
extrication-as-of-existential-unthought\textsuperscript{6}) with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (thus speaking of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of\textsuperscript{25}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation reflected in the ‘diseminative—deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{63} mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically\textsuperscript{}<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} successive registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{102} implied notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-<shallow\textsuperscript{}-supererogation-of-mentally-aestheticised~preconverging/dementing\textsuperscript{}–qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity\textsuperscript{64}-<profound\textsuperscript{}-supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{}–qualia-schema>), in reflecting prospective 66ontological-contiguity: as to imply that ‘the lack-of<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} of recurrent-utter-uninstitutionalisation’ = ‘the lack-of<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} of base-institutionalisation–ununiversalisation’ = ‘the lack-of<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} of universalisation–non-positivism/medievalism’ = ‘the lack-of<amplituding/formative–epistemicity>growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} of positivism–procrypticism\textsuperscript{80}; so-construed as ‘the lack-of-<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} of notional–procrypticism\textsuperscript{80}/notional–disjointedness-as-of\textsuperscript{83}reference-of-thought dimensionality’. The bigger point in contrasting the 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}s’s dimensionality-of-sublimating\textsuperscript{24}<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (as of ontological-normalcy/postconvergence epistemic perspective in nonex intrinsic-existential-preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-contiguity\textsuperscript{61}<profound–supererogation-of-mentally-aestheticised–postconverging/dialectical– thinking\textsuperscript{28–qualia-schema}> and dimensionality-of-desublimating-lack-of\textsuperscript{25}<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<shallow–supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19–qualia-schema}> with regards to upholding/failing 66ontological-contiguity (as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,–in– supererogatory–epistemic-conflatedness\textsuperscript{12}), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically-<conjugatively-and-transfusively> the 66ontological-contiguity—of-
the-human-institutionalisation-process\textsuperscript{67} (and particularly as it bears upon prospective notional–deprocrypticism\textsuperscript{17} as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-\textit{<conjugatively-and-transfusively>} the \textit{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} can be reflected in the recurrent variance of ‘lack-of-\textit{<amplituding/formative–epistemicity>}growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} and dimensionality-of-sublimating\textsuperscript{24–}\textit{<amplituding/formative>}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’; as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-sublimating\textsuperscript{24–}\textit{<amplituding/formative>}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and Socratic philosophers/budding-positivists dimensionality-of-sublimating\textsuperscript{24–}\textit{<amplituding/formative>}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity\textsuperscript{61–}\textit{<profound–supererogation-of-mentally-aestheticised–postconverging/dialectical–thinking–qualia-schema>}) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity\textsuperscript{62–}\textit{<shallow–supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>}) from the projected universalising\textsuperscript{103–}idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism\textsuperscript{89} as to a disinclination to perceive its prospectively implied
‘abnormality’ (notional-discontiguity/epistemic-discontiguity⁶²→shallow⁵⁶supererogation-of-
mentally-aestheticised→preconverging/dementing¹⁹→qualia-schema>) as projected from
prospective deprocrypticism—or—preempting—disjointedness—as-of.⁸³reference-of-thought¹⁷. In
many ways, as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-
of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-
uninstitutionalisation do not have the directly operant means as to its
apriorising/axiomatising/referencing—psychologism to project of the <amplituding/formative–
epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating−⁶⁶ontological-
contiguity⁴⁴ of prospective base-institutionalisation—ununiversalisation, just as the latter with
prospective universalisation—non-positivism/medievalism, likewise the latter with prospective
positivism—procrypticism⁸⁸, and likewise our positivism—procrypticism⁸⁸ with prospective
deprocrypticism¹⁷. This emphasis is made rather to point to the <amplituding/formative–
epistemicity>totalising→self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
underlying the supposed projection of intellection on the basis of dimensionality-of-
desublimating-lack-of²⁵→<amplituding/formative>supererogatory→de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvalutative-
rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equalisation (in
existential-extrication-as-of-existential-unthought as of human-subpotency epistemic
perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity⁶²-
<shallow⁵⁶supererogation-of-mentally-aestheticised→preconverging/dementing¹⁹→qualia-
schema>); as reflected in the fact that the supposed intellection of the non-universalising sophists,
the medieval-scholastics and our present intellectual-muddlement←blurring/undermining-of-
prospective-totalising-entailing,—as-to-entailing→<amplituding/formative–
epistemicity>totalising→in-relative-ontological-completeness⁸⁷) ends up in gimmickiness-of-
thought (poorly-constrained or unconstrained to existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-conflatedness\(^{12}\) skewing towards an exercise of eliciting human
temporality\(^{98}/shortness\) <amplituding/formative>wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\(^{99}\)teleology\(^{55}\)-as-
of—‘nondescript/ignorable–void\(^{59}\)-with-regards-to-prospective-apriorising-implications>} with
respect to social-stake-contention-or-confliction rather than true knowledge-reification\(^{86}\) and
human emancipating conception that faces prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the
requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-
reification\(^{86}/contemplative-distension\(^{26}\) (as of human self-surpassing—existentialism-form-
factor,-in-overcoming—‘notionally–collateralising-beholdening-protohumanity’–to—‘attain-
sublimating-humanity’—as-to-existence-potency—sublimating—nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-conflatedness\(^{12}\) to supersede human temporality\(^{98}/shortness\) <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-\(^{99}\)teleology\(^{55}\)-as-of—
‘nondescript/ignorable–void\(^{59}\)-with-regards-to-prospective-apriorising-implications>} \)) In this
regards, this author construes such gimmicky pretences of intellection in our present day rather
‘intimating of existential-extrication-as-of-existential-unthought as of human-subpotency
epistemic perspective’ with regards to otherwise de-mentative/structural/paradigmatic human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-
normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-
existential-unthought), which articulation and constructive addressing should actually be the very conceptualisation of intellection. In this regards, we can appreciate that the Socratic philosophers and budding-positivists actually addressed and resolved the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of their respective times as of sublimating intellectualism (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–\textit{amplituding/formative–epistemicity}\textit{totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness}\textsuperscript{12}) undermining their respective gimmickiness-of-thought (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective) associated with sophists and medieval-scholastics then respectively defining the ‘thought/intellectual Establishment’, and that the possibility for such sublimating intellectualism as to its crude and unsavoury social discomfort implications is hardly a question of eliciting human temporality\textsuperscript{98/shortness}–\textit{wooden-language}–\textit{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications}> as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating\textsuperscript{24–}\textit{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation warrants that the prospective projection of any human meaningfulness-and–teleology\textsuperscript{55} as transcendental-enabling/sublimating/supererogatory–de-mentativity should be articulated in such a way as to imply that all human meaningfulness-and–teleology\textsuperscript{55} should
assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}; such that ‘supposed reifying’ meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity\textsuperscript{63}, as to the fact that in the face of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of nonextricatory-existential-preempting-of-existential-unthought (eliciting the possibility for the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}) in recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in universalisation–non-positivism/medievalism and prospectively in our positivism–procrypticism\textsuperscript{88}, then the dementative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} wouldn’t be possibile. Such meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of\textsuperscript{25}—\textsuperscript{amplituding/formative}supererogatory—dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation rather speaks of a parasitising conception of intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-
language—<imbued—averaging-of-thought—<as-to-leveling/resentment/closed-construct-of—meaningfulness-and—teleology—<as-of—nondescript/ignorable—void—<with-regards-to—prospective-apriorising-implications>). In many ways, this dimensionality-of-desublimating—lack-of—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation explains a poor inclination-or-capacity to effectively interpret the projected meaningfulness-and—teleology of many a past thinker as to presencing—absolutising-identitive—constitutedness institutional and social-vestedness/normativity—<discretely-implied-functionalism> <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that naively think that being at the backend in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process inherently grants epistemic-profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency—sublimating—nascence,—disclosed-from—prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of—existential-unthought) unlike is the case in many a blurry domain highly subjected to imprimatur totalisingly-disentailing—discretion/whim-of-thought as to poor deferential-formalisation—
transference justification as often in the social not the least bothered about the overall cogency of
projected knowledge-reification (thus rather tending towards existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective). We can consider in this regards how authority actually serves its true deferential-formalisation-transference role quickly gives to prospective possibilities of sublimating knowledge-reification wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency~sublimating–nascence,disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought—in supererogatory–epistemic-confledness), as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation=<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification sublimating-over-desublimating implications of existence-potency~sublimating–nascence,disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought—in supererogatory–epistemic-confledness) as to the fact that the human mortal whim/discretion-of-thought projected as aura-and-imprimatur comes to be enshrined as being bigger than ecstatic-existence de-mentative/structural/paradigmatic implications. In many ways (unlike is the case with the natural sciences directly constrained to ecstatic-existence predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) induced constraining reifying-and-empowering reflexivity undermining human-subpotency totalisingly-disentailing—
discretion/whim-of-thought), many a blurry domain-of-study tend to be inclined to conceptualise supped knowledge-reification\(^{86}\) as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\(^{38}\) without the defining ‘amplituding/formative-epistemicity\(\langle\)totalising/circumscribing/delineating existential-contextualising-contiguity\(^{38}\) foregrounding—entailment—\(\langle\)postconverging—narrowing-down—sublimation as to existence—\(\langle\)sublimating-withdrawal, eliciting-of-prospective—\(\langle\)supererogation in reflecting ‘immanent-ontological-contiguity\(\rangle\), as-operative-notional—deprocrypticism\(^{43}\) in elucidating ontological-contiguity—\(<\)as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective\(\rangle\)’ as to the lack or poor predicative-effectivity—sublimation—\(\langle\)as-to-underlying-ontological-commitment\(^{65}\)\rangle induced constraining reifying-and-empowering reflexivity leading to a social-vestedness/normativity—\(<\)discretely-implied-functionalism\(\rangle\) reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification\(^{86}\) implications for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{73}\)—\(<\)imbued-and—‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—\(\langle\)re-apriorising/re-axiomatising/re-referencing—conceptualisation\(\rangle\) to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness\(^{12}\). Furthermore, the ‘social and cultural is rather priorly constrained to the ontological’ with regards to the fact that ‘scientific and technical capabilities
and their implicated socio-organisational and value-referencing construct’ as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to ‘relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\) (sublimating–referencing-registering/decisioning,–as-self-becoming/self-conflatedness\(^{12}\)/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\(>\)) as to human-and-social–expectations/anticipations—metaphoricity\(^{56}\)–as-rede-mentating/restructuring/reparadigming–psychologism’\(^{89}\) as to ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards\(^{92}\)singularisation\(^{47}\)’; as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment\(^{65}\) thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity when any of its given meaningfulness-and-teleology\(^{55}\) is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening\(^{52}\). Such that all human social or cultural frameworks are construable as of ‘relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\)–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\(^{12}\)/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\(>\)) as to human-and-
social–expectations/anticipations—metaphoricity\(^{56}\)-as-rede-
mentating/restructuring/reparadigming–psychologism\(^{89}\) as to ‘enlightening human-subject-
emancipatory-relativism-driven-recomposuring-constructivism-towards\(^{92}\)-singularisation\(^{47}\)’; and the idea of such ‘relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\)-(sublimating–registering/registering/decisioning–as-self-becoming/self-
conflatedness\(^{12}\)/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
expectations/anticipations—metaphoricity\(^{56}\)-as-rede-mentating/restructuring/reparadigming–
psychologism\(^{89}\) is not about the subjugation of the state of relative-ontological-incompleteness\(^{88}\)
but quite the contrary as the state of relative-ontological-completeness\(^{87}\) (as to its true human self-
surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-
beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-
potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-conflatedness\(^{12}\) to supersede human
temporality\(^{98}\)/shortness <amplituding/formative>wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\)-as-
of–‘nondescript/ignorable–void\(^{97}\)-with-regards-to-prospective-apriorising-implications>})
implies an ‘emancipating attitude/mental-disposition/care–and–episteme\(^{57}\) in relation to ‘the
other’ that is in the state of relative-ontological-incompleteness\(^{88}\). Interpreting the historical
failures associated with colonising or slaving or otherwise-exploitative-or-extirminating
societies (as in the specific case of positivism/rational-empiricism technical and scientific
development it inevitably implied the coming-together/encountering/meeting of societies
worldwide), to then imply such a notion of ‘relative-ontological-incompleteness\(^{88}\)/relative-
ontological-completeness\(^{87}\)-(sublimating–registering/registering/decisioning–as-self-
becoming/self-conflatedness\textsuperscript{12}/formative–supererogating→in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\textsuperscript{12}) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}, as-rede-
mentating/restructuring/reparadigming—psychologism\textsuperscript{89} is irrelevant is rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with ‘the appropriate emancipating attitude/mental-disposition/care—and–episteme\textsuperscript{5}’ as effectively and paradoxically such a lack of nuancing can then lead to the interpretation that such historical failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the prospective need for the requisite human knowledge-reifying and empowering reflexivity of appropriate human emancipating attitude/mental-disposition/care—and–episteme\textsuperscript{5} in the relationship between the state of relative-ontological-completeness\textsuperscript{87} and the state of relative-ontological-incompleteness\textsuperscript{88}. Such a wrong interpretation arises as to lack-of—amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31} (reflecting mere reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation) that fails to make a nuance between on the one hand historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} implications as to the ‘human social-
vestedness/normativity→discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction presencing—
absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} identitive\textsuperscript{13} constitutedness-as-‘epistemic-totality\textsuperscript{36}’-
dereification-in-dissingularisation\textsuperscript{28} as-flawed-epistemic-determinism\textsuperscript{48} in
<amplituding/formative–epistemicity>totalising→self-referencing-
syncretising/circularity/interiorising/akrasiatc-drag\textsuperscript{33} explaining the historical failures and on
the other hand historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} implications
eventfulness/ontological-aesthetic-tracing originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism in elucidating ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective>’ and so as of the ‘internally implicit ed epistemic reflection of natural sciences sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing in the sense that ‘scientists never-and-have-never really started scientific knowledge-reification apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero—<wrongly-implying-no-human-limited-mentation-capacity-deepening—implications-of—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes’ but rather the inherent ‘education of scientists as from basic notions while making reference to past scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of ‘natural sciences own sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing as re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future projections of scientific sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing), and so as overall and defining ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’),–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity-⟨as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective⟩. It is critical to grasp here that this ‘internally
implicated epistemic reflection of natural sciences sublimating historiality/ontological-
eventfulness/ontological-aesthetic-tracing (as overall and defining ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
foregrounding—entailment—(postconverging–narrowing-down—sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’),–as-operative-notional–deprocrypticism in elucidating ontological-
contiguity-⟨as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective⟩) as to the ultimate attainment of natural sciences
state-of-the-art outcomes, is actually construable as of: human-subpotency ‘fatedness-of-
sublimation-over-desublimation, to existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression—as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness (in reflecting holographically-⟨conjugatively-and-
transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process), of
human-subpotency ontological-faith-notion—ontological-fideism—imbued-
underdetermination—of-apriorising/axiomatising/referencing—as-so-being—as-of-existential-
reality as to the disseminative—selectivity—of-ontological-good-faith/authenticity—over—
deselectivity—of-ontological-bad-faith/inauthenticity; as reflecting successive sublimating
historiality/ontological-eventfulness/ontological-aesthetic-tracing contributions of cohorts of
scientists (not to be contemplated/construed as to a relic/artifactual traditional conception of
history as of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition

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thinking\textsuperscript{28}–qualia-schema\textsuperscript{> as to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38}
foregrounding–entailment–(postconverging–narrowing-down–sublimation as to existence–as-
sublimating-withdrawal,–eliciting-of-prospective–\textsuperscript{96}supererogation in reflecting ‘immanent–
ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-
contiguity–<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective\textsuperscript{>’) is equally pertinent with respect to the ontological-
veracity of the social but for the confusion induced by its blurriness\textsuperscript{7} (unlike in the natural
sciences where the constraint of predicative-effectivity–sublimation–(as-to-underlying-
ontological-commitment\textsuperscript{65}) ‘naturally/intuitively’ guides the scientist in its directly operational
purpose without overly needing to epistemically explicit the underlying successive projections of
its past, present and prospective sublimating historicity/ontological-eventfulness/ontological-
aesthetic-tracing\textsuperscript{45} as so-required in the social domain, and as herein explicit with the
\textsuperscript{66}ontological-contiguity–of-the-human-institutionalisation-process\textsuperscript{67} elucidative notional-
contiguity/epistemic-contiguity\textsuperscript{61}–<profound–\textsuperscript{96}supererogation-of-mentally-
aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema\textsuperscript{> successive registry-
worldviews/dimensions difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in-
singularisation-as-veridical-epistemic-determinism\textsuperscript{21} dimensionality-of-sublimating\textsuperscript{24}–
<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation implications, and as reflected with the specific dimensionality-of-
sublimating\textsuperscript{24}–<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation insights about universalising\textsuperscript{103}–idealisation thinkers and budding-
positivists). The idea of ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero<<wrongly-implying-no-human-limited-mentation-capacity-deepening\textsuperscript{52}-implications-of-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes
(and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance\textsuperscript{71}<<including-virtue-as-ontology>> as to its presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}, that then fails to reflect the true social sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} (as overall and defining ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocripticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-contiguity<<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’), especially as it turns a blind eye to its more profound human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation<<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> and true transcendental signifier (going by the sublimating-over-desublimating implications of existence-potency–sublimating–
nascence, disclosed from prospective epistemic digression as of <amplituding formative epistemicity> totalising renewing realisation/re-perception/re-thought, in supererogatory epistemic conflatedness\textsuperscript{32}) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplituding formative epistemicity> totalising circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{96}supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence—epistemic/notional—projective-perspective>, so-construable as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding formative epistemicity> totalising renewing realisation/re-perception/re-thought, in supererogatory epistemic conflatedness\textsuperscript{32} (in reflecting holographically—<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}), of human-subpotency ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity\textsuperscript{68}—over—deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{63}. Actually human-subpotency ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘precedes-and-defines thought’ and so as prospective reasoning-through/messianic-reasoning (as to originariness—
parrhesia, as spontaneity-of-aestheticisation) inducing seconndnatured and subsequent reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation), with the latter being projected naively as absolute (in its apriorising/axiomatising/referencing of conceptualisation as of its human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness) when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero—wrongly-implying-no-human-limited-mentation-capacity-deepening—implications-of—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing, as if thereby directly producing the absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness). Such a critical epistemic and true knowledge-reification implications flaw arises because of the failure in grasping the ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-deepening’) when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero—wrongly-implying-no-human-limited-mentation-capacity-deepening—implications-of—re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing, as if thereby directly producing the absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness); as human limited-mentation-capacity-deepening (reflected in its re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating\textsuperscript{24}\textsuperscript{—}\textsuperscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity\textsuperscript{62}–<profound-supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema>, going by the historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{46} transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent–ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating 66ontological-contiguity–<as-from-prospective-ontological-normalcy/postconvergence-epistemiction/ontological–projective-perspective>’.

This critical epistemic and true knowledge-reification\textsuperscript{86} implications flaw (as when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencing–as-to-scratch/as-from-zero\textsuperscript{<wrongly-implying-no-human-limited-mentation-capacity-deepening}\textsuperscript{52}–implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45},–as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of\textsuperscript{25}\textsuperscript{—}<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to its skewness towards hardly-adaptable/inflexible reproducibility—
epistemic/notional-projective-perspective’ that precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. This inevitably means that a naïve and traditional conception of methods/methodologies/approaches as ‘mere deterministic alibis of profoundness of studies’ is uncalled for as to the fact that ‘this doesn’t inherently commits existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re—thought,—in—supererogatory—epistemic-conflatedness^{12} (when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument^{3—for—conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity^{68} drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating ‘an internalised reappropriating of the existential-contextualising-contiguity^{38} implications of methods/methodologies/approaches as of existential-contextualising-contiguity^{38}’. The requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/strument^{3—for—conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification^{86} project’ is rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,—as—spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening^{52—so—implied by its subjection to existence-potency—sublimating—nascence,—disclosed-from—prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic-conflatedness^{32} inducing of historiality/ontological—
eventfulness/ontological-aesthetic-tracing as reflecting dimensionality-of-sublimating—as-amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (as the postconverging-or-dialectical-thinking—apriorising-psychologism contiguity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process); and so well beyond mere methods/methodologies/approaches as to ‘the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of the merely affixed methods/methodologies/approaches of successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of—amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, explaining why the successive institutionalisations occur ‘by subverting their prior registry-worldview/dimension perceived methods/methodologies/approaches for prospective knowledge-reification’. The fact is ‘what is effectively lost-and-abandoned in practices of science-ideology supposedly based on scientific methods/methodologies/approaches’ is the fundamental reality that such methods/methodologies/approaches came-about/were-introduced/were-invented in a tight-and-entwined relationship of prior ‘amplituding/formative—epistemicity—totalising/circumscribing/delineating existential-contextualising-contiguity—foregrounding—entailment—postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’—as-operative-notional—deprocrypticism in elucidating ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence—epistemic/notional—projective-perspective>’ as to predicative-effectivity—sublimation—(as-to-
underlying-ontological-commitment\textsuperscript{(65)} and genuine-and-profound knowledge-reification\textsuperscript{(86)}; with science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-corresponding-sublimation-as-to-existence-potency–sublimating–nascence-implications of achieved science prestige so effectively constrained, to then imply the ‘blinded epistemic-veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor heeding to the implications of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{(38)} foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,–eliciting-of-prospective–\textsuperscript{96}supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocripticism\textsuperscript{(43)} in elucidating 6\textsuperscript{6}ontological-contiguity<-as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’ (manifested as of corresponding-gimmickiness/desublimation-inducing,–shallow-and-uncreative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument\textsuperscript{3}–for–conceptualisation that fails to reflect the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as it gives too much a place to totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> and as it fails to represent 6\textsuperscript{6}ontological-contiguity implications of conceptualisation); and so with ‘the muddling/pedantising of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–dialogical-equivalence<-as-superseded-logical-basis>\textsuperscript{(82)} in a poor ontological-good-faith/authenticity\textsuperscript{(68)} or outright ontological-bad-faith/inauthenticity\textsuperscript{(63)}
of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social meaningfulness-and-teleology, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework historiality/ontological-eventfulness/ontological-aesthetic-tracing’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their scholastic pedantry (as to the mere disinclination and incuriosity to even look through a telescope and draw contemplative consequences); and such a criticism on the basis of the subsequently developed and more precise modern day science experimental framework speaks of the characteristic nature of a supposed knowledge-reification exercise that doesn’t factor in human limited-mentation-capacity-deepening as of relative-ontological-incompleteness to ‘relative-ontological-
incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-
(sublimating~registering/decisioning,–as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating,<→in-projective/reprojective—estheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming–
psychologism’\textsuperscript{89} as to <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications,—for-explicating,\textsuperscript{66}ontological-contiguity. Thus in many ways ‘the
possibility for science to prospectively arise’ involved its very own dispensing-with-immediacy-
for-relative-ontological-completeness\textsuperscript{87}—by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} that
projected of an underlying enculturated/constructed ‘scientific—
apriorising/axiomatising/referencing—psychologism social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying-ontological-commitment\textsuperscript{65})’ at the very least (as of
human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally–collateralising-
beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-
potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising—renewing-realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12} to supersede human
temporality\textsuperscript{88}/shortness <amplituding/formative>wooden-language—(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—\textsuperscript{99}teleology—
as-of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) in
originariness-parhesis,—as—spontaneity—of—estheticisation; speaking to the requisite ‘human
corresponding-sublimation-inducing,—profound—and—creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—
conceptualisation’ about science (as to implied ‘conceptualising implications about existential—
reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) in defining its very own science prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>Χειλικατηρική (as so-reflected along the entire historiality/ontological-eventfulness/ontological-aesthetic-tracing of science and knowledge-reification in rather adapting to existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness), and so much more than just an exercise of mere methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>Χειλικατηρική. Thus it is such an ideological conception of science and knowledge-reification on the latter basis (as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>Χειλικατηρική) that ultimately translates into the ‘methodological, epistemic, institutional and social sagging of human knowledge-reification’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying meaningfulness-and-teleology infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of procrpticism—or–disjointedness-as-of-reference-of-thought relevant-level of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension involved in true human
consciousness sublimation, dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation warrants that the conception of veridical human knowledge and emancipation is not beholden on the mere eliciting of a basic positive-opportunism, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’ that brings about sublimation needs to be construed as to imply ‘it is the underlying organic framing of the induced sublimation’, and so in order to avoid ‘sublimation value-reference usurpation’ wherein the temporal induced positive-opportunism elicits parallel competing meaningfulness-and-teleology (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension inducing sublimation as of the secondnaturizing institutionalisation exercise. In many ways the underpinning—suprasocial-construct itself as to ‘a rather acerbic and direct positive-opportunism inclination’, while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and is functionally-speaking rather positive-opportunism beholden as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning—suprasocial-construct in its projection of social-stake-

Ultimately, the notional—deprocrypticism registry-worldview/dimension construed as the
nascent prospect for overcoming dimensionality-of-desublimating-lack-of—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation effectively projects the possibility of boundless human aestheticisation—and—aestheticisation-towards-ontology well beyond our present contemplation of what is implied by meaningfulness-and—teleology, as in many ways the reality of our past and present aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and—teleology has ‘paradoxically hugely been burdened with desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—disinhibited-mental-aestheticising as of originariness-parrhesia,—as—spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity—of-the-human-institutionalisation-process possibility is hardly just about human ‘mere technical capacity potential’ but it is rather more critically a psychological issue as of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation capacity ‘to project in disseminative—selectivity-of-ontological-good—
faith/authenticity over deselectivity of ontological bad faith/inauthenticity (as to the underlying human ontological faith notion or ontological fideism—imbued underdetermination of apriorising axiomatising referencing as so being as of existential reality ‘seeding promise of human subpotency ontological performance’ including virtue as ontology equivalence correspondence with the full potency of existence’s sublimating nascence as of its coherence contiguity). It is important to grasp here that such a construal of deprocrypticism or preempting disjointedness as of reference of thought highlighting the prospective implications in reflecting holographically conjugatively and transfusively the ontological contiguity of the human institutionalisation process as of the specific human subpotency as to overall reifying empowering reflexivity of ecstatic existence as panintelligibility imbued and hermeneutically reprojectively educating human subpotency epistemic perspective of projective reprojective aestheticising re motif and re apriorising re axiomatising re referencing conceptualisation (as to underlying human construction of the Self) is not a metaphysical ideological advocacy, no more than say the universalising idealisation philosophers nor the budding positivists were involved in any metaphysical ideological advocacy, but rather just as modern day science such a conception speaks to the inherent ontological implications as to human knowledge reification and corresponding empowering reflexivity as to human subpotency implied human potential (as implied in the differentiation between postmodern ontological reconstituting deconstruction genealogy that exposes itself and is phronetically practically encrusted embedded inlaid with inherent existence as to its underlying ontological claim sublimating validation desublimating invalidation, and say a Hegelian dialectics and its derived dialectics like Marxism wherein aspiration ideology takes a leap above parts with and is not utterly submitted to inherent existence ontological implications). Such a notional deprocrypticism conceptualisation of ‘boundless human aestheticisation and—
aestheticisation-towards-ontology’ speaks in itself of the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity\textsuperscript{56} potentiation imbued in humankind defined by ‘human lack-of-capacity/capacity for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}’ as this relates to existential-extrication-as-of-existential-unthought/nonextricatory-existential-preempting-of-existential-unthought. In this regards, human growth (with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) is ever always about ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’. Insightfully, the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} is a reflection of the fact that any given defining human contemplative moment (given registry-worldview/dimension) is marked by the ‘disseminative ontological selectivity/deselectivity play’ of ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up
to’ (reflecting its \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} for \textit{amplituding/formative} wooden-language–\{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–\textit{teleology}\textsuperscript{55}–as-of–‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to–prospective-apriorising-implications\} as to prospective social-stake-contention-or-confliction) and ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (reflecting its \textit{amplituding/formative} wooden-language–\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}–narratives—of-the–\textit{reference-of-thought–categorical-imperatives/axioms/registry–\textit{teleology}\textsuperscript{8})\}, so-reflected as to ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’; and so contrastively as of human underlying dimensionality-of-sublimating\textsuperscript{24}–\textit{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation by lack-of-dimensionality-of-sublimating\textsuperscript{24}–\textit{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation form-factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-factor, historicity-or-ontological-eventfulness-or-ontological-aesthetic-tracing / historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism\textsuperscript{75}–disposition form-factor. This contrast is very much aligned with the \textit{ontological-contiguity—of-the-human-institutionalisation-process}\textsuperscript{66} dimensionality-of-sublimating\textsuperscript{24}–\textit{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and dimensionality-of-desublimating-lack-of—\(<\text{amplituding/formative}\>\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced presencing—absolutising-identitive—constitutedness (while effectively contemplative of prospective progress), hardly/poorly project of prospective emancipation directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising/sublimating-thoughtfulness/historiality-or-ontological-eventfulness-or-ontological-aesthetic-tracing/prospective-ontological-projection/ideality as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold of lack-of—\(<\text{amplituding/formative—epistemicity}\>\) growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness/ desublimating-or-gimmickiness-unthoughtfulness/historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition/social-vestedness-or-normativity/positive-opportunism-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically—\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity—of-the-human-institutionalisation-process rather as of such a ‘human consciousness defensive-driven/unhinging/unbalancing
improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment\textsuperscript{65} (as to the potentiative transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’) in many ways limits/stifles/undermines/derails human contemplative capacity for prospective emancipative implications (as can be so-contemplated from prospective notional-notional-deprocrypticism\textsuperscript{37} conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79} human \textless{amplituding/formative–epistemicity}\textless{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-\textless{conjugatively-and-transfusively}\textgreater{ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show ‘a time-accelerated metaphoricity\textsuperscript{56} potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency as to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{72}-\textless{imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–\textless{...}
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> (underlying human construction-
of-the-Self) the human prospective capacity to serenely come to terms with ‘prospectively
contemplative aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the
latter’s existentially constraining implications of ontological-veracity, is not necessarily forever
bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing
improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the
basis of human supposedly coherent ontological-commitment that undermines the possibility
for such prospective notional–deprocrypticism conceptualisation of ‘boundless human
aestheticisation–and–aestheticisation-towards-ontology’ (as to the potential for a full human
psychological uninhibitedness/decomplexification in superseding the ‘underlying human
formative decoherencing-structure—of–meaningfulness-and–teology—for-
institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing
shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as
to the requisite human prospective development of protensive–self-consciousness in the face of
the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human
temporality/shortness <amplituding/formative>wooden-language (imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teology-as-
of–nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>) as to
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and so
over the requisite maximalising-recomposuring—for-relative-ontological-completeness—
enunframed-conceptualisation. The very forward-facedness of human consciousness as it defines
human social-stake-contention-or-confliction is in many ways architectonically determinative
and defining (as it projects postconverging/dialectical-thinking—qualia-schema over
preconverging/dementing\textsuperscript{10}–qualia-schema), with regards to the de-
mentative/structural/paradigmatic circular recurrence of ‘potentiative-paradox of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes); as to
the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled
potentiative-transforming-process so-constrained existentially on the basis of human supposedly
cohort ontological-commitment\textsuperscript{65}’ (as of the potentiative transforming/conversion, on the basis
of existentially constraining implications of ontological-veracity, of human ‘perceived
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
disinclined to face up to’), and so with regards to the overall \textsuperscript{66}ontological-contiguity—of-the-
human-institutionalisation-process induced construction-of-the-Self. Effectively the
\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process possibility of successive
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is a reflection of the
‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled
potentiative-transforming-process so-constrained existentially on the basis of human supposedly
coherent ontological-commitment\textsuperscript{65} as to its ‘transitorily implied successive notional-
contiguity/epistemic-contiguity–<profound–supererogation-of-mentally-
aestheticised–postconverging/dialectical-thinking–qualia-schema> as from successive human
consciousness forward-facedness postures in presencing—absolutising-identitive-
constitutedness\textsuperscript{79}, but which from the ontological-normalcy/postconvergence epistemic
perspective in \textsuperscript{66}ontological-contiguity rather speaks of their successive notional-
discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow–supererogation-of-mentally-
aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its\textsuperscript{66}ontological-contiguity points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow,\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> reflecting dimensionality-of-desublimating-lack-of\textsuperscript{25}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ contrasted with the successive ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity\textsuperscript{61}–<profound,\textsuperscript{96}supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> reflecting dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’, is actually the\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment\textsuperscript{65} (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor’). This very much explains transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—<shallow—96supererogation-of-mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-schema>)’ and ‘prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity\textsuperscript{61}—<profound—96supererogation-of-mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema>)’; explaining why knowledge-reification\textsuperscript{66} and sublimation as to the prospective registry-worldview/dimension elicited apriorising/axiomatising/referencing—psychologism is not necessarily intelligible to the prior registry-worldview’s/dimension’s ordinary contemplation as to its presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79} apriorising/axiomatising/referencing—psychologism, and further explains human consciousness discontinuity in reflecting holographically—<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as to the successive registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—<shallow—96supererogation-of-mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-schema> with each other (assuming paradoxically the form of ‘iterative-looping-narrations though in successive registry-worldviews/dimensions deeper knowledge-reification\textsuperscript{66}s where the prior is preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism’ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human—amplituding/formative—epistemicity>totalising—purview-of-construal’). Such a ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-
constrained existentially on the basis of human supposedly coherent ontological-commitment\textsuperscript{65}\textsuperscript{7} reflects the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, universalisation is instigated in base-institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism\textsuperscript{17} is instigated in our positivism–procrypticism\textsuperscript{80} (and in all the above the given ‘uninstitutionalised-threshold\textsuperscript{182} prior-apriorising/axiomatising/referencing–dialogical-equivalence-\langle as-superseded-logical-basis\rangle\textsuperscript{82}’ is overridden with the ‘succeeding institutionalisation prospective-apriorising/axiomatising/referencing–dialogical-equivalence-\langle as-superseding-logical-basis\rangle\textsuperscript{81}’); and so as to human limited-mentation-capacity-deepening\textsuperscript{52} ‘de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textsuperscript{14}’

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aesthetisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as to postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema—mental-aesthetisation-attribution and preconverging/dementing\textsuperscript{19}–qualia-schema—mental-aesthetisation-attribution and then their mutually-reinfusing-attributive-possibilities, for-\langle amplituding/formative–epistemicity\rangle totalising–pseudoconflication/conflication\textsuperscript{12}–of-human-limited-mentation-capacity’–as-to-corirespondingly-ensuing—desublimating-or-sublimating-mental-aesthetisation-representation (with regards to ‘varying magnitudes/scales—as-to-succesively-profound rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure–of meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} of prospective human-subpotency–aporia/undecidability/dilemma/ought-
construed as ‘human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-Self\(^{p1}\)/construction-of-the-Self’ instigating of prospective notional–deprocrypticism\(^{17}\)/notional–deprocrypticism\(^{17}\) furtherance (as human limited-mentation-capacity-deepening\(^{52}\)) so-reflected as of ‘human corresponding-sublimation-inducing,-profound-and-creative

consciousness-seeding-disposition-subsequent-reflection/translation-into-‘deprocrypticism\textsuperscript{17}-induced-human-social-construction-of–meaningfulness-and-teleology\textsuperscript{55}. As a summary reconceptualisation of the possibility for such a notional–deprocrypticism\textsuperscript{17} implied boundless human aestheticisation–and–aestheticisation-towards-ontology as to dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{32}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} can be construed as human aestheticisation–and–aestheticisation-towards-ontology in prospective notional–deprocrypticism\textsuperscript{17}/notional–deprocrypticism\textsuperscript{17} furtherance (as human limited-mentation-capacity-deepening\textsuperscript{52}) so-reflected as of ‘human corresponding-sublimation-inducing,-profound-and-creative

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}–for–conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); as of ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology\textsuperscript{55}’ as to postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing\textsuperscript{19}–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities, for-‘<amplituding/formative–epistemicity>totalising–pseudoconflation/conflation\textsuperscript{12}–of-human-limited-mentation-capacity’–as-to-correspondingly-ensuing—desublimating-or-sublimating–
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’). This speaks to human limited-mentation-capacity-deepening\textsuperscript{52} enabled by the ‘conceptivity/epistemic-reflexivity as of both reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ (conceptivity/epistemic-reflexivity, in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating <amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is ever always about ‘idealised-typification in epistemic-conflatedness\textsuperscript{12} sublimation or epistemic \textsuperscript{13}constitutedness/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-
‘hermeneutically/reprojectively-educing’—from—‘(supererogatory—de-mentative-amplituding—<mental-aestheticising-attuning/amplituding>)-interlay/organicalism/aestheticising-handle’,—as-to—supererogatory—projective-arbitrariness/waywardness—of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing) (driving de-mentation{(supererogatory—ontological—de-mention—dialectical—de-mention—strandng—or—attributive-dialectics)14 dynamics) as-so eliciting transcendence-and—sublimity/sublimation/supererogatory—de-mentativity or desublimation/gimmickiness; as of the specific human-subpotency registry-worldview/dimension as to overall reifying—and—
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–imbued-and-
‘hermeneutically/reproductively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation\textsuperscript{73}.

This conceptivity/epistemic-reflexivity–(<amplituding/formative–epistemicity>totalising–<so–‘hermeneutically/reproductively-educing’–from–‘(supererogatory–de-mentative–amplituding–<mental-aestheticising-
attuning/amplituding>)-interlay/organicalism/aestheticising-handle’,-as-to-
supererogatory–projective-arbitrariness/waywardness-
of–transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>)
(mental-aestheticising-becoming-manifestation as consciousness) eliciting of
desublimation/gimmickiness or transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity, is respectively and intimately tied to its implied beholding-becoming—distortive-
originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising
desublimation/gimmickiness or bechancing-becoming—originariness/origination—as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}–disinhibited-mental-
aestheticising transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This
speaks to human desublimating-or-sublimating-mental-aestheticisation-representation of the
possibility of existence; with the ‘full-potency of existence withheld as from ontological-
normalcy/postconvergence epistemic projection-perspective’ as to the ‘epistemic/notional
sublimating-capacity-as-of-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}
over desublimating-capacity-as-of-historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\textsuperscript{46}’ induced from human conceptivity/epistemic-
reflexivity–(<amplituding/formative–epistemicity>totalising–<so–
‘hermeneutically/reprojectively-educing’–from–‘(supererogatory–de-mentative–amplituding–
<mental-aestheticising-attuning/amplituding>)-interlay/organicalism/aestheticising-handle’,-as-
(mental-aestheticising-becoming-manifestation as consciousness) driving de-mentation-(supererogatory—ontological—de-mentation—ontological—de-mentation—de-mentation—stranding—attributive—dialectics)\(^{14}\) dynamics. Conceptivity/epistemic-reflexivity-(<amplituding/formative—epistemicity>totalising—<so—hermeneutically/reprojectively-educing’—from—
historicity-tracing~inhibited-mental-aestheticising epistemic/notional~projective-perspective as of neuterising\textsuperscript{57} interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-reoriginariness’ (as to the de-mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} with respect to social-stake-contention-or-confliction). This effectively comes down to human inclination for dealing directly with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just with ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’, and fundamentally so out of spontaneous ontological-good-faith/authenticity\textsuperscript{68} induced prospective-apriorising/axiomatising/referencing–dialogical-equivalence-\textless as-superseding-logical-basis\textgreater \textsuperscript{81} organic-knowledge rather than just mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–dialogical-equivalence-\textless as-superseded-logical-basis\textgreater \textsuperscript{82} mechanical-knowledge in poor ontological-good-faith/authenticity\textsuperscript{68} or ontological-bad-faith/inauthenticity\textsuperscript{63}; and critically so as of the enabling dynamics for human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as reflected by the fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however their re-originary–as-unenframed/unbeholding/un outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20}~‘projective-insights’/~epistemic-projection-in-conflatedness\textsuperscript{12}~of-notional~deprocrypticism\textsuperscript{17}~prospective-sublimation)\textsuperscript{90} nature are effectively what explain the possibility for the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} on the basis of eliciting the social-construct supposedly coherent ontological-commitment\textsuperscript{65}. Critically, the ‘formative underlying human decoherencing-structure—of—meaningfulness-and-téléologie\textsuperscript{55}~for-institutionalisation’ can be construed from the ‘deepest
phenomenological transcendental-point-of-departure handle as of the notional-conflatedness\textsuperscript{12} of notional-notional-deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}—referentialism’: as its enabling reifying-and-empowering apprehension of both ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}–for–conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{81} organic-knowledge in ontological-good-faith/authenticity\textsuperscript{68} so-constrained by existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness\textsuperscript{12}) and ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{82} mechanical-knowledge in poor ontological-good-faith/authenticity\textsuperscript{68} or ontological-bad-faith/inauthenticity\textsuperscript{63} overlooking existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness\textsuperscript{12}. This ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness\textsuperscript{12} of notional-notional-deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}—referentialism’ is critically cognisant of the reality of ‘human temporal-to-intemporal-dispositions accordioning–⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}⟨including-virtue-as-ontology⟩) at uninstitutionalised-threshold\textsuperscript{82} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-
temporal-to-intemporal-dispositions nature sets in again as such transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is further related to at its own implied
uninstitutionalised-threshold\textsuperscript{102} in terms of the registry-worldview’s/dimension’s least common
denominator as <amplituding/formative>wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—
narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}}
for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social
dynamics at the given uninstitutionalised-threshold\textsuperscript{102} that is a drawback-to/undermines
prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective
relative-ontological-completeness\textsuperscript{87}-of—\textsuperscript{83}reference-of-thought intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-
primemovers-totalitative-framework\textsuperscript{72}, and rather is oriented towards sovereign extrication over
knowledge-reification\textsuperscript{86} at this uninstitutionalised-threshold\textsuperscript{102} as of social-aggregation-
enabling), as of its bare constraining mechanical-knowledge since \textsuperscript{83}reference-of-thought—
categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8} are only ‘mechanistically’ constraining,
lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality. Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual
disenfranchisement/swindling/corruption/dispossession inclination in eliciting human
temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-{imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}-as-
of—‘nondescript/ignorable–void\textsuperscript{59}*-with-regards-to-prospective-apriorising-implications>}),
prospective human knowledge-reification\textsuperscript{86} (as herein articulated-and-implied) has to factor in
the reality of ‘human temporal-to-intemporal-dispositions accordioning—{as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,—as-to-the—\textsuperscript{918}}

The de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioning–(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71-}\langle\text{including-virtue-as-ontology}\rangle at uninstitutionalised-threshold\textsuperscript{70} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiciality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’ for prospective knowledge-reification\textsuperscript{86}, for instance means that with respect to social-stake-contention-or-confliction the Socrates/Platos/Aristotles (nor the succession of other prospective-apriorising/axiomatising/referencing—dialogical-equivalence—\langle\text{as-superseding-logical-basis}\rangle\textsuperscript{81} thinkers in reflecting holographically—\langle\text{conjugatively-and-transfusively}\rangle the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—\langle\text{amplituding/formative—epistemicity}\rangle—totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12} as to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioning—\langle\text{as-of-varying-individuations-contextually-transverse—desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing—and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71-}\langle\text{including-virtue-as-ontology}\rangle\rangle dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment\textsuperscript{65} such that such prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity prospectively put in question sophistic-pretences-of-playing-an-intellectual-and-moral-function as to when the social-construct is ultimately concerned with the prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity intellectual—function/posture to which
such sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant
in a social disenfranchisement/swindling/corruption/dispossession inclination’ (and further as to
the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that all
human meaningfulness-and-\(\text{teleology}\) is already idealisation that has already selected-and-
deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction,
such that from the ontological perspective the issue is not about no idealisation but rather the
ontologically appropriate idealisation and appropriate human contemplation and execution as
‘postures of no idealisation’ carry with them poor contemplations and executions already
‘ignoring-and-devaluing’ human existential-contextualising-contiguity\(^{38}\) epistemic-situations of
relative-ontological-incompleteness\(^{88}\) associated with vices-and-impediments\(^{185}\). Thus the point
in reflecting holographically-<conjugatively-and-transfusively> the \(^{66}\)ontological-contiguity—
of-the-human-institutionalisation-process\(^{67}\) has never been a direct convincing process (as to the
shallowness of contemplation projected by sophistic/pedantic thought in eliciting human
temporality\(^{98}/\text{shortness}\) wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—\(\text{teleology}\) as-
of—‘nondescript/ignorable—void\(^{59}\)-with-regards-to-prospective-apriorising-implications>), but
is rather reflected in an exercise conveying ‘profound human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity enabling conceptualisations’ at the
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructurings/repardigming—frames-as—from-living,—institutionalising,—and-Being-
ontologising/infrastructure-of—meaningfulness-and—\(\text{teleology}\) of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor’ (with regards to human living-development—as-to-personality-
development or institutional-development—as-to-social-function-development or Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} successive registry-worldviews/dimensions). Such a profound conceptualisation as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives elicited from sophistry as to our presencing—absolutising-identitive-constitutedness\textsuperscript{79} human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} social-stake-contention-or-confliction state’, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-attitude about inherent/authentic knowledge itself’ before even moving to the next stage of contemplating the validity/invalidity of knowledge argumentations. The fact that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint means prospective meaningfulness-and-teleology\textsuperscript{55} is ever always caught up in ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}<-including-virtue-as-ontology/--uninstitutionalised-threshold\textsuperscript{192} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’, speaks rather of the opportunity for the social-construct intellectual–function/posture to induce human elevation as of prospective secondnatured institutionalisation (as herein implied as to prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} with regards to its underlying intellectual exposition to falsifiability\textsuperscript{48} and validity/invalidity sublimating-over-
‘nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications\rangle\textsuperscript{1)} in an exercise forestalling the meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} implications for contemplating prospective ‘requisite human dimensionality-of-sublimating\textsuperscript{24}—

\textsuperscript{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’ as projected with postmodern-thought and herein implied as from the
notional–deprocrypticism\textsuperscript{17}/notional–deprocrypticism\textsuperscript{17} epistemic projective-perspective. Such
sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating\textsuperscript{24}—

\textsuperscript{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’ is often articulated sophistically in terms of
\textsuperscript{amplituding/formative}wooden-language—\langle\textsuperscript{imbued—temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—
narratives—of-the—reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\rangle\textsuperscript{8}), and more brazenly in terms of intellectual misanalyses/misrepresentations,
pretences-of-misunderstanding and muddlement of prospectively emancipating
conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for
prospective human knowledge in all domains can only and have only been able to arise on the
basis of the ‘requisite human dimensionality-of-sublimating\textsuperscript{24}—

\textsuperscript{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’ involving human limited-mentation-capacity-deepening\textsuperscript{52} as to the
‘conflating <amplituding/formative–epistemicity>totalising/circumscribing/delineating
reoriginariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-
intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then
the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^{55}\) (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of–meaningfulness-and-teleology\(^{55}\) of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor’); as to the fact that even secondnatured meaningfulness-and-
teleology\(^{55}\) involves the exertion of the requisite prospective curiosity, contemplation and
elevation ‘beyond a historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\(^{46}\) gimmickiness/desublimation relation with meaningfulness-and-teleology\(^{55}\).
Critically, an ‘underlying dumbing-down public intellection and media industry’ thrive on
cultivating ‘a historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) gimmickiness/desublimation relation with meaningfulness-and-teleology\(^{55}\)’ and is in many
ways at the root source of the modern day democratic crisis of political and socio-economic
disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the possibility
for sublimating debates thus in many ways rendering the public decisionmaking process ‘a
defaulting process as to the social-vestedness/normativity-<discretely-implied-functionalism> of
social-stake-contention-or-confliction’. Such undermining of the possibility of ‘requisite human
dimensionality-of-sublimating\(^{24}\)->amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is
effectively critical with regards to historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\(^{46}\), as to the fact that by mitigating the possibility to broaden-the-latitude-of-human-
collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition for prospective possibilities of historiality/ontological-eventfulness/ontological-aesthetic-tracing, the human mind is psychologically entrapped in mental-reflexes of presencing—absolutising-identitive-constitutedness as to the elicited wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology—as-of-nondescript/ignorable-void—with-regards-to-prospective-apriorising-implications). At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating—supererogatory—de-mentativity/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual—function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity—<discretely-implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing (thus implicitly upholding the notion that the social
is non-ontological as non-metaphysical); especially given that the equanimity/balance for 
upholding democratic sovereignty is in effect achievable only as of ‘de-
mentative/structural/paradigmatic <amplituding/formative–
epistemicity>=totalising/circumscribing/delineating operant considerations for 
equanimitiy/balance with regards to the social, political and media landscapes decision-
making/editorialising processes’, as the often sparing instantiating existential frames of day-to-
day social, political and media landscapes decision-making/editorialising processes are poorly 
 amenable naturally to such ‘<amplituding/formative–
epistemicity>=totalising/circumscribing/delineating operant considerations for 
equanimitiy/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-
functionalism> defaulting postures with occasional clamours for equanimity/balance of the 
decision-making/editorialising processes quite often the niggling exceptions to entrenched and 
existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of 
aestheticisation’ in many ways the social-construct’s intellectual–function/posture itself (as of 
aestheticisation-towards-ontology with respect to prospective human emancipation) becomes 
capitalistically-captured-at-the-exclusion/denaturing55-of-reifying-and-empowering-intellectual-
reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-
capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-
misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-
veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-
production-in-higher-academia, a-consciously-aware-intellectual–function/postureal-impotence-
that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-
the-opportunity-for-its-muddling-and-archiving, etc. These all contribute in making-more-and-
more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of 
the social-construct in present day democracies. But then more than just the more consciously
immediate emancipation possibilities for momentous human prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\) with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating’\(^{24}\)—\(<\text{amplituding/formative}>\text{supererogatory}\>\) de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) induced paralysis/disenabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating’\(^{24}\)—\(<\text{amplituding/formative}>\text{supererogatory}\>\) de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ implications underlying the overall ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) (as of a defaulting social-vestedness/normativity—\(<\text{discretely-implied-functionalism}>\) posture clouded in its presencing—absolutising-identitive—constitutedness\(^{79}\)>\(<\text{amplituding/formative—epistemicity}>\) totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\)), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating’\(^{24}\)—\(<\text{amplituding/formative}>\text{supererogatory}\>\) de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ implications for prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought\(^{47}\). This existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of\(^{26}\)—\(<\text{amplituding/formative}>\text{supererogatory}\>\) de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation very much reflects the fact that all presencing—absolutising-identititive-constitutedness\textsuperscript{79} are effectively manifestations of underlying ontological-bad-faith/inauthenticity\textsuperscript{63} with regards to their prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–teleology\textsuperscript{55}; as all such presencing—absolutising-identitive-constitutedness\textsuperscript{79} fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation. Similarly with respect to the ‘requisite human dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ dispensing-with-immediacy–for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}, in many ways just as prior human scientific and technological sublimation momentously induced historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} inevitably required its accompanying social sublimation (as the manifestations of failing social sublimation were in many ways the reason for conflictual and exploitative encounters associated with budding-positivism), and so as of the contiguity of both human techno-scientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very possibility
for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self in the capacity to handle and deal with prospective science and technology in such a manner that doesn’t imperil mankind’s very own survival (departing as from the larger conception of survival, beyond ‘reactionary construal’ of them-and-us in presencing—absolutising-identitive-constitutedness that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of human value-construction is entwined with ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance-<including-virtue-as-ontology>) at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing possibilities’ and the idea of prospective human emancipatory transcendence-and-sublimity/sublimation/supererogatory—de-mentativity possibilities critically lies in appreciating the enabling ‘prospective predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment) constraining that prospectively transforms human ontological-performance capacity’ as of the ‘elucidative foregrounding—entailment-(postconverging–narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. The bigger point here (as of the ‘elucidative foregrounding—entailment-(postconverging–narrowing-down—sublimation as to existence—as-sublimating—
withdrawal, eliciting of prospective supererogation in reflecting ‘immanent ontological contiguity’), as-operative-notional deprocrypticism in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process lies with the fact that the ‘social-construct amplituding/formative epistemicity totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation’ (that is, as to any specific registry-worldview/dimension given thrownness-disposition) effectively precedes and defines as ontologically-flawed any notion of a ‘supposed human-subpotency abstract self-determinative ontological-performance including-virtue-as-ontology capacity as to the full-potency of existence’ (as wrongly upheld by presencing—absolutising-identitive constitutedness postures that fail to appreciate the succession of projective stances of ‘human reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective deprocrypticism but for the ontological-veracity of ‘prospective predicative-effectivity sublimation—(as-to-underlying-ontological-commitment) constraining that prospectively transforms human ontological-performance including-virtue-as-ontology capacity’ as to induced prospective sublimation; and so as ‘reflecting the ontological-performance of the reference-of-thought-devolving in formativeness as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism of meaningfulness-and teleology of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames—as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’). In this regards, ‘human instigated meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a <amplituding/formative—epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the ‘social-construct <amplituding/formative—epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all presencing—absolutising-identitive—constitutedness ontologically-flawed representation of such ‘human instigated meaningfulness-and teleology ontological-performance—including-virtue-as-ontology capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance—including-virtue-as-ontology capacity as to the full-potency of existence’. This reflects the reality that the transcendental meaningfulness-and teleology of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment) constraining that prospectively transforms human ontological-performance—including-virtue-as-ontology>
capacity’; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment\(^65\) (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation–\(\langle \text{as-to-underlying-ontological-commitment}\rangle\) as the critical enablers for the possibility of prospective transcendental meaningfulness-and-\(^99\)teleology\(^55\). Such an insight divulges the underlying dementative/structural/paradigmatic possibility that arise for sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-construct \(<\text{amplituding-formative–epistemicity}>\text{totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold}\rangle\) imbed secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ \(<\text{amplituding-formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag}\rangle\) of human meaningfulness-and-\(^99\)teleology\(^55\) when not subjected to ‘prospective predicative-effectivity–sublimation–\(\langle \text{as-to-underlying-ontological-commitment}\rangle\) constraining that prospectively transforms human ontological-performance\(^71\)-\(<\text{including-virtue-as-ontology}>\) capacity’. Critically, deprocrypticism—or—preempting—disjointedness-as-of-\(^83\)reference-of-thought\(^17\) as converging to the ‘supposed human-subpotency abstract self-determinative ontological-performance\(^71\)-\(<\text{including-virtue-as-ontology}>\) capacity as to the full-potency of existence’ effectively implies the converging of prior ‘social-construct \(<\text{amplituding-formative–epistemicity}>\text{totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold}\rangle\) imbed secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ towards deprocrypticism\(^17\)’s ‘prospective predicative-effectivity–sublimation–\(\langle \text{as-to-underlying-ontological-commitment}\rangle\) constraining that prospectively transforms human ontological-performance\(^71\)-\(<\text{including-virtue-as-ontology}>\) capacity’. Such a ‘notional–deprocrypticism\(^17\)
as to the full-potency of existence’ in their presencing—absolutising-identitive-
constitutedness\(^79\)) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or-preempting—disjointedness-as-of-\(^{83}\)reference-of-thought\(^{17}\) respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating meaningfulness-and\(^{99}\)teleology\(^{55}\) whereas there are as of presencing—absolutising-identitive-\(^{13}\)constitutedness\(^79\) prior-apriorising/axiomatising/referencing–dialogical-equivalence-\(<\text{as-superseded-logical-basis}>\)\(^{82}\); as to the fact that with regards to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding/formative–epistemicity}>\)totalising–renewing-realisation/re-perception/re-thought,\(-\text{in}\)-supererogatory–epistemic-conflatedness\(^{32}\), the ‘supposed human-subpotaency abstract self-determinative ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/thrownness-disposition,\(-\text{as–reproducibility-of-aestheticisation}) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity meaningfulness-and\(^{99}\)teleology\(^{55}\). Thus the ‘supposed human-subpotaency abstract self-determinative ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) capacity as to the full-potency of existence’ can only be construed in terms of notional–notional–deprocrypticism\(^{17}\) imbued dimensionality-of-sublimating\(^{24}\)-\(<\text{amplituding/formative}>\)supererogatory–dementativeness/epistemic-growth-or-conflatedness\(^{32}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) ‘as it resolves human underdetermination for articulating prospective transcendence-and-
sublimity/sublimation/supererogatory, de-mentativity meaningfulness-teleology\textsuperscript{55}, as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness\textsuperscript{12}. In other words, ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{12}, <including-virtue-as-ontology>) at uninstitutionalised-threshold\textsuperscript{40} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’ inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseded-logical-basis>\textsuperscript{42} are de-mentatively/structurally/paradigmatically intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction, as to the fact that the possibility for human prospective sublimation is a ‘messianic-structure of intemporality\textsuperscript{51} as to solipsistic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality: as reflected by prospective ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{3} for—conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseding-logical-basis>\textsuperscript{81} organic-knowledge in ontological-good-faith/authenticity\textsuperscript{68} so-constrained by existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising—renewing—realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness\textsuperscript{12}) so-construed as originariness-parrhesia—
institutionalisation’, speaking of dimensionality-of-sublimating\textsuperscript{24—}\textlangle\textit{amplituding/formative}\rangle\textit{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as the inherent ontological-good-faith/authenticity\textsuperscript{68–dementating/structuring/paradigming–\langle\textit{seeding/incipient–profound}\textsuperscript{69–96}suppererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28–qualia-schema}\rangle when the underlying imbued ‘notional–procripism\textsuperscript{88}/notional–disjointedness-as-of\textsuperscript{83}reference-of-thought dimensionality-of-desublimating-lack-of\textsuperscript{25—}\textlangle\textit{amplituding/formative}\rangle\textit{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation is what accounts for desublimation as uninstitutionalised-threshold\textsuperscript{402}\rangle (as so-reflected with the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—of–meaningfulness-and–\textlangle\textsuperscript{99}teleology\textsuperscript{55}for-institutionalisation’, speaking of dimensionality-of-desublimating-lack-of\textsuperscript{25—}\textlangle\textit{amplituding/formative}\rangle\textit{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness}\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as the inherent ontological-bad-faith/inauthenticity\textsuperscript{63–dementating/structuring/paradigming–\langle\textit{seeding/incipient–shallow}\textsuperscript{64–96}suppererogation,–as-mentally-aestheticised–preconverging/dementing\textsuperscript{19–qualia-schema}\rangle; and so as ‘reflecting the ontological-performance\textsuperscript{71–<including-virtue-as-ontology> of the \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} in formativeness–\langle\textit{as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} of desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}’ (with regards to ‘varying
and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> at uninstitutionalised-threshold\textsuperscript{102} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’ implies that the mere eliciting of prospective sublimation as of notional—notional—deprocrypticism\textsuperscript{37} ‘is not dementatively/structurally/paradigmatically transformative of human temporal-to-intemporal-dispositions’ as to the fact that ‘prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} doesn’t transform the underlying reality of human temporal-to-intemporal-dispositions ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> with regards to social-stake-contention-or-confliction as of the ever-present precedence of human ontological-good-faith/authenticity\textsuperscript{68} or ontological-bad-faith/inauthenticity\textsuperscript{63} as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional—notional—deprocrypticism\textsuperscript{37} ‘can only undermine the prior uninstitutionalised-threshold\textsuperscript{102} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} in rendering ontological-bad-faith/inauthenticity\textsuperscript{63}/inauthencity ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional—procrypticism\textsuperscript{80} uninstitutionalised-threshold\textsuperscript{102} in prospective desublimation there is ever this underlying reality of human temporal-to-intemporal-dispositions ontological-
performance\textsuperscript{71} requiring ‘the prospective undermining of the prior uninstitutionalised-threshold\textsuperscript{102} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in rendering ontological-bad-faith/inauthenticity\textsuperscript{63} ridiculous-and-untenable’ (so-construed as ‘the\textsuperscript{83}reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-structure of intemporality\textsuperscript{51}’). The possibility for prospective human sublimation as to the very essence of human knowledge-reification\textsuperscript{86} exercise as underlined by ‘messianic-structure of intemporality\textsuperscript{51}’ is: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness\textsuperscript{12} (in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity\textsuperscript{68}–over–deselectivity-of-ontological-bad-faith/inauthenticity\textsuperscript{63}’. Prospective human sublimation is ever always an exercise involving the primacy of notional–notional–deprocrypticism\textsuperscript{17} projected prospective-apriorising/axiomatising/referencing–dialogical-equivalence–\textsuperscript{<as-superseding-logical-basis>\textsuperscript{81} over prior social-vestedness/normativity–<discretely-implied-functionalism> notional–procrypticism\textsuperscript{80} prior-apriorising/axiomatising/referencing–dialogical-equivalence–\textsuperscript{<as-superseded-logical-basis>\textsuperscript{82} as to the implication that ‘the breadth of human temporal-to-

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sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent-
\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-
contiguity-\textsuperscript{<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective>’}, and so over ‘the desublimation/gimmickiness of
mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–
dialogical-equivalence-\textsuperscript{<as-superseded-logical-basis>\textsuperscript{82}} mechanical-knowledge prospectively in
poor ontological-good-faith/authenticity\textsuperscript{68} or outright ontological-bad-faith/inauthenticity\textsuperscript{63}
overlooking existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-\textsuperscript{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought,—in–supererogatory–epistemic-conflatedness\textsuperscript{12}. In order words, the
possibility for prospective human sublimation has ever always arisen by undermining ‘the
breadth of human temporal-to-intemporal-dispositions not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ and upholding the ‘messianic-structure of
intemporalit\textsuperscript{51}’; as so-constrained to ‘\textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38}}
foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent-
\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-
contiguity-\textsuperscript{<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional–projective-perspective>’} enabling ontological-normalcy/postconvergence
notional–notional–deprocrypticism\textsuperscript{17} induced overriding of prior-
apriorising/axiomatising/referencing–dialogical-equivalence-\textsuperscript{<as-superseded-logical-basis>\textsuperscript{82}}
with prospective-apriorising/axiomatising/referencing–dialogical-equivalence-\textsuperscript{<as-superseding-
logical-basis>\textsuperscript{81}. Critically, social-vestedness/normativity-\textsuperscript{<discretely-implied-functionalism>}}
presencing—absolutising-identitive-constitutedness\textsuperscript{79} <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} are opportunistically wedded to eliciting ‘the breadth of human temporal-to-intemporal-dispositions not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for eliciting human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}-as-of-’nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>) with regards to prospective social-stake-contention-or-confliction; such that Establishment intellection in the succession of registry-worldviews/dimensions project-a-blindness-reflecting-their-desublimating-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} with respect to the projected coherencing rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—of–meaningfulness-and—teleology\textsuperscript{55}-for-institutionalisation’ as of dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as the inherent ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming—<seeding/incipient–profound\textsuperscript{69–96}supererogation,—as—mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema>. Prospective sublimation as to the overriding of prior-apriorising/axiomatising/referencing–dialogical-equivalence—<as-superseded-logical-basis>\textsuperscript{82} with prospective-apriorising/axiomatising/referencing–dialogical-equivalence—<as-superseding-logical-basis>\textsuperscript{81} as critically constrained to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{43} in elucidating ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>, speaks to the transformation of ‘supposed knowledge-reification\textsuperscript{86} framework of human-subpotency determination as to a temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> as desublimating’ into ‘genuine knowledge-reification\textsuperscript{86} framework involving a detour to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-supercerogatory—epistemic-conflatedness\textsuperscript{12} induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In this regards, we can appreciate that ‘supposed knowledge-reification\textsuperscript{86} framework of human-subpotency determination as to a temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> as desublimating’ tend to eliciting ‘the breadth of human temporal-to-intemporal-dispositions not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ while ‘genuine knowledge-reification\textsuperscript{86} framework involving a detour to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory~epistemic-conflatedness\textsuperscript{12} induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’ tends to be rather constrained to both the
‘messianic-structure of intemporality\textsuperscript{51}’ and its derived deferential-formalisation-transference
seconddnature. The possibility of such a transformation critically constrained to
‘<amplitunding/formative–epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity\textsuperscript{38} foregrounder—entailment—{postconverging–narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-
\textasciitilde supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity ’),—as-operative-
notional~deprocrypticism\textsuperscript{43} in elucidating \textasciitilde ontological-contiguity-<as-from-prospective-
ontological-normalcy/postconvergence-epistemic/notional~projective-perspective’ underlying
notional~notional~deprocrypticism\textsuperscript{17} is only possible because of the tight-and-entwined
relationship between the overall human ontological-commitment\textsuperscript{65} (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation—{as-to-underlying-ontological-commitment\textsuperscript{65} as the critical enablers for
the possibility of prospective transcendental meaningfulness-and~\textasciitilde teleology\textsuperscript{55}; with
foregrounder—entailment—{postconverging–narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective~\textasciitilde supererogation in reflecting ‘immanent-
\textasciitilde ontological-contiguity ’),—as-operative-notional~deprocrypticism\textsuperscript{43} thus being an exercise of
satisfying that tight-and-entwined relationship to then enable ‘genuine knowledge-reification\textasciitilde framework involving a detour to existence-potency~sublimating–nascence,—disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-
supererogatory~epistemic-conflatedness\textsuperscript{12} induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as

\textsuperscript{96}
enabling prospective sublimation-over-desublimation’ as of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{81}. foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} as to its implied transformation of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{82} into prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{81} as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness\textsuperscript{12} as prospectively overcoming human-subpotency underdetermination is conceptualised along the same vein with the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence (as to the insight for mitigating the concomitant drawback of desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} in the pursuit for sublimating historicality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} at the very center of Foucault and Derrida contentions). foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} invalidates presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} conception of knowledge-reification\textsuperscript{86} as of ‘supposed knowledge-reification\textsuperscript{86} framework of human-subpotency determination as to a temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition as desublimating; that fail to realise that ‘human self-satisfactory mere-methodologising/mutualising/organising/institutionalising constructs’ are not beholden to existence with regards to ‘genuine knowledge-reification framework involving a detour to existence-potency–sublimating–nascence, disclosed from prospective epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflicatedness induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. We can appreciate in this regards that the classical-mechanics—axiomatic-constructs prior-apriorising/axiomatising/referencing–dialogical-equivalence<as-superseded-logical-basis> that did not recognise notions like space-time, considered the ether real, did not consider that the laws of physics are different at atomic scale, etc. speaking to ‘human self-satisfactory mere-methodologising/mutualising/organising/institutionalising constructs’ wasn’t in any way beholden to existence as to the prospective sublimation of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing–dialogical-equivalence<as-superseded-logical-basis> that recognised notions like space-time, considered the ether as real, considered that the laws of physics are different at atomic-scale, etc., and so as ‘genuine knowledge-reification framework involving a detour to existence-potency–sublimating–nascence, disclosed from prospective epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflicatedness induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. It is interesting to appreciate that given the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics—
framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)'
induced by budding-positivists (associated with their persecution), the stage was set for the
foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective—supererogation in reflecting ‘immanent-
ontological-contiguity’),—as-operative-notional–deprocrypticism of such a theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs prospective-
-apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseding-logical-basis>
as to the tight-and-entwined relationship between the overall human ontological-commitment
(across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) as the critical enablers for the possibility of prospective transcendental
meaningfulness-and—teleology, without eliciting (as was the case with the Galileos/Descartes,
etc. in the face of the medieval-scholastics pedantic dogmatism Establishment) ‘the breadth of
human temporal-to-intemporal-dispositions not de-mentatively/structurally/paradigmatically a
competent intellectual-and-moral framework for instigating prospective human sublimation’ as
to the sophistic/pedantic possibility for inducing human temporality/shortness
nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>) with
regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can
appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism
registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of
human appreciation of the ‘messianic-structure of intemporality’ and its derived deferential-
-formalisation-transference secondnaturing, with regards to such sciences foregrounding—
entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating—
withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional-deprocrypticism as to the tight-and-entwined relationship between the overall human ontological-commitment (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) as critically enabling prospective sublimation. foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional-deprocrypticism as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification framework involving a detour to existence-potency–sublimating–nascent, disclosed-from-prospective-epistemetic-digression-as-of-amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemetic-conflededness induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is critical of the notion that disparateness-of-conceptualisation subject to totalisingly-disentailing—discretion/whim-of-thought associated with presencing—absolutising-identitive-constitutedness conception of knowledge-reification as of ‘supposed knowledge-reification framework of human-subpotency determination as to a temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as desublimating’ that falsely ignore the de-mentative/structural/paradigmatic
implications of ‘human temporal-to-intemporal-dispositions accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-(including-virtue-as-ontology\rangle) at uninstitutionalised-threshold\textsuperscript{102} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’ in want for ‘\langle amplituding/formative–epistemicity\rangle-totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96} supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-contiguity\langle as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective\rangle’. Critically, the possibility of such a physics dialogical-equivalence for instance is fundamentally enabled by such foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96} supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} of physics: and where say for instance proponents of classical-mechanics—axiomatic-constructs became involved in ‘the muddling/pedantising of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–dialogical-equivalence\langle as-superseded-logical-basis\rangle\textsuperscript{82} as to their presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} conception of knowledge-reification\textsuperscript{86}, then in many ways proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ‘would rather point out the transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of the former rather than wrongly imply any mutual logical-congruence of dialogical-equivalence involvement in
knowledge-reification\textsuperscript{86} exercise as they will do with respect to other proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with whom they may disagree within the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{81} framework’. This speaks to the fact that human dialogical-equivalence framing doesn’t supersede prospective sublimating existence’s necessitating implications and consequences, at which point existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} manifests ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to the possibility of prospective human phenomenal/manifest sublimation and desublimation in existence; as the proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ‘cannot produce any magical logical-congruence implication as of the prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{82} of the proponents of classical-mechanics—axiomatic-constructs’ but for the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\textsuperscript{81} of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} of physics implied tight-and-entwined relationship between the overall human ontological-commitment\textsuperscript{65} (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65}) as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-
faith/inauthenticity\textsuperscript{63} never arose (as explained by the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65}) associated with the physical sciences and generally ‘much of the basic/fundamental and disinterested natural sciences’. However, the case with psychological, social and ‘interest-driven scientific frameworks’ is quite often ‘hardly one of high predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification\textsuperscript{86} issues as to prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{65}’ is either indirectly or directly undermined with social-vestedness/normativity-<discretely-implied-functionalism> ideas which ‘de-mentatively/structurally/paradigmatically speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with \textlt{amplituding/formative} wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) over existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-\textlt{amplituding/formative—epistemicity} totalising—renewing—realisation/re-perception/re-thought,—in-supercerogatory—epistemic-conflatedness\textsuperscript{12}. This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’},–as-operative-notional–deprocrypticism imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’},–as-operative-notional–deprocrypticism; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest–subpotencies-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’. In many ways taking such ontologically-flawed interpretations seriously induces human impotency and desublimation (as to the implicited contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest–subpotencies-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ with the ‘supposedly profound
phenomenal/manifest~subpotencies-<in-transitive-conflatedness^{12}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>‘ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity-<discretely-implied-functionalism> disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–immanent^{66}ontological-contiguity’; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory-epistemic-conflatedness^{12} sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the^{66}ontological-contiguity—of-the-human-institutionalisation-process^{67}. But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest~subpotencies-<in-transitive-conflatedness^{12}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness^{12}–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>‘ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of^{66}ontological-contiguity’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of^{66}ontological-
contiguity’ of physics, chemistry, biological, genetic theories as to the 66ontological-contiguity
imbued foregrounding—entailment{postconverging–narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-66supererogation in reflecting
‘immanent-66ontological-contiguity’},–as-operative-notional–deprocrypticism43 of their
respective inherent sublimating phenomenal/manifest–subpotencies<-in-transitive-
conflatedness12–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> wherein
for instance with the physics frame–of–66ontological-contiguity succession of theories are
developed aspiring cogently for 66ontological-contiguity of the whole physics epistemic-
conception phenomenal/manifest–subpotency<-in-transitive-conflatedness12–reflexivity,-in-the-
full-potency-of-existence’s–sublimating–nascence> as from say
Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-
gravity/etc. which all profess 66ontological-contiguity). In other words, such
biological/neurological and evolutionary substitutive/reductionist interpretations of the social
and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—
discretion/whim-of-thought (if truly of science/ontology as to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–of–66ontological-
contiguity’) but should rather go on to effectively explain away the entire social and socio-
psychological phenomenal/manifest–subpotencies<-in-transitive-conflatedness12–reflexivity,-
-in-the-full-potency-of-existence’s–sublimating–nascence> as to human living-development–as-
to-personality-development, institutional-development–as-to-social-function-development and
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-99teleology55, and so comprehensively
articulating human organisational and institutional driven/potent sociocultural, economic,
political, legal, etc. manifestations on such biological/neurological and evolutionary
substitutive/reductionist basis of supposed sublimation as to their ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{43} in elucidating \textsuperscript{66}ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective’}. The reality of such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological is rather one that points out that the ‘traditional nature versus nurture debate itself is fundamentally an axiomatically bankrupt conception’ since ‘not even such proponents implicitly point to an underlying human drivenness and functioning of the social and socio-psychological framework on the basis of any such supposed ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—\textsuperscript{66}ontological-contiguity of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness—\textsuperscript{99}teleology—<in-existential-extrication-as-of-existential-unthought\textsuperscript{6}) work paradoxically only by impliciting the reality of the ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—\textsuperscript{66}ontological-contiguity of the social and socio-psychological epistemic-conception phenomenal/manifest—subpotencies—<in-transitive-conflatedness\textsuperscript{42}—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame—of—\textsuperscript{66}ontological-contiguity, and so as of vague disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent—\textsuperscript{66}ontological-contiguity’>. Such flawed and surreptitious representation that

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contiguity’ (as implied as of the requisite ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity38 foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’)—as-operative-notional—deprocrypticism43 in elucidating ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective>’), is that (besides their basic epistemic innocence/naivety) such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception then provide the room for sophistic/pedantic dispositions that construe of the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically ‘make their very own subterfuge social interpretations’ as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame—of—ontological-contiguity’ sublimating implications and consequences).

Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation—<unforegrounding—disentailment,—failing-to-reflect—immanent—ontological-contiguity’> as to elaboration-as—mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—existential-contextualising-contiguity38, and thus in many ways further undermine/distract-from
the social ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification privileging manifest sublimating outcome in existence’ in contrast to the latter construing of ‘knowledge as to collective acquiescence as to the privileging of human commendation-or-agreementing/convincing-among-mortals (rather than a detour to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence despite the delusion of all registry-worldviews/dimensions in their presencing—absolutising-identitive–constitutedness as being of ‘absolute epistemic-normalcy’; and it is because of this
latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness failure to directly grasp their very own <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, even as the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating meaningfulness-and—teleology across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness’ as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing of the ontological-performance of human temporal-to-intemporal-dispositions narratives’: and so as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as—of—totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-confoundedness (in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of—the-human-institutionalisation-process), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as—of—existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity—over—
even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness.\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}). The ‘purist science/ontology epistemic-conception of veracity/truth’ is ever always about the ‘prospective upholding of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} are vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-\textsuperscript{66}ontological-contiguity’>, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with
intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising-in-relative-ontological-completeness⁸⁷) as well as intellectually-distortive practices such as blind institutionalised priming/funnelling/staking of specific theoretical postures over genuine and profound ontological elucidation as to existential contextualisation with the associated academic careerism at the very antipode of genuine sublimating intellection) and so as reflecting the modern day intellection relevant prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Interestingly, the ‘purist science/ontology epistemic-conception of veracity/truth’ projects prospective sublimating existence’s necessitating implications and consequences to implicitly underscore ‘interlocutory humility’ induced as to existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-⟨amplituding/formative-epistemicity⟩totalising–renewing-realisation/re-perception/re-thought, in supererogatory epistemic-confalatedness¹²; as to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness⁷ of meaningfulness-and teleology⁵⁵ in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating⁻⁴⁻<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confalatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ontological-good-faith/authenticity⁶⁸–de-mentating/structuring/paradigming-⟨seeding/incipient–profound⁶⁹–supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema⟩) to sophistic/pedantic <amplituding/formative>wooden-language-{imbued—temporal–mere–
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{89}teleology\textsuperscript{8}—eliciting of \textless amplituding/formative\textgreater wooden-language\{imbued—averaging-of-thought\textless as to-leveling/ressentiment/closed-construct–of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}—as-of–‘nondescript/ignorable–void\textsuperscript{99}’—with-regards-to-prospective-apriorising-implications\}>), it is important to articulate such prospective sublimating meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of\textsuperscript{25}—\textless amplituding/formative\textgreater supererogatory—de-mentativness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-bad-faith/inauthenticity\textsuperscript{61}—de-mentating/structuring/paradigmging\textless seeding/incipient–shallow\textsuperscript{64,96}supererogation,—as-mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-schema\> as part and parcel of the prospective sublimating meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in\textsuperscript{66}ontological-contiguity as to the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity attitude/mental-disposition/care—and—episteme\textsuperscript{5} (in this case reflecting sophistic/pedantic procrypticism—or–disjointedness-as-of-reference-of-thought\textsuperscript{80}); and as so articulated elsewhere with the case of the Socratic philosophers and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, universalisation, positivism and notional–deprocrypticism\textsuperscript{17} the effective ‘world that exists to the majority people (as of ‘human temporal-to-intemporal-dispositions accordioning–(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}–\textless including-virtue-as-ontology\textgreater ) at uninstitutionalised-threshold\textsuperscript{482} as reflecting both desublimating historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of.\textsuperscript{83}reference-of-thought\textsuperscript{88} to go on cynically eliciting <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and.\textsuperscript{59}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications⟩ as of the latter. Ultimately, there is a ‘social underlying sublimating intellection proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellection as of their given presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}’ (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their ‘social underlying sublimating intellection proficiency’ which contemplative consciousness is not to be underestimated as to a ‘decadence posturing of intellectual entitlement’. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness\textsuperscript{87} knowledge that broaden-the-latitude-of-human-collective-consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of.\textsuperscript{83}reference-of-thought\textsuperscript{88} respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism–or–preempting—disjointedness-as-of.\textsuperscript{83}reference-of-thought\textsuperscript{77} value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to ‘a delusion of generating knowledge and value from thin air’, and of vital importance in that regards is the fact
that that which is in relative-ontological-completeness has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic/notional-projective-perspective) as to an epistemically-decadent wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology; and so as to the fact that the magnanimity of dispensing-with-immediacy-forrelative-ontological-completeness-by-reification/contemplative-distension out of concern about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology ‘is the most important human and humanity-producing enterprise’ notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and depocalypticism—or—preempting—disjointedness-as-of-reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification is not to allow desublimating thought to occupy the ground of sublimating thought (as the latter has to include a challenge to the knowledge-destroying desublimating thought arrogance and wretchedness), however the subterfuges available to such desublimation whether as of sophistry and mere-institutional-appendaging as
reflecting the veridical prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; taking hint that it is fundamentally a question about existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence’s necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the supposed knowledge-reification exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification implications and pretending otherwise as to ‘virtual wisddoms’ is nothing more tham <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatc-drag. Hence basically the overall differentiation between purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness) is ‘the scalar conception that enables prospective
human sublimation as of aestheticisation-towards-ontology’ while on the other hand human-subpotency (as to human presencing—absolutising-identitive-constitutedness\textsuperscript{79} <amplituding/formative–epistemicity> totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ is reflected with regards to its prospectively implied epistemic-abnormalcy/preconvergence\textsuperscript{58} construed as of incrementalism\textsuperscript{56}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation epistemic-projection perspective. Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ thus speak to the fact that human prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implied limited-mentation-capacity-deepening\textsuperscript{52} (as to dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}) is actually induced as from human uncomemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} imbued prospectively of both sublimating historiality/ontological-eventfulness/ontological-aesthetic-trace and desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}; as to prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-trace
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening-
<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
possibility-for-the-later-ontologisation>’ prospective desublimating historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-
mentation-capacity-deepening (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance
<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of historicity/ontological-eventfulness/ontological-aesthetic-tracing and ‘a non-
scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>
perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition.

Uncontemplative-distension is thus rather the recognition that human dispensing-with-
immediacy-for-relative-ontological-completeness/reification/contemplative-distension doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-completeness/reification/contemplative-distension rather reflects the epistemic
perspective towards ontological-normalcy/postconvergence and not ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; with the effective ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as of the absolute distension (beyond just relative-ontological-completeness) underlying the overall existential dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spiritedrivenness—equalisation as the inherent ontological-good-faith/authenticity of de-mentating/structuring/paradigming—<seeding/incipient—profound supererogation—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> effectively reflected as of notional—deprocrypticism as such by its ontologically-uncompromised nature ‘technically entails’: prospective human ontological-performance—<including-virtue-as-ontology> as to sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the desublimating historicity-tracing— in-presencing—hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholding—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in presencing—absolutising-identitive—constitutedness. Translated, this ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholding—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ underlying prospective human ontological-performance—with regards to human meaningfulness-and—teleology speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-
mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening in constrast to what will prevail in case of ‘absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such effect critically varies as to both ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment65⟩ is strongly prone to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition46 of ‘human-subpotency non-scalarity/beholdening-⟨as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation⟩’ in presencing—absolutising-identitive-13-constitutedness79, while the former strongly constrained to high predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment65⟩ is rather relatively amenable to sublimating historicality/ontological-eventfulness/ontological-aesthetic-tracing45 as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation- and-institutional framework’ that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of ‘purist science/ontology epistemic-conception of veracity/truth’ can be desublimated by an ontologically-impertinent ‘generalised background cultural,-organisation-and-institutional framework’ adopting ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of ‘social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth’ is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition46) as superseding social intellection itself as an inherent
exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’
(as to the latter’s prospective sublimating historality/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵). Critically such a ‘purist science/ontology epistemic-conception of
veracity/truth’ analysis very much point out that the social-construct is riddled with narratives of
’supposedly veridical ontological justifications/grounds’ but which on closer examination as of
‘purist science/ontology epistemic-conception of veracity/truth’ turn out to be at the least sub-
onontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s-sublimating–nascence>; and so as to the relative
impertinence of the ‘social-vestedness/normativity-<discretely-implied-functionalism>
epistemic-conception of veracity/truth’ (so-construed as from the ontological-
normality/postconvergence epistemic-projection perspective). This insight further informs
prospective notional–deprocrypticism¹⁷ appraisal of the ‘tight-and-entwined relationship
between the overall human ontological-commitment⁶⁵ (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity–sublimation-{as-to-underlying-ontological-commitment⁶⁵} (reflecting
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards,
the de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-
dispositions accordioning-{as-of-varying-individuations-contextually-transverse-
desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance⁷₁-<including-virtue-as-
tonology>⁰⁹) at uninstitutionalised-threshold⁴⁹ as reflecting both desublimating historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ and sublimating
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’, reflect the fact
that the originariness-parrhesisia,–as–spontaneity-of-aestheticisation
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness for prospective knowledge-
reification implying a projection out of a prior human registry-worldview’s/dimension’s institutionalisation framework cannot be construed as of any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity on the basis of the prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (thus wrongly implying that there is an underlying absolute sound basis for human knowledge-reification as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity, whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing at any uninstitutionalised-threshold is necessarily imbued with prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturining. We can appreciate in this regards that budding-positivists meaningfulness-and-teleology however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our present positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-mentating/restructuring/reparadigming for relative-ontological-completeness induced
preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} construction-of-the-Self

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ with regards to

(the overall originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of ontological-contiguity’ in overall-ecstatic-existence-supervening-conflicatedness\textsuperscript{12}) so-implied across all human domains-of-study epistemic-conceptions phenomenal/manifest~subpotencies-<intransitive-conflicatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> as to their explicated ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} foregrounding—entailment-\{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} in elucidating ontological-contiguity-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective>’, as to imbued deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} sublimation over procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{80} desublimation, thus prospectively inducing a strongly enculturated predicative-effectivity–sublimation-\{as-to-underlying-ontological-commitment\textsuperscript{65} constraining of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} meaningfulness-and~teleology\textsuperscript{55}, (and so overriding disparateness-of-conceptualisation–unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity’> as to the latter’s implied procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{80}). But then as across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold\textsuperscript{182} is a fertile spot for sophistic/pedantic practices whether as with the Ancient sophists or medievalism-scholastics or today institutional-being-and-craft intellectual-muddlement–(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–
What is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/ decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-
constitutedness⁷⁹ amplituding/formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. What
is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identititive-

On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification⁸⁶ is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) as critically enabling prospective sublimation’ so-implied as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-totalising-formative–epistemicity totalising-in-relative-ontological-completeness⁸⁷. The strategic problem faced by the Ancient sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought>⁶) is how to exploit the fact that there is no ‘universalising⁸³-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic philosophers universalising⁸³-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-⁹⁹teleology⁵⁵ by
eliciting presencing—absolutising-identitive-constitutedness sensibility/decorum as of non-universalising Ancient sophistry and non-positivism medieval-scholasticism meaningfulness- and teleology respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that in many ways (given the inherent impotency it induces as recognised explicitly and implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>. Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at muddling promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-enabled as to no ‘deprocrypticism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying-ontological-commitment⁶⁵)’ (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a presencing—absolutising-identitive-¹³-constitutedness⁷⁹ sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification⁸⁶. But then the Ancient sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic presencing—absolutising-identitive-¹³-constitutedness⁷⁹ sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness¹² allowing for prospective Socratic philosophers universalising¹⁰³—idealisation and budding-positivism as to their respectively induced ‘universalising¹⁰³—idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying-ontological-commitment⁶⁵)’ and ‘positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying-ontological-commitment⁶⁵)’ constraining in the face of ‘human temporal-to-intemporal-dispositions accordioning—(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing—imbued-ontological-performance⁷¹—<including-virtue-as-ontology>) at uninstitutionalised-threshold⁸² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historiality/ontological—
projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a 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in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in projection towards the full-potency of existence so-construed as intemporality, and not a presencing—absolutising-identitive-constitutedness human-subpotency epistemic-projection in
sophistic/pedantic presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-(<including-virtue-as-ontology>) at uninstitutionalised-threshold\textsuperscript{102} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness\textsuperscript{7} of meaningfulness-and-teleology\textsuperscript{55} at uninstitutionalised-threshold\textsuperscript{102} as to lack of ‘relative-ontological-completeness\textsuperscript{87}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ inherently induces sophistic/pedantic dispositions (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>) with regards to social-stake-contention-or-confliction as to the social lack of universal-transparency\textsuperscript{184}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) in the face of its prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-ontological-completeness\textsuperscript{87}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ are de-mentatively/structurally/paradigmatically about phenomenal/manifest sublimation-over-desublimation in existence as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
Sublimation in existence as such is rather as of originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with presencing—absolutising-identitive-constitutedness sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency.(transparency-of-totalising-entailing,-as-to-entailing-
⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness)
associated with blurriness of meaningfulness-and-teleology poorly amenable to predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment); and reflect the idea that there is no knowledge without sublimating knowledge in the very first place and such pretences often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory—dementativeness reflection of the relative-ontological-incompleteness of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness  
⟨amplituding/formative–epistemicity⟩totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysed as from originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism. Insightfully it can be garnered that blurriness of meaningfulness-and-teleology (as leading to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect—‘immanent, ontological-contiguity’> due to lack of the universal-transparency.(transparency-of-totalising-entailing,-as-to-entailing-

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<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⁸⁷) of sublimating-over-desublimating

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸

foregrounding–entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal–eliciting-of-prospective–⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),–as-operative-notional–deprocrypticism⁴⁹ in elucidating ⁶⁶ontological-contiguity–<as-from-prospective-ontological-normalcy/postconvergence-

epistemic/notional–projective-perspective’) is intimately linked with the successive registry-
worldviews/dimensions uninstitutionalised-threshold¹⁰²; as to the lack of ‘relative-ontological-
completeness⁸⁷—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-
ontological-commitment⁶⁵)’. In this regards, blurriness⁰ of meaningfulness-and–⁹⁹teleology⁵⁵
with regards to the respective uninstitutionalised-threshold¹⁰² of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁸ as to their respective apriorising/axiomatising/referencing–psychologism is overcome respectively (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective as of foregrounding–entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal–eliciting-of-prospective–⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),–as-operative-notional–deprocrypticism⁴⁹) with the induced social universal-transparency¹⁰⁴.(transparency-of-totalising-entailing–as-to-entailing-

enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–
(as-to-underlying-ontological-commitment⁶⁵) construed-as ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ given ‘relative <amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\(^{65}\))
construed-as ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative <amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(^{38}\)
foregrounding—entailment-{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’},—as-operative-notional—deprocrypticism\(^{43}\) in elucidating ontological-contiguity-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation’ (and so over prior base-institutionalisation—ununiversalisation—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment\(^{65}\))
construed-as ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—that-is-not-universalisation-directed
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‘prospective-aporeticism-overcoming/unovercoming’ (with the critical insight here for instance that the Socratic philosophers meaningfulness-and-teleology as of universalising—idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall notional—deprocrypticism—apriorising/axiomatising/referencing—psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying-ontological-commitment⟩ of relative-ontological-completeness rather speaks of human limited-mentation-capacity-deepening as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring prospectively induced meaningfulness-and-teleology as the successive registry-worldviews/dimensions apriorising/axiomatising/referencing—psychologisms). Further, ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity—over—deselectivity-of-ontological-bad-faith/inauthenticity implies that the successive registry—

notional-deprocripticism\textsuperscript{17} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’. The implication here is that there is no logical-basis as of our positivism–procripticism\textsuperscript{80} presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} for the so-projected prospective notional–deprocripticism\textsuperscript{17} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation (as the logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}> of prospective notional–deprocripticism\textsuperscript{17} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism–procripticism\textsuperscript{80} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective notional–deprocripticism\textsuperscript{17} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation). This further points out that the successive registry-worldviews/dimensions ‘relative-ontological-completeness\textsuperscript{87}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{69})’ are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}’ wherein for example there is no common logical-basis between non-universalising sophistry and universalising\textsuperscript{103}-idealisation of Socratic philosophers and likewise between budding-positivists and non-positivising medieval scholasticism and this author claims as well between present day institutional-being-and-craft intellectual-muddlement-(blurring/undermining-of-prospective-
measuring instrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
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aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> over ontological-bad-faith/inauthenticity\textsuperscript{63}–de-mentating/structuring/paradigming–seeding/incipient–shallow\textsuperscript{64}–
\textsc{supererogation},-as-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>
imbued sublimating-over-desublimating ontological implications and so with regards to underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; as the ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming–
<seeding/incipient–profound\textsuperscript{69,96}supererogation,-as-mentally-
aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> (as of dimensionality-of-
sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to its profound dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} reflects the originariness-parrhesia,—as–spontaneity-of-aestheticisation
\textsc{supererogatory}–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument\textsuperscript{3}–for–conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
along the succession of registry-worldviews/dimensions as to human limited-mentation-capacity-deepening\(^{52}\) enabling human \(^{83}\)reference-of-thought–and–\(^{83}\)reference-of-thought-devolving\(^{84}\)–meaningfulness-and-\(^{99}\)teleology\(^{55}\) induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whereas the ontological-bad-faith/inauthenticity\(^{63}\)–de-mentating/structuring/paradigming–\(<\text{seeding/incipient–shallow}\>^{64}\)-supererogation,–as-mentally-aestheticised–preconverging/dementing\(^{19}\)–qualia-schema> (as of dimensionality-of-desublimating-lack-of\(^{85}\)<\text{amplituding/formative}>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-distension\(^{86}\) is besotted in temporality\(^{98}\) upon the logical-basis of relative-ontological-incompleteness\(^{88}\) <\text{amplituding/formative}>wooden-language–\(<\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}\>^{19}<\text{narratives—of-the,}^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teology\(^{8}\) as so-enabled with lack of universal-transparency\(^{104}\) (transparency-of-totalising-entailing,–as-to-entailing–\(<\text{amplituding/formative–epistemicity}>\)totalising–in-relative-ontological-completeness\(^{87}\)) (explaining the latter’s iterative-looping-narrations as successive shades of universal-transparency\(^{104}\) (transparency-of-totalising-entailing,–as-to-entailing–\(<\text{amplituding/formative–epistemicity}>\)totalising–in-relative-ontological-completeness\(^{87}\)) arise speaking to a more fundamental ontological-bad-faith/inauthenticity\(^{63}\)–de-mentating/structuring/paradigming–\(<\text{seeding/incipient–shallow}\>^{64}\)-\(^{96}\)supererogation,–as-mentally-aestheticised–preconverging/dementing\(^{19}\)–qualia-schema> when reflecting <\text{amplituding/formative–epistemicity}>causality). This underlying ontological-good-faith/authenticity\(^{68}\)–de-mentating/structuring/paradigming–\(<\text{seeding/incipient–profound}\>^{69}\)-\(^{96}\)supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\(^{28}\)–qualia-
schema> over ontological-bad-faith/inauthenticity\(^{63}\)-de-mentating/structuring/paradigming-<seeding/incipient–shallow\(^{64}\).\(^{96}\)supererogation,-as-mentally-aestheticised–preconverging/dementing\(^{19}\)–qualia-schema> imbued sublimating-over-desublimating ontological implications as most profound construal of human <amplituding/formative–epistemicity> causality inevitably highlights the requisite ‘ontological-good-faith/authenticity\(^{68}\)-de-mentating/structuring/paradigming--<seeding/incipient–profound\(^{69}\).\(^{96}\)supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\(^{28}\)–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' of sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism\(^{17}\) respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism\(^{88}\) respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity\(^{68}\)-de-mentating/structuring/paradigming--<seeding/incipient–profound\(^{69}\).\(^{96}\)supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\(^{28}\)–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^3\)–for–conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness\(^8\) as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism\(^{17}\) respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human \(^8\)reference-of-thought (as grandest axiomatic-construct level)
research-programme conception’ as so-enabling the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of the respective prior relative-ontological-incompleteness of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such ‘human reference-of-thought (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as so-induced by notional-asceticism reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness registry-worldviews/dimensions instigated human emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturizing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology) which rather requires instigative notional-asceticism reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturting of positivism/rational-empiricism was the notional-asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunum that is decisively responsible for
destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness\(^{87}\) logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) is in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) with the relative-ontological-incompleteness\(^{88}\) logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\)>; it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^{96}\)supererogation that affirmatively upholds the relative-ontological-completeness\(^{87}\) over the relative-ontological-incompleteness\(^{88}\) (as to their supposedly coherent ontological-commitment\(^{65}\)). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity\(^{68}\)–de-mentating/structuring/paradigming-<seeding/incipient–profound\(^{69}\)–96supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\(^{20}\)–qualia-schema> is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity\(^{68}\)–de-mentating/structuring/paradigming-<seeding/incipient–profound\(^{69}\)–96supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\(^{20}\)–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human living-development–as-to-personality-development and institutional-development–as-to-social-function-development as to the positive-opportunism\(^{75}\) implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\(^{99}\)teleology of such ‘ontological-good-
faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming-\textless seeding/incipient–profound\textsuperscript{69–96}supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema> existential-condescension-\textless of-apriorising/axiomatising/referencing–psychologism>’ but less obvious and poorly grasped with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. In this respect with regards to human living-development–as-to-personality-development and institutional-development–as-to-social-function-development as of our positivism/rational-empiricism registry-worldview/dimension we can appreciate for instance that in a professional–client relationship like between a physician and a patient or a plumber and a customer, the two parties do not normally engage one another in equivocating as of the ordinary meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (as to the fact that the client doesn’t go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite ‘ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming-\textless seeding/incipient–profound\textsuperscript{69–96}supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema> existential-condescension-\textless of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client’ and so as reflecting the sublimating knowledge ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming-\textless seeding/incipient–profound\textsuperscript{69–96}supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema> beyond-and-above the desublimating ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming-\textless seeding/incipient–profound\textsuperscript{69–96}supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema> of ordinary
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment\textsuperscript{65})’ imbued foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{63} that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity—de-mentating/structuring/paradigming—<seeding/incipient—profound—supererogation,—as-mentally—
ahistoricised—postconverging/dialectical-thinking—qualia-schema> existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ as to prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development. In this regards, it can be appreciated with respect to budding-positivism and universalising\textsuperscript{103}—idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the scholastic-medievalism underpinning—suprasocial-construct or where construing meaningfulness in coherent universalising\textsuperscript{103} terms do not avail as in the non-universalising sophistry underpinning—suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity\textsuperscript{63} over which prospective sublimating ontological-good-faith/authenticity\textsuperscript{68} knowledge respectively as of budding-positivism and universalising\textsuperscript{103}—idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity—existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ and naïve present day presencing—absolutising-identitive—constitutedness\textsuperscript{79} interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of—amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or—conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) as of ontological-bad-faith/inauthenticity\(^{63}\)-de-mentating/structuring/paradigming-<seeding/incipient–shallow\(^{64}\)–supererogation,-as-mentally-aestheticised–preconverging/dementing\(^{19}\)–qualia-schema>. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification\(^{86}\) but rather surreptitious enterprises of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\(^{55}\)teleology\(^{55}\)-as-of-‘nondescript/ignorable–void\(^{59}\)–with-regards-to-prospective-apriorising-implications>) this signals their emperor has no clothes moment. In this regards, as to ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\(^{28}\)–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\(^{19}\)–apriorising-psychologism>’, the requisite ‘ontological-good-faith/authenticity\(^{68}\) existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ for organic-knowledge ‘speaks to an intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-distension\(^{26}\) for its elucidation and appropriate second-natured institutionalisation that is not dissociated from the very construction-of-the-Self’, and knowledge cannot thus be construed as ‘a minor and side thing of mere influencing and stature’ that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting <amplituding/formative>wooden-language-(imbued—
averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
teleology-as-of-‘nondescript/ignorable–void-with-regards-to-prospective-apriorising-
implications’) hardly showing disinterested interest in genuine knowledge). The blunt fact is that
as explained above and clearly obvious with human living-development–as-to-personality-
development and institutional-development–as-to-social-function-development the ordinariness
of meaningfulness-and-teleology is not to be exploited as if it is a credible state of profound
ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-
completeness–by-reification/conceptualisation–as-to-unforegrounding-disentailment,-failing-to-reflect-‘immanent–ontological-
contiguity’> which pedantry and sophistry thrives on this lack of universal-transparency–
with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of-meaningfulness-and-teleology underlying the genuine
social intellectual–function/posture. Intellectualism as such is much more than just about
presencing—absolutising-identitive-constitutedness
methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given
registry-worldviews/dimensions as presencing—absolutising-identitive-constitutedness
underpinning–suprasocial-construct relate to their given meaningfulness-and-teleology in
absolute terms whereas in reality there are veridically relative subontologisation of ontology as
metaphysics-of-presence’; and it is here that the genuine social intellectual–function/posture
comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of
human ontological-performance–<including-virtue-as-ontology> for the possibility for its
prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-
or-guilding-or-amplifying–scalarisation–as-to-existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation>, and the genuine social intellectual–function/posture as such is not about a naivist social-vestedness/normativity,<discretely-implied-functionalism> as otherwise the possibility for the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition conception of sublimating value and ontological-veracity disposition; and so as to the fact that presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology—as-in-existential-extrication-as-of-existential-unthought> positive-opportunism of living-development–as-to-personality-development and institutional-development–as-to-social-function-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation-profundity–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly de-mentated/structured/paradigmed to
skew towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology as of existential-unthought positive-opportunism of living-development–as-to-personality-development and institutional-development–as-to-social-function-development) and reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given presencing—absolutising-identitive—constitutedness ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ but instead optimising their effort for ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ then the possibility will not arise for the very backbone of human value and ontological-veracity sublimation (reflecting the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’) upon which ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ is grounded. History knows that the ‘contorted human presencing—absolutising-identitive—constitutedness mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology (and so not only with human Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and—teleology but is equally reflected in a poor-spirited bland conception of human living-development—as-to-personality-development and institutional-development—as-to-social-function-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning—suprasocial-construct projected and de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying presencing—absolutising-identitive—constitutedness end up as the registry-worldviews/dimensions Establishments underpinning—suprasocial-construct as to dominance/vested-interest—drivenness—eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—discretely-implied-functionalism> of social-vestedness/normativity and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-reflected in human historicity—ontological-eventfulness/ontological-aesthetic-tracing) that goes beyond presencing—absolutising-identitive—constitutedness and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity—of-the-human-institutionalisation-process while superseding
disposition of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in presencing—absolutising-identitive-\(13\) constitutedness\(79\) existentialising—enframing/imprintedness—\(\text{as-to-historicity-tracing—}\)in-presencing—hyperrealisation/hyperreal-transposition\(46\) subontologising palliative terms that as to their specifically defined ‘human social-vestedness/normativity—\(\text{as-to-discretely-implied-functionalism}\) implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness–\(99\) teleology—\(\text{in-existential-extrication-as-of-existential-unthought}\)\(6\) positive-opportunism\(75\) of living-development—\(\text{as-to-personality-development and institutional-development–as-to-social-function-development}\) with regards to our positivism–procrypticism\(88\) registry-worldview/dimension can be appreciated in present day sycophantic-sophistry and intellectual-muddlement—(blurring/undermining-of-prospective-totalising-entailing—\(\text{as-to-entailing—}\)amplituding/formative–epistemicity\()\text{totalising—}\)in-relative-ontological-completeness\(87\)), media-driven disenfranchising narrative existentialising—enframing/imprintedness—\(\text{as-to-historicity-tracing—}\)in-presencing—hyperrealisation/hyperreal-
transposition\(^{46}\) and dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded \(<\text{amplituding/} \text{formative}>\) wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^{15}\)—
narratives—of-the-\(^{83}\text{reference-of-thought—categorical-imperatives/axioms/registry-}
\text{teleology}^{8}\)). In many ways this presencing—absolutising-identitive\(^{13}\) constitutedness\(^{79}\)
existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\(^{46}\)> analysis as to the positivism–procrypticism\(^{80}\)
registry-worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional
beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-
tracing—inhhibited-mental-aestheticising implications is very much relevant however the
underlying socio-econo-political subontologisation/ideology-over-ontology whether
technocratic, capitalistic or communist (as in fact all such systems mirror each other as to their
beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-
tracing—inhhibited-mental-aestheticising, besides the differentiating specificities as to ingrained
cultural context, speaking of a more fundamental issue of positivism–procrypticism\(^{80}\)
onological-performance\(^{71}\)-<including-virtue-as-ontology> as to the prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint for prospective deprocrypticism—or—
preempting—disjointedness-as-of-\(^{83}\text{reference-of-thought}^{17}\); as to the fact that the underlying
institutional formativeness—<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
mediativity-and-deferentialism—of—meaningfulness-and—\text{teleology}^{55}\) of these systems are
rather as of ‘dominance/vested-interest—drivenness—<as-to-its-eliciting-by-or-exploiting-of-
descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-
institutional-and-social-desublimation> of presencing—absolutising-identitive—


It is herein contended that the veridical genuine social intellectual—function/posture (as to the creative dynamics of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and teleology) and so across the succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation> is effectively what underlies the unenframed/unbeholdening/bechancing—supererogation possibility of all prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and teleology enabling the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—dementativity reflecting the fact that their underpinning—suprasocial-constructs as to presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> are otherwise hardly transcendental with regards to prospective construction-of-the-Self implications given their beholding-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> that the genuine social intellectual—function/posture must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold the prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought ‘ontological-good-faith/authenticity—dementating/structuring/paradigming—seeding/incipient—profound—supererogation—as—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> existential-condescension—<of-apriorising/axiomatising/referencing—psychologism> urges the human along beyond its limit of contemplation at which point such a taxingness-of-originariness upon
human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} but metaphoricity\textsuperscript{56} as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility for prospective transcendence-and-sublimity/sublimation/supererogatory de-mentativity; and this reality is what avails across the successive registry-worldviews/dimensions instigated transcendence-and-sublimity/sublimation/supererogatory de-mentativity for their respective prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocrypticism\textsuperscript{17} are not actually as of meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} but rather are as of metaphoricity\textsuperscript{56} with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and our positivism—procrypticism\textsuperscript{80}, and so as to the fact that the latter (as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—\textsuperscript{96}supererogation) are ever always urged along beyond their uninstitutionalised-threshold\textsuperscript{102} given ‘taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in the face of their ‘specifically given \textsuperscript{83}reference-of-thought—and—\textsuperscript{83}reference-of-thought-devolving—\textsuperscript{84}meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility enabling prospective
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as effectively involving the veridically uninhibited/decomplexified dimensionality-of-sublimating\(^{24}\)–\(<\text{amplituding/formative}>\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation in cognisance-and-integration of the requisite ‘ontological-good-faith/authenticity\(^{68}\)–de-mentating/structuring/paradigming–\(<\text{seeding/incipient–profound}^{69}\)–supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\(^{28}\)–qualia-schema> existential-condescension–\(<\text{of-apriorising/axiomatising/referencing–psychologism}>\)’ for the availing of the organic-knowledge meaningfulness-and-\(^{99}\) teleology\(^{55}\) of base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism\(^{17}\) respectively (as to their respective ontological-good-faith/authenticity\(^{68}\)–de-mentating/structuring/paradigming–\(<\text{seeding/incipient–profound}^{69}\)–supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\(^{28}\)–qualia-schema> ‘inducing of their \(^{83}\) reference-of-thought–and–\(^{83}\) reference-of-thought-devolving\(^{84}\)–meaningfulness-and-\(^{99}\) teleology\(^{55}\) underlying logical-basis of logical operation/processing/contention of narratives’ reflected as of their respectively induced ‘relative-ontological-completeness\(^{87}\)–apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\(^{65}\))’ imbued foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–\(^{96}\) supererogation in reflecting ‘immanent–\(^{66}\) ontological-contiguity’),–as-operative-notional–deprocrypticism\(^{43}\)). This conception of ‘ontological-good-faith/authenticity\(^{68}\)–de-mentating/structuring/paradigming–\(<\text{seeding/incipient–profound}^{69}\)–supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\(^{28}\)–qualia-schema> existential-condescension–\(<\text{of-apriorising/axiomatising/referencing–psychologism}>\)’
rather speaks to the fact that 'human <amplituding/formative–epistemicity>totalising–thrownness-in-existence'\textsuperscript{34} as to its limited-mentation-capacity is intimately tied-down/laden-with prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ as to human \textsuperscript{99}teleology so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)), underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}.<imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>. The underlying insight here is that unlike the flawed mental-reflex associated with presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} that de-
mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance\textsuperscript{71}.<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34};
human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} as to human limited-mentation-capacity veridically implies that ‘existence is not beholding to that human thrownness and the critical human teleological as to ontological-performance\textsuperscript{71}.<including-virtue-as-ontology> issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the full-potency of existence’. The
implication here is that the ‘ontological-good-faith/authenticity-de-mentating/structuring/paradigming-seeding/incipient–profound-supererogation,-as-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> existential-condescension-of-apriorising/axiomatising/referencing–psychologism’ is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which is only possible as to existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming> with regards to human formativeness-as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>of–meaningfulness-and-teleology. Thus it is only the possibility of ‘ontological-good-faith/authenticity-de-mentating/structuring/paradigming-seeding/incipient–profound-supererogation,-as-mentally-aestheticised-postconverging/dialectical-thinking–qualia-schema> existential-condescension-of-apriorising/axiomatising/referencing–psychologism’ that can thus allow human existential-discursivity—implicit-sublimation-over-desublimation beyond naïve presencing—absolutising-identitive-constitutedness-amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (given that human ontological-performance—including-virtue-as-ontology) cannot be neutrally be separated from human-amplituding/formative–epistemicity>totalising–thrownness-in-existence and the reflexive temporal-to-intemporal ontological implications on human ontological-performance—including-virtue-as-ontology>). This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a
‘supposedly habitable Mars’ had achieved our present day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity⁶⁸–de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹–supererogation, as-mentally-aestheticised–postconverging/dialectical-thinking²⁸–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness⁸⁸ doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance⁷¹–<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence³⁴ but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment⁶⁵) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitive–constitutedness⁷⁹ articulated induced elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness⁸⁷ avails rather than ontological-bad-faith/inauthenticity⁶³ in upholding relative-ontological-incompleteness⁸⁸ (given that immortality/existence-perspective as to intemporality⁵⁵ cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-
presencing—absolutising-identitive-constitutedness conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness (for instance with regards to some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness aetioligisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given amplituding/formative–epistemicity totalising~thrownness-in-existence is not of neutrally/objectively sound ontological-performance; as to the fact that for instance the incidence of modern day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that dementatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our amplituding/formative–epistemicity totalising~thrownness-in-existence and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness as to overall existential dimensionality-of-sublimating—amplituding/formative supererogatory~de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spiritedrivenness—equality. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

by dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicated-sublimation-over-desublimation as to 'ontological-good-faith/authenticity as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications'> dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicated-sublimation-over-desublimation as to 'ontological-good-faith/authenticity as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications'>
is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologuous coherence speaking to its 66ontological-contiguity’ as to the possibility for intelligibility to arise as so-reflected with the overall 66ontological-contiguity—of-the-human-institutionalisation-process67 so-associated with human limited-mentation-capacity-deepening52). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence as to presencing—absolutising-identitive-13constitutedness79 〈amplituding/formative-epistemicity〉totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag333 on the one hand and on the other hand difference-conflatedness12-as-to-totalitative-reification86-in-92singularisation-as-veridical-epistemic-determinism21 as to relative-ontological-completeness87 〈amplituding/formative-epistemicity〉causality-as-to-projective-totalitative-implications,-for-explicating-66ontological-contiguity44, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the 66ontological-contiguity—of-the-human-institutionalisation-process67. This is so fundamentally because of human 99teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting 〈amplituding/formative〉disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and 〈amplituding/formative〉entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ (as reflecting the implications of human limited-mentation-capacity-deepening52 underlying the 66ontological-contiguity—of-the-human-institutionalisation-process67); such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed presencing—absolutising-identitive-13constitutedness79 given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-
effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing>\(^45\)\(^5\) as to the concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition\(^46\)\(^6\)—of-human-ontological-performance\(^7\)-<including-virtue-as-ontology> of overall prospective sublimation. Human sublimation as such in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^67\) is existentially susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism\(^75\) social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-\(^9\)teleology\(^55\). But the overall de-mentating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness\(^87\) and ‘inmaterial/social overall relative-ontological-incompleteness\(^88\)–presublimation-construct–of–meaningfulness-and-\(^9\)teleology\(^55\) instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^87\)–
\(^83\)reference-of-thought-devolving\(^84\)\>\(^7\). In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness\(^88\)–presublimation-construct–of–meaningfulness-and-\(^9\)teleology\(^55\) of their epoch wanting, explaining for instance Rousseau’s appreciation of the ‘noble savage’ and nature as speaking to an aporeticism that
recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival relationship with nature (say for instance having technical more efficient guns with gunpowder didn’t imply just killing animals at whim); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking—apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness and the immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and—teleology of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment)’ as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains the enlightenment struggle against feudalism and slavery as to the fact that the technical and scientific progress as to relative-ontological-completeness weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and—teleology value-construct and methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-
opportunism driving the second-natured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possiblities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/comemplative-distension immaterial/social sublimation considerations that rise to the aporetic challenge of the immediate material and technical possibilities of sublimation. In many ways this discrepancy of material and technical sublimation and immediate distortive immaterial/social desublimation is reflected in the ‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology of our positivism—procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal—of—existence> of notional—notional—deprocrypticism given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and—teleology; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness—and—teleology instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving—>’ that goes on as of presencing—absolutising-identitive-
constitutedness to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry induced desublimating narratives as to the wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) displayed in the public domain (caught-up/entrapped in ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the present day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities’ as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their ‘ad-hoc/arbitrary popping-up in
the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong mental enculturation of the notion that the ‘political game’ in-of-itsel precedes individuals and social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enкультурated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve presencing—absolutising-identitive-constitutedness epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-contiguity—of-the-human-institutionalisation-process, so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness/ontological-aesthetic-tracing rendering the scientific adventure as of a living existential-contextualising-contiguity exercise. Such that
by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} as to human limited-mentation-capacity-deepening\textsuperscript{52} implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective.-\textsuperscript{96}supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{3}—for—conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of\textsuperscript{25}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of institutional-cumulation/institutional-recumulation—institutional-recumulation—is vital
for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and—aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation’ that ultimately enabled and propelled human limited-mentation-capacity-deepening (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> that led to our present day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human meaningfulness—and—teleology as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation, especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology herein construed as of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought (as to the requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as seconndnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
in the face of prospective aporeticism-overcoming/unovercoming as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, with budding-positivists inventing/creating the positivism/rational-empiricism sublimating methods/methodologies/approaches superseding medieval-scholasticism desublimating methods/methodologies/approaches and likewise Socratic philosophers universalising\textsuperscript{103}-idealisation inventing/creating universalising\textsuperscript{103}-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we’ll merely sanctify as absolute our present positivism–procrypticism\textsuperscript{88} level of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and its corresponding methods/methodologies/approaches associated with its living-development–as-to-personality-development and institutional-development–as-to-social-function-development as to wrongly imply ours is the human generation that don’t face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{87–83}reference-of-thought-devolving\textsuperscript{84} ‘critically points to an overall nascent knowledge-reification\textsuperscript{86}–gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} conception of the given prospective relative-ontological-completeness\textsuperscript{87} registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an \textsuperscript{66}ontological-contiguity projection as to an all-englobing/all-encompassing construction’ (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness\textsuperscript{87} induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest–subpotency–<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>) and so as to the subject-
matter underlying existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—de-mentating/structuring/paradigming-
<seeding/incipient–profound—supererogation—<as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> existential-condescension—of-apriorising/axiomatising/referencing—psychologism>’ (and so as effectively reflected by the overall \(^{83}\)reference-of-thought and \(^{83}\)reference-of-thought-devolving\(^{84}\)subject-matter ‘relative-ontological-completeness\(^{87}\)—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment\(^{65}\)’). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness\(^{87}\) registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest—subpotency—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^{46}\)>’. The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^{46}\)>’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—
enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human historicity/ontological-eventfulness/ontological-aesthetic-tracing rather speaks to deficient knowledge-reification—gesturing caught up in presencing—absolutising-identitive—constitutedness as of beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification for its institutional self-preservation; with the consequence of increasing sycophantic-sophistry and genuine social intellectual–function/posture indifference or betrayal to dominance/vested-interest actors. This issue of institutional self-preservation is in many ways at the very root of the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought as to the latter obvious conclusive emancipatory implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification (such that arguments about the accommodation of different intellectual practices tend to be articulated wrongly as to imply that ‘the true ontological-veracity as to sublimation-over-desublimation of intellectual practices’ are irrelevant and secondary to the mere purpose of institutional accommodation of different intellectual practices).

It is herein contended that just as the prior successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ to usher in the possibility of their very own secondnature institutionalisation unclouded knowledge-reification\textsuperscript{86}, gesturing, the ultimate possibility for our positivism–procrypticism\textsuperscript{88} overcoming its intellectual-muddlement—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87}) lies with the prospective ‘deprocrypticism\textsuperscript{17}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65})’ imbued foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent,\textsuperscript{66}ontological-contiguity’),—as-operative-notional–deprocrypticism\textsuperscript{43} (enabling the true and profound attainment of \textsuperscript{66}ontological-contiguity in the social domain beyond the present practices of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–immanent-\textsuperscript{66}ontological-contiguity’>). The manifest historical veracity of human sublimation as underlined by the ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-historioriality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’ (and as rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness\textsuperscript{88}—presublimation-construct—of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}) is the more accurate conception in reflecting the overall \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}, and so as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-rethought,—supererogatory—epistemic-conflatedness\textsuperscript{12} (in reflecting holographically-
thus the veracity of human sublimation is rather as to the originariness/origin-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional–deprocrypticism\textsuperscript{17} as effectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation, and so as to the fact that the notional–deprocrypticism\textsuperscript{17} given ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’ is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}’. This projected notional–deprocrypticism\textsuperscript{17} ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall \textsuperscript{66}ontological-contiguity as of the successive registry-worldviews/dimensions ‘\textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} comprehensiveness of prospective sublimating–nascence (as to their instigating relative-ontological-completeness\textsuperscript{87}—apriorising/axiomatising/referencing–psychologism)’ manifested as of the notional–symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\textsuperscript{28}–by–preconverging-or-dementing\textsuperscript{19}–perspectives-of-human–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}> of the overall \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. This further highlights that the prospectively defining possibilities for unleashing further human sublimation (and so over ‘beholdening wrongly upon the overall relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} to the prospective comprehensive sublimating meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} implications of the instigated relative-ontological-completeness\textsuperscript{87} effectively-purist-sublimation-<reflecting-
prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}, and so as to
\textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-
teleology\textsuperscript{55} comprehensiveness of prospective sublimating–nascence (as to the instigating
relative-ontological-completeness\textsuperscript{87}–apriorising/axiomatising/referencing–psychologism)’
prospective reconciling. This is fundamentally the case because the implied dimensionality-of-
sublimating\textsuperscript{24}–supererogatory–de-mentativeness/epistemic-growth-
or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
driveness–equalisation inducing the nascent-particular/incipient-and-material/technical-
sublimations–is lost to the prior overall relative-ontological-incompleteness\textsuperscript{88}–presublimation-
construct–of–meaningfulness-and–teleology\textsuperscript{55} as to a narrow-minded positive-opportunism\textsuperscript{75}
driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations–
while failing to come to terms as to construing the totalising/circumscribing/delineating
‘relative-ontological-
incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflicatedness\textsuperscript{12}/formative–supererogating–in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing) as to human-and-social–
expectations/anticipations–metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–
psychologism’\textsuperscript{89} with regards to \textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-
devolving\textsuperscript{84}–meaningfulness-and–teleology\textsuperscript{55} comprehensiveness of prospective sublimating–
nascence (as to the instigating relative-ontological-completeness\textsuperscript{87}–
apriorising/axiomatising/referencing–psychologism); thus inducing the discrepant
‘immaterial/social overall relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–
meaningfulness-and-\textsuperscript{55}teleology\textsuperscript{55} instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{87–83}reference-of-thought-devolving\textsuperscript{84}>, that is and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{87–83}reference-of-thought-devolving\textsuperscript{84}>. This insight underlines the fact that instigated nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{87–83}reference-of-thought-devolving\textsuperscript{84}>, ‘critically points to an overall nascent knowledge-reification\textsuperscript{86}–gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55} conception of the given prospective relative-ontological-completeness\textsuperscript{87} registry-worldview/dimension’ as so-reflected with the successive registry-worldviews/dimensions given ‘\textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55} comprehensiveness of prospective sublimating–nascence (as to the instigative relative-ontological-completeness\textsuperscript{87}—apriorising/axiomatising/referencing–psychologism)’ underlying specific overall-knowledge-reification\textsuperscript{86}–gesturings as so-manifested with any such relative-ontological-completeness\textsuperscript{87} registry-worldview/dimension ‘specific overall-knowledge-reification\textsuperscript{86}–gesturing–<of-variously-devolving–‘axiomatising-conjugations’–so-reflected-in-its-nascent-particular-sublimations>’. The specific overall-knowledge-reification\textsuperscript{86}–gesturings of the successive registry-worldviews/dimensions (as reflecting the overall ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}) projectively entail ‘\textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55} comprehensiveness of prospective sublimating–nascence’, and so as from: recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-reification\textsuperscript{86}–gesturing–<of-variously-devolving–‘axiomatising-conjugations’–so-reflected-in-its-nascent-particular-
and–re-apriorising/re-axiomatising/re-referencing\rangle \text{ as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism}'\textsuperscript{89} (as of ‘\textsuperscript{83}reference-of-thought–and–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} comprehensiveness of prospective sublimating–nascence’). Critically this discrepancy between nascent-particular/incipient-and-material/technical-sublimations–\langle\text{blinded-to-their-relative-ontological-completeness}\textsuperscript{87}–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}\rangle \text{ and overall relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} (as involving ‘immaterial/social overall relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations–\langle\text{blinded-to-their-relative-ontological-completeness}\textsuperscript{87}–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}\rangle’ and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations–\langle\text{blinded-to-their-relative-ontological-completeness}\textsuperscript{87}–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}\rangle); is effectively the hallmark of all presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–\langle\text{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\textsuperscript{46}\rangle \text{ as to their <\text{amplituding}/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, and beyond just the ontological implications with respect to Being-development/ontological-framework-expansion–as-to-depth–of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as highlighted above this is equally reflected as to a human living-development–as-to-personality-development and institutional-development–as-to-social-function-development temporal-to-intemporal-dispositions inclination for presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–\langle\text{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\textsuperscript{46}\rangle (so-reflected as of human ‘formativeness–\langle\text{as-to–}
\textlangle\textlangle\amplituding/formative–epistemicity\rangle\textrangle\textlangle\textlangle\sublimating–referencing/registering/decisioning,–as-self-becoming/self-confatedness\textsuperscript{12}/formative–supererogating->in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\rangle\rangle as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} as of reference-of-thought–and–reference-of-thought-devolving\textsuperscript{84}–meaningfulness-and-teleology\textsuperscript{55} comprehensiveness of prospective sublimating–nascence’ as so-elicited by nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness\textsuperscript{87–83}reference-of-thought-devolving\textsuperscript{84}>. Insightfully this can be reflected upon creatively as the requisite underlying deprocrypticism—or—preempting—
disjointedness-as-of reference-of-thought institutionally projected (implying de-
mentative/structural/paradigmatic institutionalising of prospective scalarisation-as-to-
rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–
scalarisation—<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation>) ‘unenframed/unbeholdening/bechancing—supererogation
parameterisation/reparameterisation—(reflecting-a-supererogatory—decisionality-of-
socioinstitutional-conceptions-as-to—‘their-nascent-sublimations-dynamic-preempting-of-
presublimatory-decisionality—numbing-traction-desublimation)—as-so-operationalising–
‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–
aestheticisation-towards-ontology/meaningfulness-and—teleology (as of human living-
development—as-to-personality-development, institutional-development—as-to-social-function-
development and Being-development/ontological-framework-expansion—as-to-depth-of-
onthologising-development-as-infrastructure-of—meaningfulness-and—teleology), and so as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. Such an
‘unenframed/unbeholdening/bechancing—supererogation of notional—deprocrypticism
institutionalisation’s parameterisation/reparameterisation—(reflecting-a-
supererogatory—decisionality-of-socioinstitutional-conceptions-as-to—‘their-nascent-
sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction-
desublimation’)—as-so-operationalising—‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and-
teleology (as to Being-development/ontological-framework-expansion—as-to-depth-of-
onthologising-development-as-infrastructure-of—meaningfulness-and—teleology) will call into
question as of pure-ontology the very apriorising/axiomatising/referencing—psychologism
defining overall human social-stake-contention-or-confliction associated with such notions like
tribes, nations, races, regions, etc. (and any other notions) as of their de-
mented/structured/paradigmed dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of human ontological-performance<sup>71</sup>-<including-virtue-as-ontology> from the more apt ontological-normalcy/postconvergence conception of the human as to humanity); so-reflected by a beholding conceptualisation/construal of the human as of their underpinning–suprasocial-construct implied presencing—absolutising-identitive-<sup>13</sup>constitutedness<sup>79</sup> existentialising—enframing/imprintedness<-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition<sup>46</sup> as being ‘the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’. However, as to a constructive knowledge-reification<sup>86</sup>—gesturing with respect to the haunting fact of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence<sup>34</sup> as to any such presencing—absolutising-identitive-<sup>13</sup>constitutedness<sup>79</sup> existentialising—enframing/imprintedness<-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition<sup>46</sup> speaking to such a <amplituding/formative–epistemicity>totalising–thrownness-in-existence<sup>34</sup>, such a notional–deprocrypticism<sup>17</sup> institutionalisation ‘unenframed/unbeholdening/bechancing–<sup>96</sup>supererogation parameterisation/reparameterisation-(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)–as-so-operationalising–
scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation—and–aestheticisation-towards-ontology/meaningfulness-and<sup>99</sup>teleology<sup>55</sup> is more immediately-and–constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness<sup>88</sup>/relative-ontological-completeness<sup>87</sup>–
(sublimating-referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative–supererogating—in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing) as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism. This double epistemic orientation to a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation parameterisation/repaperatisation—reflecting—a–supererogatory–decisionality-of-socioinstitutional-conceptions-as-to—‘their-nascent-sublimations-dynamic-preempting-of-presublimatory–decisionality—numbing—traction—desublimation’—as-so-operationalising—‘scalarisation—as-to-rescalarisation—as–re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and—teleology can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall meaningfulness-and—teleology will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, the fact remains that our thrownness in the animistic social-setup requires at least a basic engagement tolerable to its meaningfulness-and—teleology before any pretense to a projection of positivistic meaningfulness-and—teleology (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human
worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at
the backend of the institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing45>). But then just like with all
prior registry-worldviews/dimensions, our positivism–procrypticism88 presencing—
absolutising-identitive-13constitutedness79 existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition46> effectively
projects a hurdle to any such de-mentative/structural/paradigmatic notional–deprocrypticism17
conception of re-ontologisation as to its inherent <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag33
poorly amenable to profound alternative institutional aestheticising contemplation ‘given its
calamitous conception and relation to the possibility for prospective re-ontologisation from its
subontologisation’ such that any such profound alternative institutional aestheticising
contemplation are traditionally bound to arise as disruptive institutional transformations whether
or not involving power-showdown as associated with sudden/revolutionary transformations with
‘their drawback of having to think on their feet inducing deficient ontological-performance71–
<including-virtue-as-ontology> as well as generalised social apprehension which is then
enigmatically held against them’ (however the merits of their underlying case) very much unlike
‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive-
13constitutedness79 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition46>’ (however their de-
mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of
protest votes for instance, more than just a question of poor political leadership actually has to do
in many ways with ‘an alienating politico-institutional entrapment/frame-up of sovereign choice’
within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and
processes’ the effective political fulfilment of individual and social sovereign choices inducing
anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendance. Such a beholdening presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition skews the fundamental ontology question by its inherent <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-discretely-implied-functionalism. This latter issue is the ultimate challenge to prospective notional-deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing-supererogation parameterisation/reparameterisation-(reflecting-a-supererogatory-decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology; as of the paradox that a social-setup as to its <amplituding/formative-epistemicity>totalising–thrownness-in-existence is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontolgy dynamic-potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is narrowed/limited/constricted however its level of development (explaining the decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,–as–spontaneity-of-aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing as can be appreciated throughout human history). This is explained by the fact that the human can

Human aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative-epistemicity>totalising~conceptualisation’) reflects an ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—surrealising/supererogating—drive—(for existentialising—framing/imprinting—as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing)’ (as to manifestly cultivated/beholdening-construct-of-meaningfulness-and-teleology, ultimately-
construed-as-habit/practice/belief/culture so-reflected as existentialising—
and-taming–drive or aestheticising—surrealising97/supererogating–drive-(for existentialising—
framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness/ontological-
aesthetic-tracing45>)’ (inherent to human <amplituding/formative–
epistemicity>totalising–thrownness-in-existence34,-imbued-projective-
arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–
epistemicity>totalising–conceptualisation’)) speaks to human premeaningfulness/preframing-
<metaphoricity56-disposition—as-to-psyche-induced-psychologism-of-existential-stake> with
regards to formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
mediativity-and-deferentialism>-of—meaningfulness-and—teleology55; as underlying the
possibilities for human sublimation-inducing—textuality/hermeneutics/possibilities-of-
becoming-existential-interpretation/axiomatisation-of-existence95.<so-construed-as-the-
premeaningfulness/preframing-that-enables—foregrounding—as-reflecting-
totalising—thrownness-in-existence34,-imbued-projective-
arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and—re-apriorising/re-axiomatising/re-referencing-process-of-
‘<amplituding/formative–epistemicity>totalising—conceptualisation’) that the apparently
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework of our positivism–procrypticism88 presencing—
absolutising-identitive–constitutedness79 existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition46> (as the challenge
of the double epistemic orientation to notional-deprocrypticism\textsuperscript{17} institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation parameterisation/reparameterisation-(reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction—desublimation’)—as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’ for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and—teleology\textsuperscript{55} as highlighted above) can be looked at in a new and enlightening perspective (beyond such a ‘positivism—procrypticism\textsuperscript{80}—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment\textsuperscript{65})’ and so rather as from a prospective ‘deprocrypticism\textsuperscript{17}—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment\textsuperscript{65})’; and so as to the elucidation of such presencing—absolutising-identitive—constitutedness—existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> induced human <amplituding/formative—epistemicity>totalising—thrownness-in-existence—imbued-projective-arbitrariness/waywardness—(as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—<amplituding/formative—epistemicity>totalising—conceptualisation’) deficient ontological-performance—<including—virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation’ and to ‘desublimation as failing existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation’, human <amplituding/formative—epistemicity>totalising—thrownness-in-existence—imbued-projective-arbitrariness/waywardness—(as-to-the-human—projective/reprojective—-aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—
threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-distension\(^{26}\) associated with preconverging (preconverging-or-dementing\(^{19}\)-apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold\(^{182}\). In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation), prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to its ‘invention’/‘creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of–meaningfulness-and\(^{96}\)teleology\(^{55}\)) is underlined by its ‘instigative–askesis-or-acumen de-mentating/structuring/paradigmimg the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and–aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so as to the ‘instigative–askesis-or-acumen projected perception’ that the disposedness of the generalised social-construct <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\(^{99}\)teleology\(^{55}\)-as-of–‘nondescript/ignorable–void\(^{59}\)-with-regards-to-prospective-apriorising-implications>}) is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance\(^{72}\)-<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}\)/contemplative-distension\(^{26}\) in the contemplation-and/or-fulfilling of the ‘instigative–
askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. This is the case even as with regards to the instigative–askesis-or-acumen for prospective sublimating genuine social intellectual–function/posture for instance, ‘the <amplituding/formative–epistemicity>totalising/circumscribing/delineating construal of meaningfulness-and-teleology respectively of say the ancient-sophists, medieval-scholasticism or present day intellectual-muddlement-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} in their <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag will hardly cognise the ‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic philosophers universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional—deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of the former so-construed by the Derridean conception of prospective philosophy occurring rather at the margin of prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-scholasticism or present day intellectual-muddlement-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} will

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falsely pretend that their respective presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> associated with the eliciting of their respective amplitudizing/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and,\textsuperscript{99} teleology\textsuperscript{55}-as-of—‘nondescript/ignorable—void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>, is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising\textsuperscript{103}-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional—deprocrypticism\textsuperscript{17} conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive—constitutedness\textsuperscript{79} existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual—function/posture prospective aporeticism—overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity\textsuperscript{63}—de-mentating/structuring/paradigming—<seeding/incipient—shallow\textsuperscript{64—96} supererogation,—as-mentally—aesthetised—preconverging/dementing\textsuperscript{98}—qualia-schema> that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non—positivising-scholasticism or is-of-disjointed-intellectual-muddling in contempt of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—

(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—
psychologism’ and this ‘seeding-misprising ontological-bad-faith/inauthenticity-de-mentating/structuring/paradigming-seeding/incipient–shallow supererogation,-as-mentally-aestheticised–preconverging/dementing–qualia-schema’ has to be factored into the prospective articulation of deprocrypticism, as to the ultimate fulfilment of notional–deprocrypticism as to the fact that the complete possibility for ontology/science implies ‘accounting for everything potent’ including at the more fundamental level human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its implied ontological-good-faith/authenticity-de-mentating/structuring/paradigming-seeding/incipient–profound supererogation,-as-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> and ontological-bad-faith/inauthenticity-de-mentating/structuring/paradigming-seeding/incipient–shallow supererogation,-as-mentally-aestheticised–preconverging/dementing–qualia-schema> that are respectively instigative or forestalling of the possibility for prospective human aporeticism-overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-as-onto-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy conception of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism respectively aren’t of the ‘existential and contemplative internal adequation’ for prospective base-institutionalisation, universalisation, positivism and deprocrypticism, as to the ‘increasing crumbling of the former genuine social intellectual–function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is of constructive knowledge commitment effectively exposing itself to existence—as-sublimating-withdrawal,-eliciting-of-prospective supererogation and so rather than idly critical and
unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantry and
<amplituding/formative>wooden-language-(imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-99teleology55-as-of-
‘nondescript/ignorable–void59'-with-regards-to-prospective-apriorising-implications>)
narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-
reification86. In this respect the possibility of human prospective reasoning-through/messianic-
reasoning that goes on to induce prospective reasoning-from-results/afterthought as
secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–
askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective
sublimating and reifying socio-institutional conceptions/constructs/models as to prospective
aporeticism-overcoming/unovercoming-overcoming for human social emancipative
reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference
socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral,
hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently
echoed in modern day deonto-professional institutional practices)’; and so by the mere token of
the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised
social-construct <amplituding/formative>wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-99teleology55-as-of-
‘nondescript/ignorable–void59'-with-regards-to-prospective-apriorising-implications>) as to its
beholdening to living-development–as-to-personality-development and institutional-
development–as-to-social-function-development so-derived rather as from the prior Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
Thus in many ways ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the
possibility for prospective sublimating and reifying socio-institutional
conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness>²⁷–²³reference-of-thought-devolving²⁴> as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation

postconverging/dialectical-thinking\textsuperscript{28}-of–notional-deprocrypticism\textsuperscript{17}/dimensionality-of-sublimating\textsuperscript{24}—\langle\text{amplituding/formative–epistemicity}\rangle\textsuperscript{46} growth-or-conflicatedness\textsuperscript{12}/scalarisation-as-to-rescalarisation-as–re-ontologisation’> is manifested not only with regards to specific socio-institutional conceptions/constructs/models practices but englobes extended social institutions including the underpinning–suprasocial-construct, the genuine social intellectual–function/posture as well as the media; and in many ways is the enabler (as to its prompting of a supposedly

imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in

surmountable/unovercomable presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79}

existentialising—enframing/imprintedness–\langle\text{as-to-historicity-tracing—in-presencing—}

hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle of a human rationalising closedness that

structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying

acceptability/seemliness’ of the given human presencing—absolutising-identitive-

\textsuperscript{13} constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–\langle\text{as-to-historicity-tracing—in-presencing—}

hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle imbued de-

mentative/structural/paradigmatic vices-and-impediments\textsuperscript{186}, and so as to dimensionality-of-

desublimating-lack-of\textsuperscript{25}—\langle\text{amplituding/formative}\rangle supererogatory-de-

mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (thus undermining the challenge of the double epistemic orientation to notional-deprocrypticism\textsuperscript{17}

institutionalisation ‘unenframed/unbeholdening/bechancing–\textsuperscript{96} supererogation parameterisation/reparameterisation (reflecting-a–supererogatory–decisionality-of-

socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-
presublimatory-decisionality–numbing-traction-desublimation’) as-so-operationalising-

‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–
aestheticisation-towards-ontology/meaningfulness-and-99teleology55 as highlighted above, and so with regards to superseding our positivism–procrypticism88 occlusiveness). This historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition46 numbing-traction—of-desublimating–meaningfulness-and-99teleology55.<as-perspective-lost-of-

This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹,<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
relative-ontological-completeness\textsuperscript{87–83}reference-of-thought-devolving\textsuperscript{84}– positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/dissemintative metaphoricity\textsuperscript{56} explicit with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating\textsuperscript{24}– <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{5}). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating\textsuperscript{24}– <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation universalising\textsuperscript{103}-idealisation instigation were in many ways rather beholdening to a pre-universalising\textsuperscript{103} Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising\textsuperscript{103}-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising\textsuperscript{103}-idealisation particularly so by its emphasis on overall universalising\textsuperscript{103}-idealisation pragmatic knowledge including practical and natural phenomena universalising\textsuperscript{103}-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing–imbued-ontological-performance\textsuperscript{74}–<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically–<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-
transposition⁴⁶> to constructively enable the veridical expression of its ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of originariness-parrhesia,—as—spontaneity-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and—aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so unlike any given ‘naïve presencing—absolutising-identitive⁻¹³ constitutedness⁷⁹ existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism or of present day disjointing/disparateness/disentailing intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⁸⁷). The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification⁸⁶ the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its presencing—absolutising-identitive⁻¹³ constitutedness⁷⁹ existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> (as to ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
arrangement-or-political-coercion/given-discrete-social–value-construction’ without grasping the ontological-veracity of overall human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of–meaningfulness-and-99teleology\textsuperscript{55} and so as to human inherently embodied–vitality/survival/subsistence in existential becoming with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-99teleology\textsuperscript{55} as so-defining the-social or human-social-potency’). This is necessary for fundamental ontology speaking of notional–notional–deprocrypticism\textsuperscript{17} enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ for inducing prospective human historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}. Basically, notional–asceticism\textsuperscript{4} is ever always associated with the successive relative-ontological-completeness\textsuperscript{87} registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to arise (as to the notional–asceticism\textsuperscript{4} instigating originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), and so because all the ‘existential and contemplative internal adequation’ available for any given relative-ontological-incompleteness\textsuperscript{88} registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}> that is not de-mentated/structured/paradigmed to
recognise the prospective sublimating relative-ontological-completeness\textsuperscript{87} registry-worldview/dimension apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic–as-to—transversality-of-affirmative-and-unaffirmative,,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}> (with only the crossgenerational positive-opportunism\textsuperscript{75} arising from the relative-ontological-completeness\textsuperscript{87} comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation that then elicits the universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity)totalising~in-relative-ontological-completeness\textsuperscript{87}), untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism of the relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic–as-to—transversality-of-affirmative-and-unaffirmative,,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}>). But then with such notional~asceticism\textsuperscript{4} associated with notional~deprocrypticism\textsuperscript{57} factoring in that the projective-insights ‘out of thin air’ (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness\textsuperscript{87} sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness\textsuperscript{87} avails) for opting for sublimating ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{69},\textsuperscript{96}supererogation,,-as-mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> or opting for desublimating ontological-bad-faith/inauthenticity\textsuperscript{63}–de-mentating/structuring/paradigming–<seeding/incipient–shallow\textsuperscript{64},\textsuperscript{96}supererogation,,-as-mentally-aestheticised~preconverging/dementing\textsuperscript{19}–qualia-schema>, and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional–notional–deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications’; given that to avoid being merely a complexification of positivism–procrypticism as of the possibility for disjointedness-as-of reference-of-thought notional–deprocrypticism warrants the requisite human organic-disposition as of notional–deprocrypticism apriorising/axiomatising/referencing–psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human temporal-to-intemporal-dispositions’ speaking of a circular positivism–procrypticism complexification as of

medieval-scholasticism and prospectively why postmodern-thought and herein notional-deprocrypticism\textsuperscript{17} is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textsuperscript{87}) of thought; and so further reflected as to the fact that base-institutionalisation, universalisation, positivism and prospectively notional-deprocrypticism\textsuperscript{17} (as of their respective prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) are respectively subversions of the aporeticisms of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/middleageism and positivism–procrypticism\textsuperscript{80}. The veracity of human knowledge as ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent–ontological-contiguity of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-eliciting-of-prospective–\textsuperscript{96}supererogation; such that human knowledge-reification\textsuperscript{86} is effectively in reality about addressing and superseding human aporeticisms (human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor) as surpassing epistemic-constructs of sublimation-over-desublimation so-implied with dimensionality-of-sublimating\textsuperscript{44}–\langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (as to living-development–as-to-personality-development, institutional-
existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>, do not speak of limits to prospective human knowledge-reification⁸⁶ (as epistemic-constructs referencing prospective ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation) respectively as of base-institutionalisation, universalisation, positivism and prospectively deprocripticism¹³. But then with regards to the uninstitutionalised-threshold¹⁰² of all registry-worldviews/dimensions in their presencing—absolutising-identitive-¹³constitutedness⁹⁹ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, the fact is that their socio-institutional decisional-construct for responding to their own given prospective aporeticism—overcoming/unovercoming take up a pedantising and institutional self-preservation nature that falsely turns around (breaks with ‘prospective ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’ for knowledge-reification⁸⁶) to undermine prospective human knowledge-reification⁸⁶, by wrongly implying any such prospective construal of ‘prospective ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’ (as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) is about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness⁸⁷ <amplituding/formative>entailment—as-to-totalising-contiguous/coherent—factuality-of-variability)’ and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation (of prospective human epistemic aestheticisation—and—aestheticisation-towards-ontology of immanent existence) as to the ‘anything goes orientation’ of totalisingly-disentailing—discretion/whim-of-thought projection that allows for pedantising and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their presencing—absolutising-identitive-constitutedness<sup>79</sup> <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> and their failure to address their prospective aporeticism-overcoming/unovercoming of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—<sup>99</sup>teleology<sup>55</sup> (with strategically flawed interpretations of prospective human aporetisms to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness<sup>87</sup> <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity conception of relative-ontological-completeness<sup>87</sup> as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation for knowledge-reification<sup>86</sup> wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness<sup>87</sup> as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation of the universalising-idealisation of Socratic philosophers’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness<sup>87</sup> <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising pedantising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective universalising-idealisation;
likewise the medieval-scholastics adopted ‘a non-positivising break with prospective ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for knowledge-reification' wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation of budding-positivism’ as being about ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness <amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their scholastic non-positivising pedanticising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism; and likewise it is herein contended that present day disjointing/disparateness/disentailing intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) adopts ‘a disjointing/disparateness/disentailing break with prospective ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for knowledge-reification (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness/relative-ontological-completeness-as-to-totalising-contiguous/coherent–factuality-of-variability)’ as of our present day presencing—absolutising-identitive-constitutedness as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ as of our present day presencing—absolutising-identitive-constitutedness
and--re-apriorising/re-axiomatising/re-referencing>) as to human-and-social--expectations/anticipations—metaphoricity\textsuperscript{56}--as-rede-mentating/restructuring/reparadigming--psychologism’\textsuperscript{89} herein articulated as to ‘notional–notional–deprocrypticism\textsuperscript{17}<amplituding/formative–epistemicity> causality--as-to-projective-totalitative–implications,-for–explicating--ontological-contiguity\textsuperscript{44} as reflecting the overall \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} underlied as of prospective deprocrypticism\textsuperscript{17}—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65}) that protensively strives to explain everything as of notional–notional–deprocrypticism\textsuperscript{17}<amplituding/formative> entailment—as-to-totalising-contiguous/coherent–factuality-of-variability (with such a postmodern-thought conception as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards--\textsuperscript{92}singularisation\textsuperscript{47} superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} induced ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance\textsuperscript{71}<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existencialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> necessarily subject to ontological-bad-faith/inauthenticity\textsuperscript{63} as of the modern’s take prospective uninstitutionalised-threshold\textsuperscript{80} of procrypticism\textsuperscript{80} or disjointedness—as-of\textsuperscript{83}reference-of-thought in many ways explaining the
difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the supererogatory–unbeholding-conflatedness\textsuperscript{12} of nascent–human-decisionality-induced-sublimation–\textlt<of-blinded-relative-ontological-completeness\textsuperscript{87}–imbued–
\textlt supererogatory–\textlt\textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-
\textlt referencing/registering/decisioning\textlt so-construed as ‘prospective/nascent relative-ontological-completeness\textsuperscript{87}\textlt reference-of-thought/grandest-axiomatic-construct—as-to-\textlt referencing/registering/decisioning supererogatory–unbeholding-conflatedness\textsuperscript{12} projective-insights as of notional–deprocrypticism\textsuperscript{77} as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-
\textlt supererogatory–epistemic-conflatedness\textsuperscript{12} in reflecting holographically–<conjugatively-and-
transfusively> the \textlt ontological-contiguity–of-the-human-institutionalisation-process\textsuperscript{87}. But rather postmodern-thought is of a prospective ‘relative-ontological-completeness\textsuperscript{87} re-originary–as-unenframed/unbeholding/outlier-conceptualisation–(imbued-postconverging/dialectical-
\textlt thinking\textlt\textsuperscript{28}–projective-insights’/’epistemic-projection-in-conflatedness\textsuperscript{12}’–of-
notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90} appraisal of human narratives as to
dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-
\textlt rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ thus
implying rather a notional–deprocrypticism\textsuperscript{17} institutionalisation
‘unenframed/unbeholding/bechancing–\textsuperscript{96}supererogation parameterisation/reparameterisation–
(reflecting-a–supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their–
prospective-totalising-entailing,-as-to-entailing-＜amplituding/formative–
epistemicity＞totalising-in-relative-ontological-completeness87）do not find any
metaphysical/ideological advocacy issues with positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism but for when it prospectively comes to postmodern-thought herein implied as of as
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation47 and as herein articulated with notional–deprocrypticism17 as preempting—
disjointedness-as-of.-83reference-of-thought,-as-to-‘＜amplituding/formative–
epistemicity＞growth-or-conflatedness12/transvaluative-
rationaising/tranepistemicity/anamnestic-residuality/spirit-drivenness31’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism). Critically, the
ontological-veracity of the ‘subverting nature/aestheticisation–and–aestheticisation-towards-
ontology’ as to maximalising-recomposuring54—for-relative-ontological-completeness87—
unenframed-conceptualisation of human prospective sublimating-over-desublimation
meaningfulness-and-99teleology55 is reflected in the overall
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
imbued-ontological-performance＜including-virtue-as-ontology＞as to presublimation and
nascent-sUBLimations overlapping-contiguity-of-referencing-and-devolved-referencing’ thus
projecting a notional–notional–deprocrypticism47 epistemic veracity of sublimation-over-
desublimation as so reflected with the overall 66ontological-contiguity—of-the-human-
institutionalisation-process67; with the implications that in reality sublimating meaningfulness-
and-99teleology55 (as to destructuring-threshold-{uninstitutionalised-
threshold82/presublimating–desublimating-decisionality}–of-ontological-performance71-
＜including-virtue-as-ontology＞of human ontological-performance71＜including-virtue-as-
ontology>) is rather veridically supererogatory in its conception as of notional–asceticism⁴ 
completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}). But then such a presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance\textsuperscript{74}--\textsuperscript{including-virtue-as-ontology} conception of sublimating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as so-construed fundamentally as to the underpinning–suprasocial-construct conception that mostly defines human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-\textsuperscript{99}teleology--\textsuperscript{in-existential-extrication-as-of-existential-unthought}\textsuperscript{6} positive-opportunism\textsuperscript{75} of living-development–as-to-personality-development and institutional-development–as-to-social-function-development), is rather predisposed to overlook the \textsuperscript{96}supererogation-profundity–de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) as to underlying ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{28}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{122}–of-notional–deprocripticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{98} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive\textsuperscript{13}–constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>’ imbued ‘ontological-good-faith/authenticity\textsuperscript{68}–and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}) that acts as the backbone for human value and ontological-veracity sublimation. The fact is the
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance\textsuperscript{74}<-including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ means that in reality the underpinning–suprasocial-construct meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is mostly as of ‘prior \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ and thus implies a dementating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{87}–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}> around the ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} desublimating–existentialising–decisionality’, thus rather de-mentatively/structurally/paradigmatically inducing an expropriating/estranging/constraining/limiting overall positive-opportunism\textsuperscript{75} relation with the sublimation inducing \textsuperscript{96}supererogation-profundity~de-mentating/structuring/paradigming without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the ‘\textsuperscript{96}supererogation-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{87}–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}>’ as rather reflecting the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (and so as to an incrementalism\textsuperscript{56}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation conception that as of ‘prior \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ rather referencesregisters prospective nascent-particular/incipient-
and-material/technical-sublimations→blinded-to-their-relative-ontological-completeness→reference-of-thought-devolving\(^{84}\) as from the available desublimating prior →reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning). The fact is (as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology\(^{55}\)), along the trail of nascent-particular/incipient-and-material/technical-sublimations→blinded-to-their-relative-ontological-completeness→reference-of-thought-devolving\(^{84}\) there is ever always a \(^{86}\)supererogation element that is often underrated as well as a supposedly presencing-distorted—meritocracy/totalising—sovereign-appropoionting—of-human-ontological-performance\(^{71}\)—including-virtue-as-ontology> element that is often overrated with respect to the ‘prior →reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning—suprasocial-construct conception of meaningfulness-and—teleology\(^{55}\); with an ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and—teleology\(^{55}\) desublimating—existentialising—decisionality’ as from blatant brutish conquest/subjugation conception of aproportioning, dominion protection conception of aproportioning, to the very natural-order-of-things conception of aproportioning and to our subtle modern day institutionally-distorted/disjointed conception of aproportioning) that then mostly overrides the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking\(^{28}\)→projective-insights’/epistemic-projection-in-conflatedness\(^{12}\)—of-notional—deprocrypticism\(^{17}\)—prospective-sublimation)\(^{88}\) intemporal-disposition supererogatory recscalarisation of ontologisation and value-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking}^{28} \textquoteleft 	extquoteright projective-insights\textquoteright /epistemic-projection-in-conflatedness^{22}\textsuperscript{-of-notional–deprocrypticism^{27}}-prospective-sublimation\textsuperscript{90} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive\textsuperscript{-13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness\textsuperscript{-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}}\textsuperscript{3} imbued \textquoteright ontological-good-faith/authenticity\textsuperscript{68} and equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}\textsuperscript{-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}}), that underlies the ontological-veracity of human prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{55} teleology\textsuperscript{99} and its implications for prospective living-development–as-to-personality-development and institutional-development–as-to-social-function-development (as of dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). This fundamental ontological-deficiency of registry-worldviews/dimensions \textquotesingle prior \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness\textquotesingle underpinning–suprasocial-construct conception of meaningfulness-and-\textsuperscript{55} teleology\textsuperscript{99} is reflected in the fact of their absconding/abandonment relationship with the possibility of their very own prospective aporeticism-overcoming/unovercoming as to the implications of \textquotesingle non-immediacy prospective sublimating value and ontological-veracity disposition\textquotesingle (with regards to its \textsuperscript{96}supererogation-profundity–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
99teleology55, so-construed as an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-
96supererogation (as to presencing-distorted–meritocracy/totalising–sovereign-appropoitioner—of-human-ontological-performance71-
<including-virtue-as-ontology>) are the absolute possibilities of human ontological-performance71-<including-virtue-as-ontology> potential; as to the paradox that human presublimation as of the underpinning–suprasocial-construct aportistic stances of shallow-
99teleology55 desublating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropoitioner, dominion protection conception of appropoitioner, to the very natural-order-of-things conception of appropoitioner and to our subtle modern day institutionally-distorted/disjointed conception of appropoitioner) of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-
positivism/medievalism and positivism–procrypticism88 are de-mentated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall 66ontological-contiguity—of-the-human-institutionalisation-process67 implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
96supererogation with respectively base-institutionalisation, universalisation, positivism and prospective notional–deprocrypticism17 (so-enabled rather by supererogatory dimensionality-of-
sublimating24–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality as to the ‘re-originaries–as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projective-insights’/epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness-<as-to-history-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>’ imbuéd ‘ontological-goodfaith/authenticity\textsuperscript{68}–and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}); as left to the non-universalising ancient-sophists, non-positivising medieval-scholastics and our present day procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{89}, the notion of any \textsuperscript{96}supererogation as to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (as advanced by Socratic philosophers universalising\textsuperscript{183}–idealisation, budding-positivists and postmodern-thought implications for prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their respective presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness-<as-to-history-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> given presencing-distorted–meritocracy/totalising–sovereign-appportioning—of-human-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} desublimating–existentialising–decisionality’ as from blantly brutish conquest/subjugation conception of appportioning, dominion protection conception of
approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern day institutionally-distorted/disjointed conception of approportioning). Again, as to the successive registry-worldviews/dimensions decadent wariness to ‘break-away from prospective ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for knowledge-reification (hence inducing a flawed imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/insurmountable/unovercomable epistemic-projection perspective that undermines prospective re-ontologisation and value-construction) as to wrongly construing of any such prospective insight as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness as to orientation/value-construct/valuation–and–derived-parameterising) and entailment—as-to-totalising-contiguous/coherent–factuality-of-variability’; this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation at their prospective destructuring-threshold (uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance. <including-virtue-as-ontology> arises as to the mix-up/muddling of their ontologically-flawed presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning disposedness (as-to-orientation/value-construct/valuation–and–derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness (whereas the latter is in want for its very own prospective sublimating reference-of-thought/grandest-axiomatic-

destructuring-threshold-\(\{\text{uninstitutionalised-threshold}^{102/\text{presublimating–desublimating-decisionality}\backslash\text{of-ontological-performance}^{71}}\)\) adopt their respective ‘relic/artifactual–beholdening’\(^{13}\) constitutedness presencing—absolutising-identitive-\(^{13}\) constitutedness\(^{79}\) existentialising—enframing/imprintedness\(<\text{as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}^{46}\)’ given presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance\(^{71}\)<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^{88}\)–presublimation-construct—of—meaningfulness-and-\(^{99}\) teleology\(^{55}\) desublimating–existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of appropportioning, dominion protection conception of appropportioning, to the very natural-order-of-things conception of appropportioning and to our subtle modern day institutionally-distorted/disjointed conception of appropportioning as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of prospective ‘ontological-bad-faith/inauthenticity\(^{63}–\text{and–lack-of-equanimity}\) of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)–by-reification\(^{86}\)/contemplative-distension\(^{26}\)). Whereas (as of ‘ontological-good-faith/authenticity\(^{68}\)–and-equanimity\) of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)–by-reification\(^{86}\)/contemplative-distension\(^{26}\)) it is ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\(\{\text{imbued-postconverging/dialectical-}\)
thinking\textsuperscript{28}·‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}’·of-notional·deprocrypticism\textsuperscript{17}·prospective-sublimation\textsuperscript{90} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>) inducing prospective sublimation-over-desublimation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’ and so as to the underlying ‘tight-and-entwined relationship between the overall human ontological-commitment\textsuperscript{65} (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65}) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{28}·‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}’·of-notional·deprocrypticism\textsuperscript{17}·prospective-sublimation\textsuperscript{90} intemporal-disposition can induce, and with such ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{28}·‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}’·of-notional·deprocrypticism\textsuperscript{17}·prospective-sublimation\textsuperscript{90} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure’ de-mentatively/structurally/paradigmatically explaining the possibility for the succession of registry-worldviews/dimensions as to their induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction. Inherently, unlike the flawed intuitive human projection of
meaningfulness-and-teleology in constitutedness terms inducing presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold, in rather truly reflecting human ontological-performance as of temporal-to-intemporal-dispositions this then allows for conceptualising how intemporal-disposition induced ontological-performance in superseding uninstitutionalised-threshold arises (as of the conflatedness of dimensionality-of-sublimating—supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation implications) and so involving ‘human totalising—thrownness-in-existence,—imbued-projective-arbitrariness/waywardness—(as-to-the-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—totalising—conceptualisation’) (speaking of varying temporal-to-intemporal human ontological-performance—fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation implications in a narrowing-down selection of the intemporal-disposition as being of ontological-veracity thus reflecting its sublimating inducing supererogation-profundity—de-mentating/structuring/paradigming, and as this in turn underlies the narrowing-down secondnaturing of the successive registry-worldviews/dimensions (while excluding human
temporal-dispositions of ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as to the secondnatured level of projective-insights attained). Thus inherently ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>), as to living-development–as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the overall \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} (as of successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) is rather by the narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter exclusion of temporal-dispositions (that is, until the prospective destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> reflect human temporal-to-intemporal-dispositions in want for the same narrowing-down selection of the intemporal-disposition as to ‘human <amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34},-imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of–’<amplituding/formative–epistemicity>totalising~conceptualisation’) (speaking of varying temporal-to-intemporal human ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation for intemporal-disposition selectivity in reflection of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{28}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocripticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90}. This thus implies that human social-
induced meaningfulness-and-teleology across the successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrypticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism and social-postlogism is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance-

Such that the manifested postlogism-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) is directly related to the presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning disposedness-{as-to-orientation/value-construct/valuation–and–derived-parameterising} to be cognisant-and-integrative in prelogism-as-of-conviction,-as-to-profound-supererogation (construed as if of postconverging-or-dialectical-thinking–apriorising-psychologism) of the same meaningfulness-and-teleology articulated as of postlogism manifestation (articulated rather as preconverging-or-dementing–apriorising-psychologism) thus inducing the conjugated-postlogism; and so as to the fact that for instance a postlogism manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism-as-of-conviction,-as-to-profound-supererogation (as if of postconverging-or-dialectical-thinking–apriorising-psychologism) is susceptible to the postlogism of notions-and-accusations-of-sorcery meaningfulness-and-teleology (articulated rather as preconverging-or-dementing–
apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism\(^7^8\)-as-of-conviction,-as-to-profound-\(^9^6\)supererogation cognisance-and-integration in presublimation \(^8^3\)reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning \(<\text{amplituding/} \text{formative}>\) disposedness-(as-to-orientation/value-construct/valuation—and—derived-parameterising)’ speaks to the fact that more fundamentally postlogism\(^7^7\) and social-postlogism\(^7^7\) implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism\(^7^7\) and that inherently a presublimating \(^8^3\)reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism\(^7^7\) and social-postlogism\(^7^7\) and such a presublimating \(^8^3\)reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism\(^7^7\) is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism\(^7^7\) and conjugated-postlogism\(^7^7\). Ultimately as from the technical ontological-veracity of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional-deprocrypticism\(^1^7\), disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent,\(^6^6\)ontological-contiguity’> insight (as to the mix-up/muddling of presublimating \(^8^3\)reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^8^7\)-\(^8^3\)reference-of-thought-devolving\(^8^4\)> ) projects an incrementalism\(^5^0\)-in-relative-ontological-incompleteness\(^8^8\)—enframed-conceptualisation that ‘undermines ontological-veracity as of maximalising-recomposuring\(^5^4\)-for-relative-ontological-completeness\(^8^7\)—
unenframed-conceptualisation’; and so as to the fact that the cognisance-and-integration of prospective nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness87–83>reference-of-thought-devolving84> as if of relative-ontological-incompleteness88 presublimating83reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening meaningfulness-and—98teleology55 to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective—96supererogation (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation (thus inducing the animistic social-setup incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought-devolving as if of relative-ontological-incompleteness—reference-of-thought-devolving as if of relative-ontological-incompleteness—presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering决策ing in circularly beholdening meaningfulness-and—teleology to human-subpotency’) that is behind the development of all the successive registry-worldviews/dimensions given <amplituding/formative>wooden-language—imbued—temporal—
so-construed as being of preconverging-or-dementing–apriorising-psychologism epistemic
abnormalcy/preconvergence (as so-reflected from the undermined maximalising
recomposing—for-relative-ontological-completeness—unenframed-conceptualisation
postconverging-or-dialectical-thinking–apriorising-psychologism conception in ontological
normalcy/postconvergence epistemic-projection perspective). As of practical existential
implications maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation means that the positivistic disposedness-
(as-to-orientation/value-construct/valuation–and–derived-parameterising) cannot be responsive
to the social-stake-contention-or-confliction projected as of such a non-positivistic
meaningfulness-and–teleology, as to a fundamental positivistic disavowal of its non-
positivistic disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising) as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation). By extension, maximalising-recomposing—for-relative-ontological-
completeness—unenframed-conceptualisation psychologistic and apriorising implications (so-
construed as from the technical ontological-veracity of originariness/origination–<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>
perspective of notional–deprocrypticism), speaks to the fact that the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing of the respective registry-
worldviews/dimensions in relative-ontological-completeness (base-institutionalisation,
universalisation, positivism and deprocrypticismrespectively) are projected in disavowal of their
respective prior registry-worldviews/dimensions in relative-ontological-incompleteness

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(recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance-

<including-virtue-as-ontology> of ontological-performance <including-virtue-as-ontology> as reflected by their disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising), implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). Thus, as to their respective presencing—absolutising-identitive-

13 constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, all relative-ontological-incompleteness registry-worldviews/dimensions as of their preconverging-or-dementing–apriorising-psychologism pretend to articulate what can prospectively be possible and impossible (in such a way that ‘conveniently’ imply that theirs is the registry-worldview/dimension that ‘thinks right’ while ignoring projective-insights as of the overall ontological-contiguity—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with respect to all corresponding prospective relative-ontological-completeness projective-insights implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness is exactly what renders their supposed determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness avails) as of ontological-bad-faith/inauthenticity to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its de-
epistemicity>totalising→conceptualisation⟩, and so underscores by the \(^{83}\)reference-of-thought→ and \(^{83}\)reference-of-thought-devolving\(^{84}\) dynamics of re-motif→ and re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-⁹⁹teleology⁵⁵ with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵’.

Human-decisionality←as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated (as of human formativeness←as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>→of→meaningfulness-and-⁹⁹teleology⁵⁵) is ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—→as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation as eliciting effectively-manifest-sublimation/sublime in existence’. But then this equally points out that human-decisionality←as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation even as ‘human-decisionality←as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as to existence—→as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation as rather unbeholding to human-subpotency imbued human-decisionality←as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> (even as when human-decisionality←as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-construct induces a convergence to existence—→as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation for effectively-manifest-sublimation/sublime with regards to such appropriately
induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness−equalisation in ontological-normaely/postconvergence so-reflected as to ‘re-originary−as-unenframed/unbeholdening/outlier-conceptualisation−{imbued-postconverging/dialectical-thinking\textsuperscript{28}−‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}−of-notional−deprocrypticism\textsuperscript{17}−prospective-sublimation}\textsuperscript{90} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness−<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}>) inducing prospective sublimation-over-desublimation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. But then human temporal-to-intemporal-dispositions (as to living-development−as-to-personality-development, institutional-development−as-to-social-function-development and Being-development/ontological-framework-expansion−as-to-


In other words, human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation capacity (as of its cumulating/recomposing reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation) eliciting of corresponding ‘effectively-manifest-sublimation/sublime in
cumulation/recomposuring as aestheticisation–and–aestheticisation-towards-ontology’ is so-de-
mentatively/structurally/paradigmatically defining (implying ‘human-decisionality-<as-to-play-
of-valid/invalid-decisionality-imbued-sUBLIMATION DESUBLIMATION> omni-potential com-
mensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality).
Such human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sUBLIMATION DESUBLIMATION> omni-potential (as to full-potential of aestheticisation–and–
aestheticisation-towards-ontology) rather corresponds to ‘inherent immanent-existence overall withdrawn effectively-manifest-sUBLIMATION SUBLIME or withdrawn sublimation-structure’ (so-
reflected as of Deleuzian-Bergsonian virtuality ‘architectonic/executable/instantiatable backdrop-of-aestheticisation’), as it underlies the full-potential of human aestheticisation–and–
aestheticisation-towards-ontology (as to overall human ‘aestheticisation–and–aestheticisation-
towards-ontology as reflecting the extensive manifestable outcomes/outfits/shells—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
institutional-manifestations of human meaningfulness-and-99teleology55’) and so beyond just ‘prior human historical existentially-instantiated aestheticisation–and–aestheticisation-towards-
ontology in their <amplituding/formative–epistemicity>totalising–renewing-realisation,-re-
perception,-re-thought-in-epistemic-conflatedness12–epistemically-induced/constrained–
reproducibility-motif-of–meaningfulness-and-99teleology55’. Such that ‘human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sUBLIMATION DESUBLIMATION> omni-potential com-
mensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality is
effectively construable as of ontological-normalcy/postconvergence and thus perspectively
reflected as to ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking-29–‘projective-insights’/‘epistemic-projection-in-
conflatedness12–of-notional–deprocrypticism17–prospective-sUBLIMATION)98 intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing—\textsuperscript{46} hyperrealisation/hyperreal-transposition\textsuperscript{46}> inducing prospective sublimation-over-desublimation meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. This elucidation of human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime as underlying human sublimation-construct is very much insightful for grasping-and-analysing the issues involved with prospective human aporeticism (human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected with the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance\textsuperscript{71}<&including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’; and so in the sense that effectively-manifest-sublimation/sublime as strongly associated with nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\textsuperscript{87}—reference-of-thought-devolving\textsuperscript{84}> induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-	extsuperscript{96}supererogation, do not necessarily imply holding-forth referencing/registering/decisioning as from such nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness\textsuperscript{87}—reference-of-thought/grandest-axiomatic-construct—\textsuperscript{83}as-to-referencing/registering/decisioning> but are rather instigatively referenced/registered/decisioned by the overall underpinning—suprasocial-construct as to the (relative-ontological-incompleteness\textsuperscript{88} presublimating \textsuperscript{89}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation—human-
decisionality-induced-desublimation, and so as to a ‘prospective ontologically-flawed
presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for
nascent–human-decisionality-induced-sublimation-&lt;of-blinded-relative-ontological-
completeness\(^87\)-imbued-\(\supercaligrahy\) reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
construct’ so-construed as incrementalism\(^50\)-in-relative-ontological-incompleteness\(^88\)—
enframed-conceptualisation (and so-reflected as of human living-development–as-to-
personality-development, institutional-development–as-to-social-function-development and
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-\(^99\)teleology\(^55\)) over maximalising-
recomposuring\(^54\)-for-relative-ontological-completeness\(^87\)—unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
&lt;of-blinded-relative-ontological-completeness\(^87\)-imbued-\(\supercaligrahy\) reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-\(^99\)teleology\(^55\) and its induced prospective
living-development–as-to-personality-development and institutional-development–as-to-social-
function-development as underlined in ontological-normalcy/postconvergence so-reflected as to
‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking\(^20\)-’projective-insights’/‘epistemic-projection-in-
conflatedness\(^32\)-of-notional–deprocripticism\(^17\)-prospective-sublimation)\(^90\) intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension presencing—absolutising-identitive–\(^13\)constitutedness\(^79\)
existentialising—enframing/imprintedness-&lt;as-to-historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\(^46\)> inducing prospective sublimation-over-
desublimating–meaningfulness-and-teleology\textsuperscript{55}-<as-perspective-lost-of-
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking\textsuperscript{28}-of–notional–deprocrypticism\textsuperscript{17}/dimensionality-of-
sublimating\textsuperscript{24}—<amplituding/formative–epistemicity>growth-or-conflicatedness\textsuperscript{12}/scalarisation-
as-to-rescalarisation-as–re-ontologisation’>). Most fundamental to ‘human-decisionality-<as-to-
play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
thus is the pretense to being as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation in inducing prospective effectively-manifest-sublimation/sublime,
and such a pretense is exactly what underlies overall human ontological-commitment\textsuperscript{65} as to the
possibility for prospective sublimation-over-desublimation (so-implied with the self-
assuredness-of-ontological-good-faith/authenticity\textsuperscript{68}–as-being-as-of-existential-reality with
respect to social-stake-contention-or-confliction underlying human ontological-commitment\textsuperscript{65});
such that all presencing-distorted–meritocracy/totalising–sovereign-appropriation—of-
human-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> terms–as-of-axiomatic-
construct of ‘<amplituding/formative>disposedness{(as-to-orientation/value-
construct/valuation–and–derived-parameterising) and ontologisation’ as so-reflected by their
underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure in
relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and-
teleology\textsuperscript{55} desublimating–existentialising–decisionality’ as from blantant brutish
conquest/subjugation conception of appropriation, dominion protection conception of
appropriation, to the very natural-order-of-things conception of appropriation and to our
subtle modern day institutionally-distorted/disjointed conception of appropriation) are
effectively obligated to their ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{68}–as-
being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying
human ontological-commitment\textsuperscript{65} in being epistemic-totalisingly\textsuperscript{32}–resubjectable to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human transcendence-and-sUBLIMATION/epistemic-de-mentativity as of: human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\textsuperscript{12} in reflecting holographically-<conjunctively-and-
transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}).
However, human limited-mentation-capacity as it induces human temporal-to-intemporal-
dispositions with respect to human ontological-performance\textsuperscript{71}<including-virtue-as-ontology> is
effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening\textsuperscript{52}
is equally what critically renders the elucidation of human omni-potential pertinent and vital (as
herein undertaken beyond any presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}
perspective in <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as to social-vestedness/normativity-
<discretely-implied-functionalism> historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\textsuperscript{46} but rather enabling the construing of the more
ontologically-veridical perspective allowing for prospective historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45}). From this insight what effectively underlies
‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> as to the prospect for omnipotentiality’ (as reflecting the sublimating
possibility for prospective ‘bechancing-backdrop of nonpresencing\textsuperscript{69}<perspective–ontological-
normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^6\)-disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^6\)supererogation (as can be so-constrained as of `<amplituding/formative–epistemicity>totalising/circumscribing/delineating foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^6\)supererogation in reflecting ‘immanent-\(^6\)ontological-contiguity’),–as-operative-notional–deprocrypticism\(^43\)’ so-reflecting `<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and `<amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)), then presencing—absolutising-identitive-\(^13\)constitutedness\(^79\) existentialising—enframing/imprintedness-(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^46\)> social-vestedness/normativity-<discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that universal-transparency\(^59\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\(^87\)) over blurriness\(^7\) with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^6\)supererogation (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating presencing—absolutising-identitive-\(^13\)constitutedness\(^79\)
existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> social-vestedness/normativity—<discretely-implied-functionalism> and dominance/vested-interest—drivenness, noting however that such universal-transparency\textsuperscript{104}(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness\textsuperscript{87}) elucidated emancipatory/sublating implications as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{96}supererogation’ is more precisely about the opening-up of ‘desublimating presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> social-vestedness/normativity—<discretely-implied-functionalism> and dominance/vested-interest—drivenness’ to prospective ontological-veracity as of re-ontologisation of meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} to the extent that such ‘prior desublimating presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> social-vestedness/normativity—<discretely-implied-functionalism> and dominance/vested-interest—drivenness’ de-mentatively/structurally/paradigmatically reflects ‘prospective ontologically-flawed presublimation—human-decisionality-induced-desublimation usurpation-of/substitution-for nascent—human-decisionality-induced-sublimation—<of-blinded-relative-ontological-completeness\textsuperscript{87}—imbued,—\textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as incrementalism\textsuperscript{50—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation. Omnipotentiality as both incipiently/seedingly and comprehensively ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,—eliciting-of—

frameworks-of-conceptualisation with human reframing capacity increasingly of
apriorising/axiomatising/referencing—re-originariness/re-origination impotence with
frameworks-of-conceptualisation of overwhelming scale inducing increasing ‘sovereign-
deference with lack of universal-transparency\(^4\)-(transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\(^3\)> and leading to direct/indirect dominance/vested-interest—drivenness de-
mentative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-
confliction. The grander issue in this regards (as to optimal human reframing capacity with
regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-
conceptualisations) as of the present thus has to do with ‘generalised-and-representative human
appreciation of its reifying and empowering reflexivity potential giving the
perplexing/passivising modern day scale of organisationally and institutionally de-
mentated/structured/paradigmed meaningfulness-and-teleology\(^5\) as to the fact that modern
day organisational and institutional structure and purposes (by their social-stakes-contention-or-
confliction) in critical ways render the sovereign human increasingly more of a mere cog within
systems that as of their technical, bureaucratic and socially-defining presencing—absolutising-
identitive-\(^1\) constitutedness\(^7\) existentialising—enframing/imprintedness=<as-to-historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition\(^6\> purposes are already in
many ways decisively de-mentatively/structurally/paradigmatically predefined as
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks as not subject to prospective aporeticism-
overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-
representative human appreciation of deconstructive acuity and reappraisal (but for such
institutional and organisational predetermined distorted conception of paucity/deficiency as to
their very presencing—absolutising-identitive-\(^1\) constitutedness\(^7\) existentialising—
enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-thinking\textsuperscript{28}—‘projective-insights’{/epistemic-projection-in-conflatedness\textsuperscript{12}—of-notional—deprocrypticism\textsuperscript{17}—prospective-sublimation}\textsuperscript{98} engagement with existence as to all-encompassing \textit{<amplituding/formative—epistemicity>totalising—renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness\textsuperscript{12} in the contemplation of omnipotentiality. Ultimately (as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—\textit{<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-supercerogatory—epistemic-conflatedness\textsuperscript{12} in reflecting holographically—\textit{<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}}), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{56}supererogation’ (as can be so-constrained as of ‘\textit{<amplituding/formative—epistemicity>totalising/circumscribing/delineating foregrounding—entailment—\textit{(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{56}supererogation in reflecting ‘immanent—\textsuperscript{66}ontological-contiguity’),—as-operative-notional—deprocrypticism\textsuperscript{43}’ so-reflecting \textit{<amplituding/formative>disposedness—\textit{(as-to-orientation/value-construct/valuation—and—derived-parameterising) and \textit{<amplituding/formative>entailment—\textit{(as-to-totalising-contiguous/coherent—factuality-of-variability}})). Such that in many ways the overarching reframing for convergence towards omnipotentiality is more profoundly and supersedingly about undermining/subverting disparateness-of-conceptualisation—\textit{<unforegrounding-disentailment,—failing-to-reflect—‘immanent—\textsuperscript{66}ontological-contiguity’} (as to its notional—procrypticism\textsuperscript{80} or
notional-disjointedness-as-of\textsuperscript{83}reference-of-thought) so-associated with ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness\textsuperscript{87}-imbued,-supererogatory–reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation (since disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–immanent–ontological-contiguity’ as of its supposed knowledge-reification\textsuperscript{86}–gesturing fails to epistemically elucidate the ‘blinded \textsuperscript{66}\textsuperscript{ontological-contiguity phenomenality so-construed as from \textsuperscript{83}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ of nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness\textsuperscript{87}-imbued,-supererogatory–reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’ (as can be so-constrained as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting ‘immanent–ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)) is fundamentally about nurturing a psychological-disposition to prospective/nascent sublimating supererogatory–unbeholdening-conflatedness\textsuperscript{12} (bound to a historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45} formativeness-\textasciitilde as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism-\textasciitilde of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of intemporal-projection) and so while undermining a psychological-disposition to presublimating relic/artifactual-beholding\textsuperscript{13}constitutedness (bound to a historicity-tracing—\textemdash in-presencing-hyperrealisation/hyperreal-transposition\textsuperscript{46} formativeness-\textasciitilde as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism-\textasciitilde of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating-desublimating-decisionality)\textasciitilde of-ontological-performance\textsuperscript{71}-\textasciitilde including-virtue-as-ontology> temporal-dispositions projection). Human limited-mentation-capacity de-mentatively/structurally/paradigmatically implies this seedly/incipiently fundamental paradox of ‘prospective/nascent sublimating supererogatory\textdash unbeholding-confoundedness\textsuperscript{12}’ and ‘presublimating relic/artifactual-beholding\textsuperscript{13}constitutedness’: so-reflected with the ‘aestheticisation\texthypersubstitution and–aestheticisation-towards-ontology of human ontological-performance\textsuperscript{71}-\textasciitilde including-virtue-as-ontology>’ underlying both ‘motif-as-to-aestheticisation-\textasciitilde imbedded-projective-arbitrariness/waywardness>’ and ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\texthypersubstitution for\texthypersubstitution conceptualisation as to aestheticisation-towards-ontology’ (so-construed as <amplituding/formative–epistemicity>totalising-confoundedness\textsuperscript{12} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} involving ‘the epistemic-totalising\textsuperscript{32}~resubjecting of motif-as-to-aestheticisation-\textasciitilde imbedded-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in rede-mentating/restructuring/reparadigming intelligibility–(as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative– epistemicity>totalising–conceptualisation)’; wherein ‘the epistemic-totalising\textsuperscript{32}~resubjecting of
motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual–beholdening-\textsuperscript{13}constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}’ when it comes to eliciting ‘prospective/nascent sublimating supererogatory–unbeholdening-conflatedness\textsuperscript{12} momentous historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}’ (and so all along from the very seeding/incipient aestheticisation–and–aestheticisation-towards-ontology and so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}), as to the fact that ‘intelligibility as the effectively-manifest-sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’ speaks of ‘successions of aestheticising \textsuperscript{13}constitutedness failing to factor in human limited-mentation-capacity’ and thus ‘inducing an absolutising referencing/registering/decisioning (an absolutising construct–of-human-decisionality-\textsuperscript{<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>}) that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring ‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12} as to human limited-mentation-capacity-deepening\textsuperscript{52}) that underlies the notion of human de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or—
attribute-dialectics\textsuperscript{14} as factoring in the implications of human limited-mentation-capacity (by a \textquoteleft psychological-disposition for supererogatory–unbeholdening-confalatedness\textsuperscript{12} historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of sublimating intelligibility’ as to \textquoteleft relevantly/appropriately subjecting-and-resubjecting motif-as-to-aestheticisation-\textless imbuied-projective-arbitrariness/waywardness\textgreater to existence—as-sublimating-withdrawal, eliciting-of-prospective–\textsuperscript{96}supererogation’ and so rather than a \textquoteleft psychological-disposition for relic/artifactual–beholdening–13 constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} of presublimating intelligibility’ failing such a \textquoteleft relevant/appropriate subjecting-and-resubjecting of motif-as-to-aestheticisation-\textless imbuied-projective-arbitrariness/waywardness\textgreater to existence—as-sublimating-withdrawal, eliciting-of-prospective–\textsuperscript{96}supererogation’ as underscored by the \textquoteleft effectively underlying human beholdening—inching, apprehending, and taming—drive or aestheticising—surrealising\textsuperscript{97}/supererogating—drive—(for existentialising—framing/imprinting—\textless as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>)’ for the requisite sublimating/emancipatory omnipotentiality converging towards \textquoteleft inherent immanence/existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ so-construed as of ontological-normalcy/postconvergence reflected \textquoteleft re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–\textless imbued-postconverging/dialectical-thinking\textsuperscript{20}–projective-insights’/\textquoteleft epistemic-projection-in-confalatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation\textgreater \textsuperscript{98} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textless as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>) inducing prospective sublimation-over-desublimation meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} infrastructure thus effectively superseding any
such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’. Interestingly, this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating supererogation–unbeholdening-conflatedness’ and ‘presublimating relic/artifactual–beholdening-constitutedness’ as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human meaningfulness-and-teleology’s ‘as of the seeding/incipient encumberment of its momentous-unbeholdening–aestheticising-reflex with its merely-beholdening–aestheticising-reflex’ (so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology), as the more critical drawback to overarching reframing of ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness-reference-of-thought-devolving>) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence ‘beyond and unbeholdening to any human merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology’, and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment of meaningfulness-and-teleology; so-reflecting the fact that overall human civilisation (notwithstanding any
given societies/cultures of naïve presencing—absolutising-identitive-13-constitutedness79 as to presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance71-<including-virtue-as-ontology> ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-99-teleology55’) could only be possible by the cumulating/recomposuring of all such ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-96-supererogation’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-96-supererogation’ more fundamentally speak to ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-99-teleology55’ of various societies/cultures and as of such ontologically-flawed representation across various human historial epochs). In this respect the ontological-veracity of human institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45> (as of the accruing effectively-manifest-sublimation/sublime from stone-age to bronze-age to iron-age involving the formation of agrarian societies and cities and subsequent development of universalising183 societies and today’s positivising modern world) rather more aptly speaks of ‘overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a ‘human
psychological-disposition for supererogatory-unbeholding-conflatedness\textsuperscript{12}
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of sublimating intelligibility’
divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholding-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

<including-virtue-as-ontology>’ that end up inducing poor/distorted human understanding of the human). The underlying point here is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment\textsuperscript{65} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, a ‘human psychological-disposition for supererogatory-unbeholding-conflatedness\textsuperscript{12}
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘de-mentative/structural/paradigmatic momentous-unbeholding–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies. This overall insight is particularly salient in the sense that the ‘human
ontological’); wherein incipient/seeding ‘human supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential as of relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\)-
epistemicity>totalising–thrownness-in-existence\(^{34}\),<of–‘surrealistic-as-pseudoreal’–epistemic-abnormalcy> (including human-subpotency) are constrained in their ontological-performance\(^{71}\).
That is, the individual and social existentialising–decisionality is more readily defined by default in ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising–decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising–decisionality psychological-disposition as to the positive-opportunism consequences of deferring to ‘universal-transparency\textsuperscript{104}.(transparency-of-totalising-entailing,-as-to-entailing-\textlangle\textit{amplituding}/formative–epistemicity\textrangle\textit{totalising–in-relative-ontological-completeness}\textsuperscript{87}) of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation) with the lack of such ‘universal-transparency\textsuperscript{104}.(transparency-of-totalising-entailing,-as-to-entailing-\textlangle\textit{amplituding}/formative–epistemicity\textrangle\textit{totalising–in-relative-ontological-completeness}\textsuperscript{87}) of sublimating–nascence’ as to when ‘blurriness\textsuperscript{7} in existentialising–decisionality’ arises inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} desublimating–existentialising–decisionality). The implications of this dual existentialising–decisionality psychological-dispositions is critical particularly with regards to the social-and-institutional-frameworks-of—referencing/registering/decisioning of human meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} of ‘blurriness\textsuperscript{7} in existentialising–decisionality’ as rather poorly amenable to profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness\textsuperscript{99}teleology-\textlt{in-existential-extrication-as-of-existential-unthought}\textrangle\textsuperscript{6}); as to the fact that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation-\textlangle\textit{as-to-perspective-ontological-}
‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of
sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact
that nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-
on-ontological-completeness> are often of ‘restricted and
directly transparent/potent existentialising–decisionality scope of sublimation for human
deferential-formalisation-transference’ while the social-and-institutional-frameworks-of—
referencing/registering/decisioning (as to ‘reference-of-thought–devolving—meaningfulness-and—
comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which initially leads to ‘blurriness7 in existentialising–
decisionality’ as of relative-ontological-incompleteness—presublimation-construct–of—
meaningfulness-and—teleology desublimating–existentialising–decisionality. We can for
instance appreciate this ‘human existentialising–decisionality dual psychological-dispositions
continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or
sublimation’ say with regards to cultural-diffusion in a non-positivistic like animistic social-
construct wherein positivistic technical and material nascent-sublimations can relatively be easily
appreciated/grasped in a short timeframe by their immediate sublimating–nascence but the more
profound notion of a positivistic registry-worldview/dimension (as to social-and-institutional-
frameworks-of—referencing/registering/decisioning of positivistic meaningfulness-and—
teology reflecting a positivising referencing/registry/decisioning is more problematically
conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-
positivistic presencing—absolutising-identitive—constitutedness existentialising–decisionality
psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–
imbued-subontologisation/subpotentiation’); and this ‘human existentialising–decisionality dual
psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in
inducing desublimation or sublimation’ applies in the succession of registry-
worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God of plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation induced psychologism of 83reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of 83reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic meaningfulness-and-teleology55 ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-96supererogation with regards to sublimating–nascence teleological-inflection-⟨as-to-more-profound-nondisjointing–<amplituding/formative–epistemicity>totalising/circumscribing/delineating⟩’, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations-⟨blinded-to-their-relative-ontological-completeness87–83reference-of-thought-devolving84⟩ as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-96supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-96supererogation given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity
on earth to be considered as 7 m/s² for instance for one reason or another but for existence—as-
sublimating-withdrawal,-eliciting-of-prospective-\(^9\)supererogation), rather the natural scientist
and technician will view such social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the
very de-mentative/structural/paradigmatic undermining of the possibility of natural science and
technical development as to sublimating–nascence beyond just the specific instance but as to a
fundamentally underdeveloped social-and-institutional-frameworks-of—
referencing/registering/decisioning desublimating–existentialising–decisionality that must be
overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the
prospective possibility for science and technical development sublimating–nascence to flourish;
and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur
and the dynamics of imprimatur (with regards to ‘blurriness\(^7\) in existentialising–decisionality’
associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as
‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself
the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of
veridical social and institutional prospective sublimation/emancipation as to sublimating–
nascence, and in that respect no mortal (including the one mortal making this articulation herein)
can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-
prospective-\(^9\)supererogation to then imply that genuine knowledge-reification\(^6\) cannot cross-
it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-
reification\(^6\) as to the de-mentative/structural/paradigmatic upholding at all instances of the
possibility for prospective genuine knowledge-reification\(^6\) inducing sublimation/emancipation
as to sublimating–nascence is more than just the specific knowledge-reification\(^6\)–gesturing for
sublimation but rather more critically overt articulation of the ‘veridical de-
mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal
claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed
for one reason or another (as it is that condition of our mortality that then provides the possibility
for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the
underlying existentialising–frame of knowledge is the very requisite condition for eliciting the
ture meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of any given specific knowledge-reification\textsuperscript{86}–gesturing
for sublimation (as for instance there is little point articulating any given positivistic
existentialising–decisionality specific knowledge-reification\textsuperscript{86}–gesturing for sublimating–
nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness\textsuperscript{87}–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}>
where the underlying registry-woprlدview/dimension existentialising–frame of knowledge is of
non-positivistic desublimating–existentialising–decisionality and is not addressed/dealt-with as
the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism
desublimating–existentialising–decisionality or the universalising\textsuperscript{103}-idealisation Socratic-
philosophers sublimating–existentialising–decisionality understood with respect to non-
universalising ancient-sophists desublimating–existentialising–decisionality and in both
instances as of their prospective registry-worldviews/dimensions implied incipient/seeding
<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34},-imbued-projective-
arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplituding/formative–
epistemicity>totalising–conceptualisation’) as to sublimating–nascence epistemic-
confledness\textsuperscript{32} as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather
the more profound as to when its meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} elucidates as to its
deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17}
sublimating–existentialising–decisionality ‘the desublimating–existentialising–decisionality of such disjointing intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⁸⁷) underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-identitive-¹³-constitutedness⁷⁹’ as the sublimating–existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶-supererogation (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⁸⁷) since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification⁸⁶ project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since ‘supposed knowledge-reification⁸⁶ as to its gesturing’ is as of ‘existentialising–
decisionality that desublimatingly precedes knowledge-reification\(^\text{86}\) rather than veridically ‘knowledge-reification\(^\text{86}\) as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’ and as so-reflected when mere methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^3\)–for–conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning as to social-stake-contention-or-confliction wherein the ‘implicated sublimating–existentialising–decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness\(^\text{87...83}\)reference-of-thought-devolving\(^\text{84}\) (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-withdrawal–eliciting-of-prospective\(^\text{96}\)supererogation>) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such
underlying nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness\textsuperscript{87--83}\textsuperscript{reference-of-thought-devolving\textsuperscript{84}}\textsuperscript{poorly-constrained-to-existence-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-end-up-defaulting-as-of-relative-ontological-incompleteness-presublimation-construct-of-meaningfulness-and-teleology\textsuperscript{55}\textsuperscript{desublimating-existentialising-decisionality-(and-so-as-to-blurriness\textsuperscript{7}in-existentia}}
reference-of-thought-devolving (speaking rather of self-serving social-vestedness/normativity—discretely-implied-functionalism) ‘institutionalised-wisdom-of-irresponsibility’, as so-manifested across the successive registry-worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-deficient underpinning—suprasocial-construct that poorly appreciate dimensionality-of-sublimating—amplituding/formative supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality are naively construed ‘as inherently superseding prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation’ and so ‘by the mere presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition mystic of institutional pre-eminence whether intellectual or administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s with a human desublimating—existentialising—decisionality of vague ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing social and online privacy as a requisite for prospective human sublimation/emancipation as to the positive-opportunism sublimating—existentialising—decisionality of ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’). Ultimately, such de-mentating/structuring/paradigming intellectual or administrative/governmental institutions desublimating—existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning conception tend to align with their given presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^{46}\) (as poorly subjected to the genuine social intellectual—function/posture elucidation) in an expropriating/estranging/constraining/limiting exercise directly/indirectly enabling ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^{88}\)–presublimation-construct–of—meaningfulness-and—\(^{99}\)teleology\(^{55}\) desublimating—existentialising—decisionality’. Thus the construal of sublimating—existentialising—decisionality as arising as of prospective ‘\(^{83}\)reference-of-thought—and—\(^{83}\)reference-of-thought-devolving\(^{84}\)—meaningfulness-and—\(^{99}\)teleology\(^{55}\) comprehensiveness of prospective sublimating—nascence’ (over relative-ontological-incompleteness\(^{88}\)–presublimation-construct–of—meaningfulness-and—\(^{99}\)teleology\(^{55}\) desublimating—existentialising—decisionality) calls for a necessary ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\(^{101}\)’ in superseding any underpinning—suprasocial-construct defaulting relative-ontological-incompleteness\(^{88}\)–presublimation-construct–of—meaningfulness-and—\(^{99}\)teleology\(^{55}\) desublimating—existentialising—decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness\(^{88}\)–presublimation-construct–of—meaningfulness-and—\(^{99}\)teleology\(^{55}\) desublimating—existentialising—decisionality (as to its underlying presencing-distorted—meritocracy/totalising—sovereign-appropoportioning—of-human-ontological-performance\(^{71}\,<\text{including-virtue-as-ontology}>\) desublimating—existentialising—decisionality and so-historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness\(^{88}\)–presublimation-construct–of—meaningfulness-and—\(^{99}\)teleology\(^{55}\) desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appropoportioning, dominion protection conception of appropoportioning, to the very natural-order-of-things conception of appropoportioning and to our subtle modern day institutionally-distorted/disjointed conception of appropoportioning); and as any such ‘beholdening as sovereignising—imbued—
subontologisation/subpotentiation’ given presencing—absolutising-identitive-constitutedness
existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition gesturing is inherently construed as superseding
prospective ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of
eexistence’ which universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) (as
herein articulated) is exactly what accounts for human-subpotency ‘fatedness-of-sublimation-
over-desublimation to existence-potency–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
transparency-of-totalising-entailing,-as-to-entailing-
⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ as
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process, and so as to the possibility of ‘human-decisionality-as-to-play-
of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
Whereas we can critically appreciate sublimating–nascence with regards to nascent-
particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-
completeness—reference-of-thought-devolving as to profound constraining to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation> as associated with
technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting
a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the
naturally arising corresponding ‘distantiation of contemplative existentialising–frame as to
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing so-implicated with nascent-particular/incipient-and-
material/technical-sublimations<blinded-to-their-relative-ontological-completeness
reference-of-thought-devolving> but this human deferential disposition when in
ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness⁷ in existentialising-decisionality’ and thus must be actively implied in social knowledge conceptualisation as to ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transfererence ‘in relation to prospective knowledge as of human specialisation-and-focussing, time-investment as well as effectively manifestable sublimation’ and so with regards to human limited-mentation-capacity implied requisite expediency for profound human ontological-performance⁷¹¬<including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism⁷⁵ secondnatured institutionalisation). This lack of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ as arising at destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹¬<including-virtue-as-ontology> is the very element particularly acted upon by social and intellectual pedantry as to incrementalism⁵⁸—in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (as it can be appreciated for instance that the lack of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ in a non-positivistic social-setup between prospective positivistic knowledge and prior non-positivistic knowledge is exactly what can enable pedantic dispositions to cultivate non-positivistic meaningfulness-and-⁹⁹teleology⁵⁵ in such a social-setup), and critically in this regards it principally involves intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^87\) as undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^73\)-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation\(>\). Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily muddling when assuming a coherent/consistent threshold of scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is bent on blurring/undermining universal-transparency\(^104\)-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^87\)) as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity\(^63\) in desublimating–existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of meaningfulness-and-\(^99\)teleology\(^55\)’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^96\)supererogation. Critically the ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^87\>– reference-of-thought-devolving\(^84\)> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\(^96\)supererogation thus relatively undermining such ‘beholding as sovereignising–imbued-subontologisation/subpotentialisation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness\(^7\) in existentialising–
decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness’, wherein blurriness’ is reflected with desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification86 rather than ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification86–gesturing as determining sublimating–existentialising–decisionality)’; with this conflicting of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ so-reflected across the successive registry-worldviews/dimensions given human temporal-to-intemporal-dispositions as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness–teleology–<in-existential-extrication-as-of-existential-unthought>6). Thus such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness87) as part and parcel of prospective knowledge-reification86 as to knowledge-notionalisation, and especially as so-manifested increasingly with ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge frameworks’ that on the baiting of imprimatur then switch on to propound ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge constructs out-of and implicitly obviating the veracity of the universal-transparency104–(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness87) of knowledge-reification86’ (and so as to self-serving social-vestedness/normativity–<discretely-
implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification\textsuperscript{86} for sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness\textsuperscript{7} in existentialising–decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating universal-transparency\textsuperscript{184}-(transparency-of-totalising-entailing,–as-to-entailing–\langle\text{amplituding–formative–epistemicity}\rangle-totalising~in-relative-ontological-completeness\textsuperscript{87}) of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating existentialising—enframing/imprintedness-\langle-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of
sublimating–existentialising–decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge notion like reputation having any incidence, speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating–existentialising–decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness\textsuperscript{7} of the social which can effectively be brought to exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification\textsuperscript{86} process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation’. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiologisation/ontological-escalation in reflection of ‘abstract human intemporal individuative ontological-performane (as to the backdrop of the notionalisation/notional-conception/amplituding of human temporal-to-intemporal-dispositions) while striving for totalising-entailing pertinence of thought’ and so projecting beyond any implications of personalising/particularising import but rather turning towards ‘ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to
prospective operationalising construals’ and so-reflected in the idea that the fundamental stakes
of prospective knowledge-reification\(^8^6\) is about prospective social-stake-contention-or-
confliction and not prior social-stake-contention-or-confliction (as for instance prospective
positivistic meaningfulness-and-\(^9^9\)teleology\(^5^5\) is not developed to go about articulating/relating-
to meaningfulness-and-\(^9^9\)teleology\(^5^5\) as to the prior social-stake-contention-or-confliction of non-
positivistic meaningfulness-and-\(^9^9\)teleology\(^5^5\)), and so by the mere implications of
dimensionality-of-sublimating\(^2^4\)—<amplituding\(</\)formative\(</\)supererogatory\(</\)de-
mentativeness/epistemic-growth-or-conflatedness\(^1^2\)/transvalutative-
rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (even as
such prospective meaningfulness-and-\(^9^9\)teleology\(^5^5\) tend to be rather desublimatingly related to
as of dimensionality-of-desublimating-lack-of\(^2^5\)—<amplituding\(</\)formative\(</\)supererogatory\(</\)de-
mentativeness/epistemic-growth-or-conflatedness\(^1^2\)/transvalutative-
rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation by the prior
presencing—absolutising-identitive\(^1^3\)constitutedness\(^7^9\) existentialising—
enframing/imprintedness<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\(^4^6\>). But then as well the fact remains that the reality of human knowledge-
reification\(^8^6\) especially (as speaking to prospective human destructuring-threshold-
(uninstitutionalised-threshold\(^1^0^2\)/presublimating–desublimating-decisionality)~of-ontological-
performance\(^7^1\)<including-virtue-as-ontology>) is inevitably infused with social-and-
institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven
motives of desublimating~existentialising–decisionality beyond just ‘a purported baseline
conception of neutral knowledge-reification\(^8^6\)’ with such frameworks projecting their
presencing—absolutising-identitive\(^1^3\)constitutedness\(^7^9\) existentialising—
enframing/imprintedness<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\(^4^6\)> conception of the ‘overall possibility of human existentialising–decisionality as

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to catchmenting-by-rejection’. In this respect, it is important to grasp that knowledge-reification then desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising–decisionality of prospective knowledge-reification, and this reality given human temporal-to-intemporal-dispositions is reflected by an inherent human ‘referencing/registering/decisioning of shallow-supererogation—to—profound-supererogation conception of social-stake-contention-or-confliction’ with respect to prospective knowledge-reification. In many ways recent history of human thought has shown that ‘social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating–existentialising–decisionality going beyond just neutral knowledge-reification that cannot be ignored as to intellectually decadent practices of scepticism and blurring underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness at previous moments), and so as to shallow-supererogation desublimating–existentialising–decisionality driven by mere institutional-ascendency. In many ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation motive of human sublimation beyond/and-not-subjected-to the existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of any shallow-supererogation social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism required for human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally–collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency—sublimating—
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflicatedness\textsuperscript{12}; as to the fact that all human sublimation is instigated as of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking\textsuperscript{20}→projective-insights}/epistemic-projection-in-conflicatedness\textsuperscript{12}→notional→deprocrypticism\textsuperscript{17}→prospective-sublimation\textsuperscript{98} before secondnaturing positive-opportunism\textsuperscript{75} institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human temporal-to-intemporal-dispositions to whatever induced supererogation/messianicity of originariness-parrhesia,→spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of\textsuperscript{25}→<amplituding/formative>supererogatory→de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}→transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness→equalisation). It is this fact that explains why no underpinning–suprasocial-construct is able to coherently explain human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency→sublimating→nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflicatedness\textsuperscript{12} in reflecting holographically→<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} since it will always be caught-up in its presencing—absolutisingidentitive→constitutedness\textsuperscript{79} existentialising—enframing/imprintedness→as-to-historicity-tracing—in-presencing→hyperrealisation/hyperreal-transposition\textsuperscript{46} as to its underlying presencing-distorted—meritocracy,totalising—sovereign-appropportioning—of-human-ontological-performance\textsuperscript{71}→<including-virtue-as-ontology> desublimating→existentialising—decisionality. In other words ‘the legislation for human prospective sublimation’ (as to
sublimating–existentialising–decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and the positive-opportunism arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implications) and in that regards the triteness of human pedantry in incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation and \(<\text{amplituding/formative}>\text{wooden-language-} (\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>})\)

patently doesn’t count (given the latter associated temporal desublimating–existentialising–decisionality in existential-extrication-as-of-existential-unthought that fails aetiologicalisation/ontological-escalation); and this is the case fundamentally since such intemporal disposition projected prospective sublimating–nascence engages human ontological-commitment\(^{\text{65}}\) as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity\(^{\text{68}}\)–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment\(^{\text{65}}\)).

The fact is the intellectual exercise is more acutely/incisively about identifying the relevant
aporeticism overcoming/unovercoming in the very first place in order to then effectively relate to what is of prospective profound sublimating intellectualism and so over desublimating pedantry vague proceduralism (beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textlangle in-existential-extrication-as-of-existential-unthought\textrangle\textsuperscript{6} as to the simple fact that human prospective destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)-\textlangle of-ontological-performance\textrangle\textsuperscript{71}-\textlangle including-virtue-as-ontology\textrangle means that human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is ever always caught up prospectively between intellectualism sublimating–existentialising–decisionality and pedantry desublimating–existentialising–decisionality. This is the case given the requisite condition for the very basic human sublimating–existentialising–decisionality as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation-\textlangle as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’\textrangle (reflecting the ever always present challenge for intellectualism over pedantry); so-underscored by the ever always present challenge for human dimensionality-of-sublimating\textsuperscript{24}—\textlangle amplituding/formative\textrangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to requisite epistemic-conflatedness\textsuperscript{12} implied projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’. In this respect, intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textsuperscript{87}) poor appreciation of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} (with regards to living-development–as-to-personality-development, institutional-development–as-to-

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implications), is reflected in the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification (on the basis of desublimating prior apriorising/axiomatising/referencing—psychologism in epistemic-abnormalcy/preconvergence)
missing to grasp the underlying dimensionality-of-sublimating—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equation of the said prospective sublimating knowledge-reification; as to imply that (say with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology) it is supposedly possible to understand the veracity of any specific positivistic meaningfulness-and—teleology while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and—teleology
desublimating—existentialising—decisionality. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification can be further elucidated along the same lines (with regards to living-development—as-to-personality-development and institutional-development—as-to-social-function-development) wherein for instance the notion of say genius is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation). But then actually the ‘supposed genius’ cannot be exceptional/abnormal for the simple reason that ‘existence (so sublimatingly elucidated) is nothing but just normal as to its ontological-normalcy/postconvergence’ reflecting the fact that
the social-construct meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence\textsuperscript{30}, with the notion of ‘supposed genius’ serving as to human presencing—absolutising-identitive\textsuperscript{-13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}> (beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence\textsuperscript{30} of the social-construct meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}) about substituting a different and desublimating—existentialising—decisionality (whether of pedantic incrementalism\textsuperscript{58} in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of—‘nondescript/ignorable–void\textsuperscript{99}’—with-regards-to-prospective-apriorising-implications>) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong presencing—absolutising-identitive-
existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> deficient notion of genius’ in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness> reference-of-thought-devolving is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification—gesturing as determining sublimating–existentialising–decisionality’ since the immediate/direct potency as to existence— as-sublimating-withdrawal,-eliciting-of-prospective—supererogation will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly apt/of-sublimating–existentialising–decisionality technician/scientist, and so unlike desublimating–existentialising–decisionality taking precedence over prospective knowledge-reification arising relatively in blurry domains-of-study/domains-of-interest where such ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification can more easily arise). In both elucidations of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing (as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and—teleology and living-development—as-to-personality-development and institutional-development—as-to-social-function-development), and so overriding any beyond-the-consciousness-awareness—teleology—in-existential-extrication—as-of-existential-unthought, the blunt fact of the matter is that the very dementative/structural/paradigmatic possibility of human ontological-performance—including-virtue-as-ontology is ‘more veridically construed as of nonpresencing—<perspective—
ontological-normalcy/postconvergence> as to the ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{69,96}supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> over the ontological-bad-faith/inauthenticity\textsuperscript{63}–de-mentating/structuring/paradigming–<seeding/incipient–shallow\textsuperscript{64,96}supererogation,–as-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> as so-reflected with the succession of registry-worldviews/dimensions re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional~deprocripticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90}’, thus ‘making nonsensical the social-vestedness/normativity–<discretely-implied-functionalism> pretenses of all presencing—absolutising-identitive,\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>’ as rather failing the prospective possibility for ‘human-decisionality–<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-vestedness/normativity–<discretely-implied-functionalism> here not articulated as from naïve presencing—absolutising-identitive,\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> but rather construed as from ‘non-presencing\textsuperscript{68}–<perspective–ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity–<discretely-implied-functionalism> and re-orginariness/re-origination availing with regards to ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-confalatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
expectations/anticipations—metaphoricity\(^{56}\)–as-rede-mentating/restructuring/reparadigming–
psychologism’\(^{89}\) along the same lines as the conception of both reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
and
originariness-parrhesia,–as–spontaneity-of-aestheticisation in the sense that the one notion is
already caught up in the other notion in the sublimating/desublimating <amplituding/formative–
epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–
aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness\(^{88}\)/relative-
ontological-completeness\(^{87}\)–(sublimating–referencing/registering/decisioning,–as-self-
becoming/self-conflatedness\(^{12}\)/formative–supererogating–<in-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-
social–expectations/anticipations—metaphoricity\(^{56}\)–as-rede-
mentating/restructuring/reparadigming–psychologism’\(^{89}\) just as for instance the notion of length
is already caught up in the notion of width in the ‘sublimating <amplituding/formative–
epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with
regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of
meaningfulness-and\(^{99}\)teleology\(^{55}\) is ever always about ‘idealised-typification in epistemic-
conflatedness\(^{12}\) sublimation or epistemic \(^{11}\)constitutedness/pseudoconflation
desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of
existence withheld as from ontological-normalcy/postconvergence epistemic projection-
perspective’). As we can appreciate that more critically than any individual persons punctual
existential ontological-performance\(^{71}\)–<including-virtue-as-ontology>/morality/ethics, etc. the
vices-and-impediments\(^{105}\) manifested in any registry-worldview/dimension are more decisively
explained by the given registry-worldview’s/dimension’s ‘deconstructing-threshold–
(uninstitutionalised-threshold\(^{182}\)/presublimating–desublimating-decisionality)–of-ontological-
performance\textsuperscript{71}-<including-virtue-as-ontology> dynamics of temporal-to-intemporal-dispositions’ (with the grandest deeds of ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>/morality/ethics, etc. rather reflected in the transcendence-and-sublimity/sublimation/supererogatory/de-mentativity of any such destructuring-threshold (uninstitutionalised-threshold\textsuperscript{185}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as to prospective human ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating<-in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing’ rather than any nombrilistic presencing—absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79} conceptual naiveties of ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>/morality/ethics, etc. wrongly construed as of human de-mentative/structural/paradigmatic flawed ‘desublimating–referenced/registered/decisioned self-presence/self-\textsuperscript{13}constitutedness’). All the more profound and truer notion of ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>/morality/ethics, etc. rather lies with prospective dimensionality-of-sublimating\textsuperscript{24}—\textlt<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and this aporeticism overcoming/unovercoming ‘can’t be dodged’ and then a pretense of prospective ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>/morality/ethics, etc. re-avails (explaining why what then arises is rather pedantic incrementalism\textsuperscript{59}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation and associated \textlt<amplituding/formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct–of–meaningfulness-and\textsuperscript{59}teleology\textsuperscript{55}–as-of–‘nondescript/ignorable–void\textsuperscript{99}–with-regards-to-prospective-apriorising-implications>). Put simply as of nonpresencing\textsuperscript{69}<perspective–ontological-normalcy/postconvergence> (in so-
reflecting human limited-mentation-capacity-deepening\textsuperscript{52}, the vices-and-impediments\textsuperscript{185} of the successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism\textsuperscript{88} at their respective destructuring-threshold–\{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{71}–\textless{}including-virtue-as-ontology\textgreater{} de-mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-sublimating\textsuperscript{24}–\textless{}amplituding/formative\textgreater{} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation aporeticism overcoming/unovercoming as all the more profound and truer notion of ontological-performance\textsuperscript{71}–\textless{}including-virtue-as-ontology\textgreater{}/morality/ethics, etc. and so overriding their nombrilistic presencing—absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79} conceptual naiveties of ontological-performance\textsuperscript{71}–\textless{}including-virtue-as-ontology\textgreater{}/morality/ethics, etc. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human presencing—absolutising-identitive–\textsuperscript{13}constitutedness\textsuperscript{79} \textless{}amplituding/formative–epistemicity\textgreater{} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} in relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} desublimating–existentialising–decisionality’ and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating\textsuperscript{24}–\textless{}amplituding/formative\textgreater{} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-
supererogatory—epistemic-conflatedness\textsuperscript{12} in reflecting holographically-\textless conjugatively-and-transfusively\textgreater{} the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. This critical pure-ontology analysis point out that meaningfulness-and-\textsuperscript{69}teleology\textsuperscript{55} cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification\textsuperscript{86} ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity\textsuperscript{63}—dementating/structuring/paradigming-\textless seeding/incipient—shallow\textsuperscript{64}—supererogation,-as-mentally-aestheticised—preconverging/dementing\textsuperscript{64}—qualia-schema\textgreater{} as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality proned to presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textless as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}\textgreater{} needs to be critically brought to the consciousness-awareness-\textsuperscript{59}teleology of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation implied pretense-of-sUBLIMATION as to desublimating—existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification\textsuperscript{86}), and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of
the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification—gesturing as determining sublimating—existentialising—decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}−<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation>) can thus de-mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein existence as to its very panintelligibility\textsuperscript{73}—effusing/ecstatic—inlining is the very aloofness/detachment upon which human conceptivity/epistemic-reflexivity can supererogatorily act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation. Thus ‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence-sublimating—de-mentating/structuring/paradigming or existence-desublimating—de-mentating/structuring/paradigming elicitable respectively as from human ontological-good-faith/authenticity\textsuperscript{68}—de-mentating/structuring/paradigming—<seeding/incipient–profound\textsuperscript{69}−\textsuperscript{96}supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema> or ontological-bad-faith/inauthenticity\textsuperscript{63}—de-mentating/structuring/paradigming—<seeding/incipient–shallow\textsuperscript{64}−\textsuperscript{96}supererogation,—as-mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-schema>. It is thereafter (in the wake of ontological-good-faith/authenticity\textsuperscript{68}—de-mentating/structuring/paradigming—<seeding/incipient–profound\textsuperscript{69}−\textsuperscript{96}supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking\textsuperscript{20}—qualia-schema>) that the veridical prospect of critical pure-ontology then arises. Critically, human existence-desublimating—de-mentating/structuring/paradigming—by—existence-sublimating—de-
mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness\(^8\)/relative-ontological-completeness\(^7\) (sublimating-referencing/registering/decisioning,–as-self-becoming/self-conflatedness\(^1\)/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\(>\) as to human-and-social–expectations/anticipations—metaphoricity\(^5\)/as-rede-mentating/restructuring/reparadigming–psychologism’\(^8\)) speaks to the ontological-veracity that human sublimation reflected in human ontological-performance\(^7\) (including-virtue-as-ontology) is conceptually more than just of ‘mere discrete individuals relevant ontological-performance\(^7\) (including-virtue-as-ontology)’ (as can naively be construed with notions of morality/ethics, etc. failing to reflect as from nonpresencing\(^6\)<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective the more ontologically profound issue of any given registry-worldview’s/dimension’s ‘destructuring-threshold\(>\)(uninstitutionalised-threshold\(^1\)/presublimating–desublimating-decisionality)–of-ontological-performance\(^7\) (including-virtue-as-ontology) dynamics of temporal-to-intemporal-dispositions’ associated with <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^1\) narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^8\)). Rather human sublimation so-reflected in human ontological-performance\(^7\) (including-virtue-as-ontology) rather points to an ‘overall interceding human-and-social–expectations/anticipations—metaphoricity\(^5\)/as-rede-mentating/restructuring/reparadigming–psychologism existentialising—framing/imprinting–<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^4\)) of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment\(^6\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation’, with ‘mere discrete individuals relevant ontological-performance\(^7\)
<including-virtue-as-ontology>’ being about acting upon this ‘overall interceding human-and-social–expectations/anticipations—metaphoricity \(^{56}\) as re-de-mentating/restructuring/reparadigming–psychologism existentialising—framing/imprinting—<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing \(^{45}\)> of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment \(^{65}\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation’ whether in firstnatureness–deferentialism-imbuing capacity or appropriate secondnaturedness–deferentialism-deriving capacity (as so-reflecting human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity \(^{68}\)–over–deselectivity-of-ontological-bad-faith/inauthenticity \(^{63}\)). This points out why human knowledge is veridically a race-to-the-top-exercise/millipede-movement as to the very givenness of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied–‘prospective-aporeticism-overcoming/unovercoming’> that is not subjected to human-subpotency; as to the fact that it is only a human limited-mentation-capacity maximalising-recomposuring \(^{54}\) for relative–ontological-completeness \(^{87}\) —unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation that can induce sublimation-over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’) is critically all about ‘a coherent totalising-entailing knowledge-reification \(^{86}\)–gesturing’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation–<as-to-perspective-ontological-normalcy/postconvergence-implied–
‘prospective-aporeticm-overcoming/unovercoming’; with such a coherent totalising-entailing
knowledge-reification\(^6\)-gesturing accounting for overall knowledge historiality/ontological-
eventfulness/ontological-aesthetic-tracing\(^4\) as to human limited-mentation-capacity-deepening\(^5\)
imbued conceptivity/epistemic-reflexivity (so-reflected in the ‘momentousness-driven coherence
of knowledge-reification\(^6\)-gesturing as to entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness\(^8\) so-associated with human
limited-mentation-capacity-deepening\(^5\)). It is important to note in this regards that ‘knowledge-
reification\(^6\)-gesturing historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^4\)’ is
the more profound conception of ontology and science (as to human dimensionality-of-
sublimating\(^2\)—<amplituding/formative–
supererogatory>de-mentativeness/epistemic-growth-
or-conflatedness\(^4\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation), and so as of the ‘profound supererogatory appraisal-and-reappraisal
that supersedes mere-manipulable formulaicity’ driving ontology and science across their
punctual developments from past to present and into the future (underlined by human
‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\(^4\)/formative–
supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing>’ arising as of human limited-mentation-capacity-deepening\(^5\)).
This elucidation is important in the sense that pedantic science-ideology is driven by a conception
of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation that poorly appreciates the profound\(^6\)supererogation in
the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and
made-to-measure contrivance of formulaicity devoid of profound\(^6\)supererogation’ in a soulless
‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied
pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking
precedence over inherent prospective knowledge-reification\(^6\)’), with this shallow–
supererogation explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science; and in many ways this pedantic science-ideology construal of knowledge as of presencing—absolutising-identititive-

conception in desublimating–referenced/registered/decisioned self-presence/self-constitutedness (without or poorly appreciating the profound—supererogation involved in true science and ontology as to ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness/formative–supererogating—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing’) leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition

with the accompanying social disenfranchisement/swindling/corruption/dispossession. Such development as to ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is ultimately associated with scenarios of institutional-ascendency and other dominance/vested-interest (as associated with many a modern day think-tank and secret institutions) overtly or covertly construed as inherently predicative-of and superseding knowledge as to networks of influence bent on intimating what can be thought or not as well as muddling of genuine knowledge, in ‘temporal beholdening as sovereignising–imbued-

subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification

)’. It is herein contended that in many ways as to human ontological-good-faith/authenticity—de-mentating/structuring/paradigmning-

<seeding/incipient–profound–supererogation, as-mentally-
aestheticised–postconverging/dialectical-thinking–qualia-schema>, it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>, as to the fact that ontology is absolutely 
bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein 
into ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for 
any pedantic ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge 
paradox’ and not even when it elicits <amplituding/formative>wooden-language-{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing}—narratives—of-the-reference-of-thought—categorical-
imperatives/axioms/registry—teleology as of shortsighted social power play. Such ‘fraudulent 
conception of knowledge’ thrive not only as to punctual thematic issues like climate change 
science and disenfranchisement/swindling/corruption/dispossession implications but even worst 
carry ideological dehumanising implications as to covertly/implicitly putting in question the 
humanity of other peoples/nations/cultures/races. It is herein contended that any pretense of a 
conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token 
that all the human others are capable of ‘sublimating—referencing/registering/decisioning self-
becoming/self-conflatedness/formative—supererogating<in-projective/reprojective—
aestheticising-re-motif—and—apriorising/re-axiomatising/re-referencing>’ (as to inherent 
cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception 
of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, 
etc. of vague presencing—absolutising-identitive—constitutedness social-stake-contention-or-
confliction beholdening-becoming—distortive-originariness/distortive-origination—as-to-
historicity-tracing—inhibited-mental-aestheticising (speaking of shallow ‘germinative 
intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-
of-originariness, imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-
inherent-immanent-existence’s—sublimation-structure—of—unsurrealistic-as-real—ontological-
normalcy/postconvergence’). In many ways this latterly identified manifestation of ‘extraknowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’, wherein political purpose supposedly supersedes human intellective potency is the very crème-de-la-
crème de-mentative/structural/paradigmatic and defining basis for social-and-institutional-
frameworks-of—referencing/registering/decisioning of desublimating–existentialising–
decisionality as to ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification\(^\text{86}\))’; so-reflected with dominion/statal–logic–
(preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism> ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification\(^\text{86}\))’. In other words, the global political and geopolitical dynamics itself (so-associated with derived economic and social dominance/vested-interest) is de-mentatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in desublimating–existentialising–decisionality upon human genuine social intellectual–
function/posture’ as to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality and so obviating genuine social intellectual–function/posture ontological-veracity as to ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification\(^\text{86}\)–gesturing as determining sublimating–existentialising–decisionality)’,
but for when it comes to the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations

subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as so-reflecting the overall dynamics of human <amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing

narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-

teleology), social and intellectual pedantic incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation as well as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as sovereignty—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification'), and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing existentialising—frames of human destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality}–of-ontological-performance-

<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification—gesturing as determining sublimating–existentialising–decisionality’) following the social and industrial transformation
occurring by the end of the 19th century very much underlies the ‘temporal beholdening as
sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective knowledge-reification)’ which could only end up in the human-made calamities of
the 20th centuries so-critically attributable to dominion/statal–logic–(preconverging/shallow-
supererogating–human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>). In many ways, this highlights the
subjection of the genuine social intellectual–function/posture by dominion/statal–logic–
(preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>) (reflected as to the underpinning–
suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very
notional/epistemic framework of human living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and–teleology and so consciously/unconsciously as
supposedly superseding pure-ontology); and so across all the various registry-
worldviews/dimensions whether so manifested in say the recurrent religio-political induced
instability in Ancient Egypt despite its advanced technical and organisational development,
Ancient Athenian political decadence associated with the Socratic philosophers aspiration for
enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the reformation and renaissance and its prolongation into the enlightenment genuine social intellectual–function/posture strive for science, universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation inducible as from genuine social intellectual–function/posture and dominion/statal–logic-{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}) in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic-{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>--and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}) tend to be paradoxically reconstrued (on the basis of dominion/statal–logic-{preconverging/shallow-supererogating-
human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ presencing—in(absolutising-identitive-13)constitutedness<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⟩ as at best subject to the dominion/statal–logic-{preconverging/shallow-supererogating–'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating–existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness basis for such supposedly ontological insight so-critically provided by the veridical genuine social
undermining such pedantic incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound—supererogation over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification tends to be notionally/epistemically caught up between a sublimation and desublimation/gimmickiness de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic—⟨preconverging/shallow–supererogating—‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—psychologism’–as-to-its-specific–collateralising-beholdening—⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social–vestedness/normativity—⟨discretely-implied-functionalism⟩⟩ pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendency rather than a question of genuine preoccupation as to the requisite dispensing—with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full—
potency of existence (implied as to the very inherent knowledge-reification—gesturing as determining sublimating—existentialising—decisionality). In our modern day context, the very essential ‘public-sovereignty—giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal—logic—(preconverging/shallow-supererogating—human-and-social—expectations/anticipations—dementating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholdening—whether—trepidatious—or-warped—or-preclusive—or-occlusive—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social—vestedness/normativity—<discretely-implied-functionalism>) subverting the sublimating—existentialising—decisionality of the genuine social intellectual—function/posture; and so as to the fact that the democratic process ‘public-sovereignty—giving function/posture as associated with the centrality of elections, voting and party politics’ is incomplete without an adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a genuine social intellectual—function/posture. In many ways the very idea of the ‘democratic public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural ascendency over ‘the supposedly democratic platforming and stakeholding in defining the very issues of society’s social-stake-contention—or-confliction’ (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning—suprasocial-construct existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\textsuperscript{46} socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> (as to as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal–logic-(preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) calamitous conception and relation
to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance\(^71\)-\(<\text{including-virtue-as-ontology}>\) as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for presencing—absolutising-identitive\(^1\)^constitutedness\(^79\) existentialising—enframing/imprintedness-\(<\text{as-to-historicity-tracing}—\text{in-presencing}—\text{hyperrealisation/hyperreal-transposition}\(^46\)>\)’ (however their de-mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating–existentialising–decisionality destructuring-threshold\({\text{(uninstitutionalised-threshold}}^{102}/\text{presublimating–desublimating-decisionality})\)–of-ontological-performance\(^71\)-\(<\text{including-virtue-as-ontology}>\), and so as to the fact that human technical-and-associated-organisational-development central to human social formation and social-enhancement is prospectively ‘apprehended/locked-in by the dominion/statal–logic–\(\text{preconverging/shallow-supererogating–human-and-social–expectations/anticipations—de-}\)mentating/structuring/paradigming–psychologism’–\(<\text{as-to-its-specific–collateralising–}\)beholdening\(<\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}>\)–\(\text{and–its–consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social–vestedness/normativity}}\(<\text{discretely-implied-functionalism}>\) dominating over such technical-and-associated-organisational-development as to imply its inherent mystic of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’ (seeming to thus wrongly imply that there isn’t any prospectively requisite de
decisionality’, ‘dominion protection conception of approporportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising—decisionality’, to ‘the very natural-order-of-things conception of approporportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising—decisionality’ and to ‘our subtle modern day institutionally-distorted/disjointed conception of approporportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising—decisionality’ as particularly the target as to Lyotard’s critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension’). In this respect dominion/statal–logic⟨preconverging/shallow-supererogating—‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming—psychologism’ as to its specific–collateralising-beholdening—whether–trepidatious-or-warped-or-preclusive-or-occlusive—and–its-consociated-dominance/vested-interest-subontologising–skewed-influence-as-to-social-ustedness/normativity—discretely-implied-functionalism⟩ (as falsely implying the perpetuation of the relative-ontological-incompleteness—presublimation-construct—meaningfulness—and—teleology desublimating–existentialising–decisionality as so-manifested with ancient-sophists over prospective universalising—idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly ‘locked-in/defaulting’ democratic process as to our positivism—
transposition<sup>46</sup>, subontologisation/subpotentiation and collateralising dehumanisation) which is desublimatingly seconndnatured as to the overall social <sup>amplituding/formative</sup> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing<sup>19</sup>—narratives—of-the-<sup>8</sup>reference-of-thought—categorical-imperatives/axioms/registry<sup>99</sup>teleology<sup>8</sup>)} as well as pedantic incrementalism<sup>50</sup>-in-relative-ontological-incompleteness<sup>48</sup>—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness—<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual—function/posture as to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal—logic—{preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising-beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social-vestedness/normativity—<discretely-implied-functionalism>)} as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In many ways, we can appreciate that the modern day genuine social intellectual—function/posture as to its relatively genuine sublimating—existentialising—decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating—existentialising—decisionality of dominion/statal—logic—{preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—
as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩⟩), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to present day democracy dominion/statal–logic⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-⟨discretely-implied-functionalism⟩⟩ involves the ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’, and thereafter it doesn’t matter in effect whether the human sovereign–function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of
public accountability of poor or no effective resolutive course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating–existentialising–decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the dominion/statal–logic–⟨preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–⟨whether–trepidatious-or-warped-or-preclusive-or-occlusive⟩–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity–⟨discretely-implied-functionalism⟩⟩ relation with the human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the underpinning–suprasocial-construct existentialising–enframing/imprintedness–⟨as-to-historicity-tracing—enframed-conceptualisation with the cultivation of disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’ highlighting effectively that the political disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their ‘very inherent knowledge-reification–gesturing as determining sublimating–existentialising–decisionality’ purpose as to Machiavellian instigated false public debates) to which human sovereign–function/postures gullibly get caught up in or which ultimately discourages public interest and participation or lead to protest votes; with such misanalysis typically characterised by false bothsidesism existentialising—enframing/imprintedness–⟨as-to-historicity-tracing—enframing/hyperrealisation/hyperreal-transposition⟩ reflex (bandied about as supposedly the very summum of democratic
impartiality) relation to any sublimating meaningfulness-and-teleology. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity—de-mentating/structuring/paradigming—seeding/incipient–shallow supererogation, as-mentally-aestheticised—preconverging/dementing—qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation inherently-so given prospective human temporal-to-intemporal-dispositions to whatever induced supererogation/messianicity of originariness-parrhesia, as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of—amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, and so prospectively requiring human re-originariness/re-origination as to ‘relative-ontological-incompleteness/relative-ontological-completeness—sublimating—referencing/registering/decisioning, as—self-becoming/self-conflatedness/formative—supererogating—in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism’\textsuperscript{89}. In this regards the genuine social intellectual–function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-desublimating–de-mentating/structuring/paradigming—by—existence-sublimating–de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating-\langle in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\rangle) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89}), notionally eliciting the underlying human ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming-\langle seeding/incipient–profound\textsuperscript{69}\rangle
\textsuperscript{96}supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema\rangle or ontological-bad-faith/inauthenticity\textsuperscript{63}–de-mentating/structuring/paradigming-\langle seeding/incipient–shallow\textsuperscript{64}.\textsuperscript{96}supererogation,–as-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema\rangle preceding knowledge-reification\textsuperscript{86}, along the same lines that a scientist or mathematician de-mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific and technical sublimating or desublimating ontological-performance\textsuperscript{71}–\langle including-virtue-as-ontology\rangle; and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–\langle imbued-and–
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation\rangle. Even then the pedantic incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation of dominion/statal–logic–
\langle preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de–
mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising–
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its–
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social–
vestedness/normativity–<discretely-implied-functionalism>–knows no limits for undermining
genuine knowledge-reification\(^6\) sublimating–existentialising–decisionality, such that the
reifying-and-empowering conceptivity/epistemic-reflexivity of human knowledge as herein
implied and as applies with all human knowledge can easily be requalified sophistically as to ‘the
given human existentialising—enframing/imprintedness–<as-to-historicity-tracing—in–
presencing–hyperrealisation/hyperreal-transposition\(^{46}\) elicitation’ in totalisingly-disentailing–
discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement across
all the ages of human history is cynically used against human sovereign–function/posture in need
for its prospective genuine social intellectual–function/posture). Such catchphrases like deficits,
public spending, social engineering, socialism, etc. already speak to subliminally induced
existentialising—enframing/imprintedness–<as-to-historicity-tracing—in–presencing–
hyperrealisation/hyperreal-transposition\(^{46}\) fundamentally skewing the democratic public debate
undermining an ontology/ontological-veracity driven conception reflected as to ‘intemoral
unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence
(implied as to the very inherent knowledge-reification\(^6\)–gesturing as determining
sublimating–existentialising–decisionality)’; and critically this ‘subliminally induced
existentialising—enframing/imprintedness–<as-to-historicity-tracing—in–presencing–
hyperrealisation/hyperreal-transposition\(^{46}\) reflex’ is a reflex that has ever always existed across
the succession of human registry-worldviews/dimensions notwithstanding the paradox of human
prospective sublimation/emancipation despite this reflex (thus speaking to the requisite
crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness\(^7\)–by–
reification\(^6\)/contemplative-distension\(^{26}\) underlying the genuine social intellectual–
its perpetuation of nonpresencing projection (as to 'reference-of-thought–and–reference-of-thought-devolving meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence' so-underlied as of 'the very inherent knowledge-reification–gesturing as determining sublimating–existentialising–decisionality'), and so with regards to the fact that the reality of human limited-mentation-capacity warrants a human capacity for re-orginariness/re-origination as to 'relative-ontological-incompleteness/relative-ontological-completeness–sublimating–existentialising–decisionality'), and so with regards to the fact that the reality of human limited-mentation-capacity warrants a human capacity for re-orginariness/re-origination as to 'reference-of-thought–and–reference-of-thought-devolving–meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence' so-underlied as of 'the very inherent knowledge-reification–gesturing as determining sublimating–existentialising–decisionality'), and so with regards to the fact that the reality of human limited-mentation-capacity warrants a human capacity for re-orginariness/re-origination as to 'relative-ontological-incompleteness/relative-ontological-completeness–sublimating–existentialising–decisionality'), and so with regards to the fact that the reality of human limited-mention-capacity warrants a human capacity for re-orginariness/re-origination as to 'relative-ontological-incompleteness/relative-ontological-completeness–sublimating–existentialising–decisionality'). Such that the fundamental issue of human sublimating–existentialising–decisionality/desublimating–existentialising–decisionality thus has to do between human
thought apriorising/axiomatising/referencing–psychologism (as to the requisite overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-
mentating/restructuring/reparadigming–psychologism–<as-from-perspective–ontological-
normalcy/postconvergence> of a positivism/rational-empiricism \textsuperscript{83}reference-of-thought reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality). The bigger point here speaks to ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-
motif–and–re-apriorising/re-axiomatising/re-referencing as of \textsuperscript{83}reference-of-thought conceptivity/epistemic-reflexivity (on the one hand) upon inherent existence’s sublimating–
nascence (on the other hand)’, so-translated as ‘human sublimating/desublimating—
modalisation–<as-to-absolute-referencing–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-dementating/structuring/paradigming–out the \textsuperscript{66}ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67} with human limited-mentation-capacity-deepening\textsuperscript{52} (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-
historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
institutional-manifestations of human meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}, and so as taxingness-of-originariness induces beholding-becoming—distortive-originariness/distortive-origination–
as-to-historicity-tracing–inhibited-mental-aestheticising descalarisation reflex)’. This is so-
translated as human <amplituding/formative–epistemicity>totalising~conceptualisation
conceptivity/epistemic-reflexivity sublimating/desublimating—modalisation–<as-to-absolute-
referencing–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}> upon the full-potency of existence—as-the-
absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal, eliciting-of-
prospective–\textsuperscript{96}supererogation–<as-to-perspective-ontological-normalcy/postconvergence-
implied–‘prospective-aporeticism-overcoming/unovercoming’> in perspective ontological-
of ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-
deficiency of knowledge-reification\textsuperscript{86}—gesturing as undertaken with many a subject-matter failing
\textquotesingle\textquotesingle supererogatory\textquotesingle\textquotesingle—aestheticising—\textless as-from-perspective—ontological-
normalcy/postconvergence\textgreater —re-origination/reshuffling/anarchisation/transformativeness in
hermeneutically/reprojectively-educing historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} and rather betrothed to a \textquotesingle functionalism projection and conception\textquotesingle (to which the notion of prospective sublimation/desublimation as to the possibility for prospective
knowledge-reification\textsuperscript{86} is inevitably bogged down to the \textless amplituding/formative—
epistemicity\textgreater totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of our modern presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79} social-
vestedness/normativity—\textless discretely-implied-functionalism\textgreater inducing of
subontologisation/subpotentiation) as so-reflected in a psychological-disposition to
presublimating relic/artifactual—beholdening—\textsuperscript{13}constitutedness de-
mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\textsuperscript{46}. This is exactly in contrast to the whole object of
effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and
Foucauldian genealogy (and as reflected with science-in-practice driven as of
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} conception and not naïve
science-ideology historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} conception), as to foundational issues and point-of-departure of knowledge-reification\textsuperscript{86}—
gesturing; wherein the Derridean quasi-transcendental and Foucauldian archaeology postures (as of human reifying-and-empowering conceptivity/epistemic-reflexivity in knowledge-
reification\textsuperscript{86}) strive to supersede any social-vestedness/normativity inducing of
subontologisation/subpotentiation in the \textquotesingle implicated conceptualisation of a foundational point-of-
departure of knowledge-reification\textsuperscript{86}—gesturing\textquotesingle and rather \textquotesingle implicit by their approach that human
meaningfulness-and-99teleology\textsuperscript{55} is as to its subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in hermeneutically/reprojectively-educing sublimation-over-desublimation’ (as herein articulated as of the implications of human limited-mentation-capacity-deepening\textsuperscript{52} de-mentating/structuring/paradigming–out the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-99teleology\textsuperscript{55}). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation-\textsuperscript{99}teleology\textsuperscript{55} as to absolute-referencing–of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-\textsuperscript{99}teleology\textsuperscript{55} vestedness/normativity-\textsuperscript{discretely-implied-functionalism} upon inducing social-of subontologisation/subpotentiation’ can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic aporeticism and the latter rather ignoring the inherent foundational problematic aporeticism nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state with the implicated expectation of accidents; and in this respect deconstruction and genealogy analyses (and notional~deprocrypticism\textsuperscript{17} suprastructuralism analysis as expressed herein with regards to the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}) as to ‘human sublimating/desublimating—modalisation-\textsuperscript{99}teleology\textsuperscript{55} upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ sublimating–existentialising-decisionality is bound to a knowledge-reification\textsuperscript{86}~gesturing for tackling the
more foundational problematic aporeticism issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-
\text{teleology}^\text{55}> vestedness/normativity-<\text{discretely-implied-functionalism}> upon inducing social-
of subontologisation/subpotentiation’ supposedly of sublimating–existentialising-decisionality
as implied not only with regards to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning reflex but manifested with many a subject-matter like
economics theory, psychological theory and social theory tend to implicitly ignore/consider this
more foundational problematic aporeticism reality of present decadal economic crises, media and
information crises, political accountability, etc. as a given and rather come-up-with/reflect
‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and
paradoxically validating the very inherence of the decadal economic crises, media and
information crises, political accountability, etc. as to a winners-and-losers implicated
conceptualisation of social-vestedness/normativity-<\text{discretely-implied-functionalism}> and
incapable of an orientation for addressing fundamental ontology (as to ‘requisite profound–
\text{supererogation}^\text{96} \text{entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness}^\text{87} \text{historiality/ontological-eventfulness/ontological-aesthetic-tracing}^\text{45}
implications of aporeticism overcoming/unovercoming’). This is effectively what practically
underlies the postmodernism notion of human overcoming of metaphysics-of-presence as of
presencing—absolutising-identitive-\text{\textsuperscript{13}}constitutedness^\text{79} \text{social-vestedness/normativity-}
<\text{discretely-implied-functionalism}> inducing of subontologisation/subpotentiation’ (in a
psychological-disposition to presublimating relic/artifactual–beholdening-\text{\textsuperscript{13}}constitutedness de-
mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition^\text{46}); with the further idea that an adorning use of abstract
formulaicity of science, scientific methods, statistics and mathematics (as to totalisingly-
disentangling—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism as required for fundamental ontology as to ‘the very inherent knowledge-reification—gesturing as determining sublimating–existentialising–decisionality’), speaks to naïve science-ideology priorly driven by social-vestedness/normativity-
<discretely-implied-functionalism> historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition^6 rather than genuine science supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness hermeneutically/reprojectively-educing historiality/ontological-eventfulness/ontological-aesthetic-tracing^45 implications that rather bring out the true lustre of science, scientific methods, statistics and mathematics when-and-if of sublimating relevance. Critically, the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture in many ways renders blurry the differentiation of such a historiality/ontological-eventfulness/ontological-aesthetic-tracing^45 and historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition^46 with respect to true knowledge-reification^6 and overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality; as to the fact that ‘totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation’ and ‘profound–supererogation entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness^87 sublation’ can be easily passed for one another in a public debate critically fragile to pedantic disorientation even as in many ways the human sovereign–function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social intellectual–function/posture can effectively speak to.

From the nonpresencing^68.<perspective–ontological-normalcy/postconvergence> epistemic conception what fundamentally underlies this ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology> / potentiation’), so-construed as human ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’
‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of-’unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency epistemically-reflexive consciousness overlying the substantive cumulated abstract tissue of social emanance

\textsuperscript{1212}
as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility<sup>73</sup>-
down—‘sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively-
educing-conceptivity/epistemic-reflexivity-of-historiality/ontological-eventfulness/ontological-
aestheticising-tracing’, -as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation>) of human aestheticising—surrealising/supererogation–drive-(for
existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing>’ (as to interlay/organicalism/aestheticising-
handle-<supererogatory—projective-arbitrariness/waywardness-
of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>
hermeneutically/reprojectively-imbuin

‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential ontological-
performance
<including-virtue-as-ontology> / potentiation’); for ushering in ‘prospective
sublimating aestheticisation–and–aestheticisation-towards-ontology’ as to overall sublimation-
induced human-and-social–expectations/anticipations—metaphoricty—as-rede-
mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-
ormalcy/postconvergence>, and so-reflected as to ‘unbeholdening sublimating–nascence
ontologising-depth of the full-potency of existence’ bifurcatingly with ‘nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness
reference-of-thought-devolving
sublimating–existentialising–decisionality
(however the devolved/devoluted–referencing-narrowness with respect to overall social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–
decisionality)’ and
comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness
presublimation-construct–of–meaningfulness-and

as to overall social-and-institutional-frameworks-of—
reCAPTCHA referencing/registering/decisioning sublimating–existentialising–decisionality’. In other words,
‘human supererogatory—aestheticising—as-from-perspective—ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness reflected as to human aestheticising—surrealising\(^{97}\)/supererogating—drive—\(\langle\)for existentialising—framing/imprinting—\(\langle\)as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\rangle\)\(\rangle\) basically speaks of the fact that the hermeneutically/reprojectively-educing reframing/reimprinting-of—\(\langle\)existentialising—framing/imprinting—\(\langle\)as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\rangle\)\(\rangle\) underlies the redemtating/restructuring/reparadigming of human living-development—\(\rangle\)as-to-personality-development, institutional-development—\(\rangle\)as-to-social-function-development and Being-development/ontological-framework-expansion—\(\rangle\)as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\(^{99}\)teleology\(^{55}\) as so-reflecting holographically—\(\langle\)conjugatively-and-transfusively\(\rangle\) the ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\); with ‘higher-renewal/not-aversed-to-profound-renewal of existentialising—framing/imprinting—\(\langle\)as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\rangle\)\(\rangle\) with regards to living-development—\(\rangle\)as-to-personality-development (so-associated with childhood personality-development) and ‘lesser-renewal/aversity-to-profound-renewal of existentialising—framing/imprinting—\(\langle\)as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\rangle\)\(\rangle\) with regards to Being-development/ontological-framework-expansion—\(\rangle\)as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—\(^{99}\)teleology\(^{55}\) (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion), as so-tied to human shallow—\(^{96}\)supererogation—to—profound—\(^{96}\)supererogation constraining/unconstraining existentialising—anxiety—\(\langle\)imbued-beholdening-inducing, existentialising—\(\langle\)enframing/imprintedness—\(\langle\)as-to-historicity-tracing—\(\langle\)in-presencing—hyperrealisation/hyperreal-transposition\(^{46}\rangle\)\(\rangle\) (in want of prospective human aestheticising—
surrealising\textsuperscript{97}/supererogating-drive-(for existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>)

interlay/organicism/aestheticising-handle-<supererogatory–projective-
arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
conjugation/perspectivation/dDepthing> hermeneutically/reprojectively-imbuing
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential ontological-
performance\textsuperscript{71}(<including-virtue-as-ontology> / potentiation’ for prospective aporeticism
overcoming/unovercoming in reconstrual of ‘<amplituding/formative–
epistemicity>totalising–thrownness-in-existence\textsuperscript{34} re-aestheticising/re-motif-<narrowing-
down~‘sublimation-of-taste–hermeneutically/reprojectively-educing-conceptivity/epistemic-
reflexivity-of-historiality/ontological-eventfulness/ontological-aestheticising-tracing’, as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96} supererogation> and re-
procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
down~‘sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively-
educing-conceptivity/epistemic-reflexivity-of-historiality/ontological-eventfulness/ontological-
aestheticising-tracing’, as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96} supererogation>)’. Critically (given existentialising—anxiety-(imbued-beholdening-inducing,-
existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition\textsuperscript{46})), human hermeneutically/reprojectively-educing
reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective–
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>) necessarily involves
‘existentially-decontextualised play/gaming/exercising of existentialising—framing/imprinting-
<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>
projected sublimating ontological-performance\textsuperscript{71}(<including-virtue-as-ontology> of
meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55}’ together with ‘effective existentially-contextualised
instantiation/actualisation of existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> projected sublimating/desublimating ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (as to their separate-and-intermingling manifestation in existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>), so-reflected in human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. This analysis (as to fundamental human existentialising—anxiety-(imbued-beholdening-inducing,-existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>) brings out the fundamental reason for human ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}> on the basis of presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in an absolutising existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>) as so-associated with the ‘lesser-renewal/aversity-to-profound-renewal of existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>’ with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion); and so notwithstanding the ontological-veracity of the ontological-normalcy/postconvergence nature of existence rather misconstrued in epistemic-abnormalcy/preconvergence\textsuperscript{38} due to human limited-
epistemicity>totalising–renewing–realisation/re-perception/re-thought,−in-
supererogatory−epistemic-confalatedness\(^\text{32}\) in reflecting holographically−<conjugatively-and-
transfusively> the \(^\text{66}\)ontological-contiguity—of-the-human-institutionalisation-process\(^\text{67}\) (as to an
ontological-bad-faith/inauthenticity\(^\text{63}\)−de-mentating/structuring/paradigmating−
<seeding/incipient−shallow\(^\text{64}\)−supererogation,−as-mentally−
aestheticised−preconverging/dementing\(^\text{33}\)−qualia-schema> that is unaddressable as of a pretense
of knowledge-reification\(^\text{66}\) exercise of mutual logical-basis/logic−<as-to—transversality-of-
affirmative-and-unaffirmative,−disambiguated-apriorising/axiomatising/referencing\(^\text{101}\)>). Given
the fact that any presencing—absolutising-identitive−\(^\text{13}\)constitutedness\(^\text{79}\) imbued
‘<amplituding/formative>disposedness−(as-to-orientation/value-construct/valuation−and−
derived-parameterising) and <amplituding/formative>entailment−(as-to-totalising-
contiguous/coherent−factuality-of-variability)’ is of a ‘punctual <amplituding/formative−
epistemicity>totalising−self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^\text{33}\)
rather measuring-up success/accomplishment/aspiration in shallow−\(^\text{96}\)supererogation of in-effect
absolution as to the given registry-worldview/dimension existentialising—
enframing/imprintedness−<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\(^\text{46}\)’ (which is prospectively in relative-ontological-incompleteness\(^\text{88}\)−
presublimation-construct−of—meaningfulness-and−\(^\text{99}\)teleology\(^\text{55}\) desublimating−existentialising−
decisionality, and so as from blatant brutish conquest/subjugation conception associated with
‘measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow−
\(^\text{96}\)supererogation of in-effect absolution’, dominion protection conception associated with
‘measuring-up success/accomplishment/aspiration in its paramountcy shallow−\(^\text{96}\)supererogation
of in-effect absolution’, to the very natural-order-of-things conception associated with
‘measuring-up success/accomplishment/aspiration in its patricianism/aristocratism shallow−
\(^\text{96}\)supererogation of in-effect absolution’ and to our subtle modern day institutionally−
overcoming/unovercoming supererogating ontological-performance\textsuperscript{71} as to projective-insights/epistemic-projection-in-conflatedness\textsuperscript{12} of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}- (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating-\textless in-projective/reprojective—aestheticising-re-motif– and–re-apriorising/re-axiomatising/re-referencing\textgreater ) as to human-and-social-expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{89}, and so-reflected in the successive foregrounding—entailment— (postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent\textsuperscript{66}ontological-contiguity’),—as-operative-notional–deprocrypticism\textsuperscript{43} as from non-rules—apriorising/axiomatising/referencing—psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation, universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism–procrypticism\textsuperscript{90} and preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought,—as-to—‘\textless amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding—mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of deprocrypticism\textsuperscript{17}).

Such a logical-basis/logic underlying the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} can only be explained by the genuine social intellectual—
that once prospective relative-ontological-completeness\textsuperscript{87} avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity\textsuperscript{96}–as-rede-
mentating/restructuring/reparadigming–psychologism existentialising—framing/imprinting-
<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-
deriving as of underlying human ontological-commitment\textsuperscript{65} as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective–\textsuperscript{96}supererogation’) all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold\textsuperscript{102} crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–
procrpticism\textsuperscript{80}/notional–disjointedness-of–\textsuperscript{83}reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation-
<as-to-absolute-referencing–of–meaningfulness-and–\textsuperscript{96}teleology\textsuperscript{55}> on the basis of presencing—absolutising–identitive–\textsuperscript{13}constitutedness\textsuperscript{79} social-
vestedness/normativity—discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-
threshold\textsuperscript{102} genuine social intellectual–function/posture as it provides meaningfulness-and-
\textsuperscript{90}teleology\textsuperscript{55} infrastructure reflected as Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} for the given institutionalised registry-worldview/dimension to even have the possibility to exist (explaining why the the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting-
<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> outlived their eras uninstitutionalised-threshold\textsuperscript{102} ‘crassness-of-thoughts existentialising—
enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\textsuperscript{46}>’ with the same sublimation-over-desublimation consequence availing prospectively as to the requisite prospective deprocrypticism–or–preempting—disjointedness-as-
of-reflection-of-thought\textsuperscript{12} ‘human sublimating/desublimating—modalisation-as-to-absolute-
referencing-of-meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} upon inherent existence’s sublimating-
nascence inducing of ontologisation/omnipotentiality’). Critically, it is the opening-up of

prospective registry-worldviews/dimensions by the genuine social intellectual–function/posture in

‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-
(sublimating–referencing/registering/decisioning—as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating-in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing) as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–
psychologism’\textsuperscript{89} (underlied by dimensionality-of-sublimating\textsuperscript{24}–
\textsuperscript{<amplituding/formative>}supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality) that enables the secondnatured positive-opportunism\textsuperscript{75} of ‘punctual
\textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} rather measuring-up
success/accomplishment/aspiration in shallow–\textsuperscript{96}supererogation of in-effect absolution as to the
given registry-worldview/dimension existentialising—enframing/imprintedness-as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}’ (prospectively
projecting

\textsuperscript{<amplituding/formative>}supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality) to arise in the very first place; speaking to the incongruity of then
implying the relegating of the genuine social intellectual–function/posture as to the social-stake-
contention-or-confliction manifested in the successive registry-worldviews/dimensions of

‘punctual

\textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} rather measuring-up success/accomplishment/aspiration in shallow–\textsuperscript{96}supererogation of in-effect absolution’. The reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the nonpresencing\textsuperscript{68}–<perspective–ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence in all thought aspiring for the momentousness of sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} over desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} only avails with human limited-mentation-capacity-deepening\textsuperscript{52} explaining the need for ‘\textless amplifierding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought,re-in-supererogatory–epistemic-conflatedness\textsuperscript{12} in re-origination/re-originariness’ as most profound in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-projection perspectives of relative profound–\textsuperscript{96}supererogation is ‘not of desublimating–referenced/registered/decisioned self-presence/self-\textsuperscript{13}constitutedness’ but rather ‘of sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–\textless in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\textgreater ’). While the positive-opportunism\textsuperscript{75} underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation–\textless as-to-absolute-referencing–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} to pedantic incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation as well
as generalised wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\} narratives—of-the—\{reference-of-thought—categorical-imperatives/axioms/registry—\}—both underlied by dominion/statal—logic—\{preconverging/shallow-supererogating—human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism\}—as-to-its-specific—collateralising-beholdening—\{whether—trepidatious-or-warped-or-preclusive-or-occlusive\}—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity—\{discretely-implied-functionalism\}), the fact is somehow/someway the genuine social intellectual—function/posture have been able to drive human prospective sublimation-over-desublimation as to the fact that the human sovereign—function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment of all human meaningfulness-and—teleology as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity—\{as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment\}) with both enabling the genuine social intellectual—function/posture to thrive eventually; as sublimating—nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations—\{blinded-to-their-relative-ontological-completeness\}—sublimating—existentialising—decisionality (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality)’ ultimately translates into requisite ‘reference-of-thought—meaningfulness-and—\{presublimation-construct—of—meaningfulness-and-
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}—as-metaphoricity\textsuperscript{56} superseding/overriding prior \textsuperscript{83}reference-of-thought temporally neuterising\textsuperscript{57} ‘interiorisation attitude/mental-disposition/care—and—episteme\textsuperscript{58}’ of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) with such a critical gesturing throughout human history rather reflecting ‘metaphoricity\textsuperscript{56} as sublimating—referencing/registering/decisioning self-becoming/self-conflicatedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective— aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>’ over ‘desublimating—referenced/registered/decisioned self-presence/self-\textsuperscript{13}constitutedness of prior meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; critically-so because of the requisite crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity for any prior registry-worldview/dimension in relative-ontological-incompleteness\textsuperscript{88—presublimation-construct—of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} desublimating—existentialising—decisionality to process/progress meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the prospective registry-worldview/dimension \textsuperscript{83}reference-of-thought—and—\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} comprehensiveness of prospective sublimating—nascence’, with notional-asceticism\textsuperscript{4} reflecting all the critical gesturing ‘keeping open the crossgenerational possibility for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting’ for such prospective registry-worldview/dimension meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Such a prospective sublimating—existentialising—decisionality as arising as of prospective \textsuperscript{83}reference-of-thought—and—\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} comprehensiveness of prospective sublimating—nascence’ (over relative-ontological-incompleteness\textsuperscript{88—presublimation-construct—of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} desublimating—existentialising—decisionality) calls for a necessary ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-
apriorising/axiomatising/referencing\textsuperscript{101} in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–teleology\textsuperscript{55} desublimating–existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness\textsuperscript{88}–presublimation-construct–of–meaningfulness-and–teleology\textsuperscript{55} desublimating–existentialising–decisionality; and we can get a sense of this underlying notional–asceticism\textsuperscript{4} with the sublimating–nascent of nascent-particular/incipient-and-material/technical-sublimations–

\textlt;blinded-to-their-relative-ontological-completeness\textsuperscript{87}–reference-of-thought-devolving\textsuperscript{84}>

wherein ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating–existentialising–decisionality in lieu of the truly apt/of-sublimating–existentialising–decisionality technician/scientist) so-translating in the blurriness\textsuperscript{7} of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as of a rather actively induced ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} in attaining the same candidity/candour-capacity for prospective sublimation (so-construed as notional–asceticism\textsuperscript{4}). Notional–asceticism\textsuperscript{4} thus arises because of the very nonpresencing\textsuperscript{68}–

\textlt;perspective–ontological-normalcy/postconvergence>

nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective–supererogation, in the sense that the ‘full meaningfulness-and–teleology\textsuperscript{55} perfectly avails as to the inherent immanency-of-existence’ but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge–
reification is as of ‘human hermeneutically/reprojectively-educing reframing/reimprinting-of-
(existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing>) in projective/reprojective—aestheticising-re-
remotif–and–re-apriorising/re-axiomatising/re-referencing’ so-articulated to ‘a human limited-
mentation-capacity contradictorily operating punctually in-effect on the basis of absolute-
mentation-capacity’ thus induces ‘presencing—absolutising-identitive–constitutedness
existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition of meaningfulness-and—teleology in want for
‘prospective nonpresencing—perspective–ontological-normalcy/postconvergence
existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing> meaningfulness-and—teleology—as-
metaphoricity’. In the bigger scheme of things unlike it is falsely projected as to ‘presencing–
absolutising-identitive–constitutedness social-vestedness/normativity—discretely-implied-
functionalism existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition ontologically-flawed construal of
totalising-entailing’ implications of social-stake-contention-or-confliction, the ontological-
veracity of the genuine social intellectual–function/posture ‘is not in a bothsidesism equivalence
of contention’ with ‘punctual amplituding/formative–epistemicity totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag rather measuring-up
success/accomplishment/aspiration in shallow–supererogation of in-effect absolution as to the
given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>; with the
genuine social intellectual–function/posture prospective ‘existentialising—framing/imprinting–
<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing>
ontologically-veridical construal of entailing–amplituding/formative–
presencing—absolutising-identitive-constitutedness
<discreetly-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional-asceticism4 as conspiratorial as to its ‘punctual
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag33 rather measuring-up success/accomplishment/aspiration in shallow—supererogation of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness—
<historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition46>’. However, it is only a veridical nonpresencing—<perspective–ontological-normalcy/postconvergence>
epistemic-projection insight in relative-ontological-completeness that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-
performance—<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence) in many ways the criticisms of ‘Socratic philosophers projected universalising-idealisation over non-universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism’ and ‘prospective postmodern thought projected deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought or difference-conflicatedness-as-to-
totalitative-reification—in-singularisation-as-veridical-epistemic-determinism of entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness implications over present day intellectual-muddlement totalisingly-disentailing—discretion/whim-of-thought’ (as to relative nonpresencing—<perspective–ontological-normalcy/postconvergence>) respectively are rather conspiratorial; given the fact that such a notion of prospective destructuring-threshold—(uninstitutionalised-threshold/presublimating—
desublimating-decisionality}-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is ‘conceptually a nondescript/ignorable–void\textsuperscript{59} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ in the contemplation of ‘punctual <amplituding/formative–epistemicity>-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} rather measuring-up success/accomplishment/aspiration in shallow–\textsuperscript{96}supererogation of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>’, thus in many ways undermining/distracting from the direct addressing of prospective social-stake-contention-or-confliction aporeticism overcoming/unovercoming. Critically, such pedantism today in the face of the increasing subontologising/subpotentiation (associated with the modern day underpinning–suprasocial-construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow–\textsuperscript{96}supererogation as of dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>),
with such concretely irrelevant and ontologically-flawed decades-long politically manipulative
narratives ‘rather providing a temporal human-subpotency meaningfulness-and-99teleology\textsuperscript{55}-
infrastructure as to preconverging/shallow-supererogating-'human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming—psychologism’ (as of
‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–
of–meaningfulness-and-99teleology\textsuperscript{55}> on the basis of presencing—absolutising-identitive-
\textsuperscript{13}constitutedness\textsuperscript{79} social-vestedness/normativity-<discretely-implied-functionalism> inducing
of subontologisation/subpotentiation’’) supposedly more critical and superseding the more
profound–supererogatory engagement with the socio-econo-political social-stake-contention-or-
confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—
modalisation-<as-to-absolute-referencing–of–meaningfulness-and-99teleology\textsuperscript{55}> upon inherent
existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a
mediatically manipulated ontologically-flawed ‘bothsidesism formulation across the decades’ on
the basis that it is debates along the skewed lines of deficits, public spending, social engineering,
socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will
supposedly resolve such massive opportunity-and-income-inequality and skewed public
governance of shallow–\textsuperscript{96}supererogation as of dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>’ (as
to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media
presentation of debates along the skewed lines of deficits, public spending, social engineering,
socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and
superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-
and-income-inequality and public governance of shallow–\textsuperscript{96}supererogation as of
dominance/vested-interest-subontologising-skewed-influence-as-to-social-

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vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating–human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound–supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say universalising\textsuperscript{183}-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-(imbued-beholding-inducing,-existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>) associated with prospective profound–\textsuperscript{96}supererogation but for the threshold of punctual/immediate positive-opportunism\textsuperscript{75}’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting—\textless as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\textgreater of ordered human firstnatureness—deferentialism—imbuing and secondnaturedness—deferentialism—deriving as of underlying human ontological-commitment\textsuperscript{65} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—\textgreater of ordered human firstnatureness—deferentialism—deriving as of underlying human ontological-commitment\textsuperscript{65} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation’ and not ‘of discrete isolated individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign—function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual—function/posture (whose existentialising—frame is the social harbinger of ‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing\textsuperscript{68}—\textless perspective—ontological-normalcy/postconvergence\textgreater projection) articulated prospective ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—\{sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—\textless in-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing\textgreater\} as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{89} (speaking to the more profound reality that the truer problem of a democratic crisis lies in the fact that it is poorly interceded by the genuine social intellectual—function/posture as it enables ‘human sublimating/desublimating—modalisation—\textless as-to-absolute-referencing—of—meaningfulness-and—\textless teleology\textsuperscript{55}\textgreater upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather
disenfranchisingly interceded by a pedantising that is enabling de-
mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical
ontological-bad-faith/inauthenticity\footnote{misanalysis} to ‘occlusive discrete inherence of
sublimating/desublimating—modalisation-&lt;as-to-absolute-referencing–of–meaningfulness-and-
teleology\footnote{55} on the basis of presencing—absolutising-identitive-\footnote{13}-constitutedness social-
vestedness/normativity-&lt;discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’, especially-so as to an economically driven media landscape
that can hardly discriminate between intellection and pedantry and in many ways passes the latter
for the former as-so associated with overall social banalisation-of-thought with foils/stooges of
pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this
regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process
and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-
political social-stake-contention-or-confliction aporeticism overcoming/unovercoming it is
incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a
cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-
understood by the Socratic philosophers) just as our sovereignty over say our house doesn’t
necessarily imply our technical competence with requisite house enhancements like electricity,
plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign
contemplating to undertake such house enhancement chores. This reality underlies the contention
herein of the ‘overrated pedantising of meaningfulness-and-teleology\footnote{55} as to the fact that
human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity
of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency
which doesn’t necessarily subject/supersede existence as to existence—as-desublimating-
withdrawal,-eliciting-of-prospective supererogation as warranted for prospective
sublimation/emancipation (even as human social-and-institutional-frameworks-of—
referencing/registering/decisioning of existentialising–decisionality by reflex tend to absolutise 
human discursivity as to presencing—absolutising-identititive–constitutedness social-
vestedness/normativity–<discretely-implied-functionalism>); thus requiring appropriate 
nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection (as 
to requisite human limited-mentation-capacity-deepening towards absolute-mentation-
capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-
normalcy/postconvergence, as sought-after by the genuine social intellectual–function/posture 
involving its specifically cultivated arts/skills and time investment and on the intimation that the 
implicated deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment and its consequent ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing in superseding any underpinning–suprasocial-construct 
defaulting relative-ontological-incompleteness–presublimation-construct–of–meaningfulness–
and-teleology desublimating–existentialising–decisionality (beyond the falsehoods and 
aiveties of bothsidesisms formulae of discursivity that confuses pedantism and intellection).
Critically, this fundamental contrastive human relation to knowledge as to ‘the mere-formulaicity 
of mechanical-knowledge constrained to human-subpotency temporal inclinations’ and ‘organic-
knowledge constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’ (with regards to living-development–as-to-personality-development, 
institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology so-manifested as to human temporal-to-
temporal-dispositions as reflected all across the ontological-contiguity—of-the-human-
institutionalisation-process, speaks to a dynamic relation to knowledge as of inappropriate 
temporal/subontologising distractive-alignment-to-reference-of-thought–<of-
apriorising/axiomatising/referencing>\textsuperscript{29} and appropriate intemporal/ontologising ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}’ (so-reflected across the successive registry-worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of\textsuperscript{25}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). The point here is that the notion of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}’ underlying the genuine social intellectual–function/posture is ultimately wholly ‘an aspirative projection beyond human mortal normative contemplative existential limitations of human-subpotency and rather so as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{96}supererogation implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—modalisation<-as-to-absolute-referencing–of–meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with respect to making-available/opening-up the full-potency of existence; and thus it is not truly by this most profound knowledge-reification\textsuperscript{86}—gesturing in an equivalence relation (as to contention) with distinctive-alignment-to—\textsuperscript{83}reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} of pedantisation, <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{10}—narratives—of-the—\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}) and sovereign–function/posture critically underlied by positive-opportunism\textsuperscript{75} ‘ad-hocly tied to
punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>46> . In this regards and counterintuitively to what avails with the secondnatured perception of registry-worldviews/dimensions as to their resultant secondnatured institutionalisation habituated existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>46>, their prior ‘firstnatured enabling transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of the genuine social intellectual—function/posture’ are ever always ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—⟨imbued-postconverging/dialectical-thinking—projective-insights⟩/epistemic-projection-in-conflatedness12⟩—of—notional—depicrocrypticism17—prospective-sublimation⟩ in perspective ontological-normalcy/postconvergence beyond normativities’ but when secondnaturedly habituated as to positive-opportunism75 for institutionalisation become normativities such that ‘what is then ever always lost’ prospectively to all secondnatured institutionalisation is this ‘ungraspable/conflating perspective ontological-normalcy/postconvergence underlying firstnaturedness re-ontologisation/omnipotentiality’ to which ‘habituated secondnaturedness institutionalisation ever always prospectively presents presencing—absolutising-identitive—constitutedness social-vestedness/normativity in distinctive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>29’ . In the bigger scheme of things ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing181 as to knowledge-reification86—gesturing is effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-confliction distinctive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>29 failing dispensing-with-immediacy-for-relative-ontological-completeness87—by-reification86—contemplative-distension26’ that enables/allows
accrual of sublimation-over-desublimation from existence itself as to existence—as-sublimating-withdrawal,-eliciting-of-prospective supererogation (beyond human-subpotency mutualising). This supererogatory unbeholding-conflatedness of the genuine social intellectual–function/posture implies that is not entrapped/beholdening to an equivalence relation with any given relative-ontological-incompleteness-presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality (of underpinning–suprasocial-construct existentialising—enframing/imprintedness–as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) imbued distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing; for instance in the sense that a Diderot-and-co. Encyclopédistes project for prospective human-and-social sublimation/emancipation in a genuine social intellectual–function/posture re-ontologisation/omnipotentiality aspiration as to ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing projected nonpresencing–perspective–ontological-normalcy/postconvergence is beyond an equivalence relation of immediate/punctual social-stake-contention-or-confliction with ‘a medieval patricianism/aristocratism/theocracy shallow—supererogation of in-effect absolution imbued distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing just as the same can be said of budding-positivists science with medieval scholasticism or Socratic philosophers universalising—idealisation with non-universalising sophists or all such human emancipation of profound supererogation. In this regards, ever always involves a false elevation of pedantising subontologisation/subpotentiation to falsely imply a constrastive equivalence with veridical intellectual re-ontologisation/omnipotentiality (as to imply a common framework of contemplation) in order to then drag-down such veridical intellectual re-
ontologisation/omnipotentiality to the immediacy/punctual framework of human social-stake-contention-or-confliction underlied by human limited-mentation-capacity manifest temporality\(^{98}\) (as of the underpinning–suprasocial-construct existentialising—enframing/imprintedness—\(\text{as-to-historicity-tracing—}\) in-presencing–hyperrealisation/hyperreal-transposition\(^{46}\) with its manifest pedantisation and \(\text{amplituding/formative–}\) wooden-language—\(\text{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}\(^{19}\)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology\(^{99}\)), and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening\(^{52}\) as to human self-surpassing so-reflected as of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\); wherein the habituatedness/mental-colonisation of the sovereign–function/posture to the presencing—absolutising-identitive—constitutedness\(^{79}\) social-vestedness/normativity is cynically construed as enabling the distinctive-alignment-to—reference-of-thought—apriorising/axiomatising/referencing— pedantising exercise of social-stake-contention-or-confliction in undermining prospective human re-ontologisation/omnipotentiality. Critically, while the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ for nascent-particular/incipient-and-material/technical-sublimations—\(\text{blinded-to-their-relative-ontological-completeness}\)\(^{87}\)–\(^{83}\) reference-of-thought-devolving\(^{84}\) existentialising—decisionality in many ways is difficultly underminable to pedantising distinctive-alignment-to—reference-of-thought—apriorising/axiomatising/referencing—\(^{29}\) inducing of subontologisation/subpotentiation the blurriness\(^7\) associated with social-and-institutional-frameworks—of—referencing/registering/decisioning existentialising—decisionality lends itself readily to such pedantising. It is herein contended that besides the technical/knowledge capacity for elucidating the inherent blurriness\(^7\) in the social domain, in many ways pedantising
mental-aestheticising) are not the absolution/absolute-possibility of human profound-
96supererogation which is ever always subjectable to re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking28–‘projective-insights’/‘epistemic-projection-in-conflatedness42’-of-
notional–deprocrypticism17–prospective-sublimation)90 (as the very manifest rule reflecting
holographically-<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-
institutionalisation-process67). Critically in this regards, knowledge itself as to organic-
knowledge is inherently and truly as of an existential-contextualising-contiguity38
hermeneutic/reprojective dynamics of ‘distantiation of contemplative existentialising–frame as to
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing101’ (with regards to living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-99teleology55) and not just about isolated mere-
formulaicity, wherein for instance we can starkly appreciate that it makes little sense articulating
university-level knowledge as to university-level competence to say secondary-education level
pupil or electronics knowledge as to electronic technician competence to an accountant as to the
fact that in both instances there is associated existential hermeneutic/reprojective development
for the appropriate knowledge requiring the ‘distantiation of contemplative existentialising–
frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing101’ of the university-level competence and electronics
 technician competence (unless somehow say the secondary-education level pupil or accountant
had pursued a qualifying complementary existential hermeneutic/reprojective development for
the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge
is articulated as to their relevant existential hermeneutic/reprojective development appropriate

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deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true existential-contextualising-contiguity hermeneutic/reprojective dynamics of ‘distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formalisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ desublimating–existentialising–decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ sublimating–existentialising–decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality (as reflected in inducing an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). ‘Distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’ is effectively at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity of hermeneutic/reprojective

amplituding/formative–
epistemicity>totalising–renewing–realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflicatedness127) and appropriate deferential-formalisation-
transference sense of distantiation over distractive-alignment-to-relative-ontological-
incompleteness88. With regards to human Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
televology55 distractive-alignment-to–93reference-of-thought–<of-
apriorising/axiomatising/referencing>29 translates in the overlooking of the effectively requisite
social-stake-contention-or-confliction prospective aporeticism overcoming/unovercoming (as to
a threshold where subontologisation/subpotentiation supposedly takes over from re-
ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any
distractive-alignment-to–83reference-of-thought–<of-apriorising/axiomatising/referencing>29
posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-
particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-
completeness87–83reference-of-thought-devolving84> existentialising–decisionality as to human
temporal-and-immediate advantageously perceived positive-opportunism75 while on the other
hand pedantising distractive-alignment-to–83reference-of-thought–<of-
apriorising/axiomatising/referencing>29 is rather elevated when it comes to social-and-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality
as to social-stake-contention-or-confliction). Critically in this regards, ‘distantiation of
contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-
disambiguated-apriorising/axiomatising/referencing101’ is merely the translation of the
perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break
between relative-ontological-incompleteness and relative-ontological-completeness87 (with
regards to <amplituding/formative>disposedness–(as-to-orientation/value-construct/valuation–
and–derived-parameterising) and <amplituding/formative>entailment–(as-to-totalising–
contiguous/coherent–factuality-of-variability)). This can starkly be appreciated with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-mentating/restructuring/reparadigming ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}’ as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology\textsuperscript{55} is of utter ‘\textlt;amplituding/formative\textgt; disposedness–\langle\textit{as-to-orientation/value-construct/valuation–and–derived-parameterising}\rangle\textlt;amplituding/formative\textgt; entailment–\langle\textit{as-to-totalising-contiguous/coherent–factuality-of-variability}\rangle\textlt;amplituding/formative\textgt;’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology\textsuperscript{55} as to its uninstitutionalised-threshold\textsuperscript{102}) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness\textsuperscript{12} of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity); and this is effectively the critical posture of the genuine social intellectual–function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textlt;as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle\textlt;amplituding/formative\textgt; for the possibility of re-ontologisation/omnipotentiality. Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a threshold of pedantisation and intellectual-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations—\textlt;blinded-to-their-relative-ontological-
completeness\textsuperscript{87–83}reference-of-thought-devolving\textsuperscript{84}> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-\textsuperscript{13}constitutedness of of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisiononality prone to presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}). Thus the genuine social intellectual–function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> as this is exactly what makes-available/keeps-open prospective human sublimating–nascence (as a requisite sublimation-over-desublimation function that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism\textsuperscript{75} of presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} social-vestedness/normativity-<discretely-implied-functionalism> and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and the positive-opportunism\textsuperscript{75} then arising with the corresponding living-development—as-to-personality-development and institutional-development—as-to-social-function-development. In this regards, the notion of dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation associated with the genuine social intellectual–function/posture ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} implies
that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as–spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>’, is the very same intemporal-disposition originariness-parrhesia,—as–spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation that is warranted and ontologically-valid for prospective human emancipation/sublimation with the contention that claims from the ‘distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing> pedantisation of the various registry-worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educed and prospective sublimation/emancipation in reflection of their pedantising dimensionality-of-desublimating-lack-of—<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as failing to reflect holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual—function/posture is thus much more than just about identitive specificities of presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> as to just contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to the very same existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> psychological-complexes but projects to an altogether renewed existentialising—framing/imprinting—<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing> in re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical—

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thinking\textsuperscript{28}-'projective-insights'/epistemic-projection-in-conflatedness\textsuperscript{12}-of-notional-deprocrypticism\textsuperscript{17}-prospective-sublimation\textsuperscript{96}, such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}) the genuine social intellectual-function/posture is most profound\textsuperscript{96}supererogation about relaying a maximalising-recosposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}-unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogation-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation. What is thus implied herein as most critical about the human and humanity is the capacity for profound\textsuperscript{96}supererogation and so 'more than just a positive-opportunism\textsuperscript{75} relation to meaningfulness-and-\textsuperscript{96}teleology\textsuperscript{55}' as to the registry-worldview/dimension station of <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34},-imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-'<amplituding/formative–epistemicity>totalising–conceptualisation').

\textsuperscript{96}supererogation as such is actually the very essential attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to supervening manifestations in notional-conflatedness\textsuperscript{12} (as to ontological-primemovers-totalitative-framework\textsuperscript{72}), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in conflation\textsuperscript{12} and not as to constitutive physics), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining
why biology is effectively practiced in conflation\textsuperscript{12} and not as to constitutive chemistry) and likewise the reflection of biological and neurological embodiment process in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in conflation\textsuperscript{12} and not as to constitutive biology and neurology, and for that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs as to ‘human consciousness point-of-departure for their knowledge-reification\textsuperscript{86} and appraisal’), and so as the more ‘empirically exact’ supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness conception of overall science reflection of the full-potency of existence (with the implication here that it is human genuine social intellectual–function/posture as to human consciousness supervening determination that hold the sublimating-over-desublimating key for prospective re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity); as to the fact that the enlightening ushered as of intemporal firstnaturedness across the successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting-&lt;as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}&gt; are the more ‘decisively empirical reason’ for human sublimation-over-desublimation than any vague conceptions of inoperant and imaginary notional–\textsuperscript{13}constitutedness potency of shallow–\textsuperscript{96}supererogation with the implication that our own self-conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming—\textsuperscript{12}/formative–supererogating-&lt;\textsuperscript{12}in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–&gt;\textsuperscript{13}as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming—
psychologism’⁸⁹) is the most critical supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness notion for prospective human sublimation-over-desublimation. This ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ effectively underlies the inherent existentialising—decisionality of underpinning—suprasocial-construct as to underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as to the fact that in many ways ‘the very existentialising—realness of such abstract notions as to their nondisjointing tends to be <amplituding/formative—epistemicity>totalisingly—absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning—suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of presencing—absolutising-identitive—constitutedness⁷⁹ social-vestedness/normativity—<discretely-implied-functionalism>’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying social dynamics of presencing—absolutising-identitive—constitutedness⁷⁹ social-vestedness/normativity—<discretely-implied-functionalism>’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as to relative-ontological-incompleteness⁸⁸—presublimation-construct—of—meaningfulness-and—⁹⁹teleology⁵⁵ desublimating—existentialising—decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe
the possibility for prospective incisive and diligent ontological-veracity sublimation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation>) is dementatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality meaningfulness-and-teleology that can arise outside the underpinning–suprasocial-construct existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already
pragmatically deferring into the religiosity of the underpinning—suprasocial-construct
catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought
gravitates around the religiosity whether critical or praising as to the existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition of the religiosity with the idea of an altogether incisive and diligent engagement
as to socio-econo-political re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking—‘projective-
insights’/‘epistemic-projection-in-conflatedness—of-notional—deprocrypticism—prospective-
sublimation) rather of overt-and-covert taboo status thus in many ways ripping away from the
human the possibility to reproject originarily for ‘human-decisionality—valid/invalid-decisionality—imbued-sublimation/desublimation>
omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-
and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and-
‘hermeneutically/reproductively-educing’—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—conceptualisation> as to the fact that human ontological-performance—<including-
virtue-as-ontology> / potentiation optimisation/maximalisation rather arises from ‘universal-
transparency—transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—
epistemicity>totalising—in-relative-ontological-completeness> of the-
Good/understanding/knowledge-reification/ontological-primemovers-totalitative-
framework as to profound ‘unbeholdening sublimating—nascence ontologising-depth of the
full-potency of existence’ and so over any desublimating existentialising—
enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition of vague impression-driven/good-naturedness/wishfulness ‘beholdening as
sovereignising–imbued-subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-thought; and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in-supererogatory–epistemic-conflatedness12 in reflecting holographically-
99teleology55), and reflects a de-mentative/structural/paradigmatic dualising of temporal-to-intemporal-dispositions effectuation on human institutional ontological-performance71,-<including-virtue-as-ontology> (as to existentially dual-language/split-mentality that on the one hand fails implied emancipation and on the other hand implies a strife for emancipation) due to the variance in institutional existentialising–frame as underlied with existentialising–decisionality of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness7 in existentialising–decisionality’ and existentialising–decisionality of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as

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associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘universal-transparency\(^{104}\)\-(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding}\text{-formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\(^{87}\)\)\) of sublimating–nascence’ and as critically reflected with nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness}\(^{87}\)-\(^{83}\)reference-of-thought-devolving\(^{84}\)>\). Thus critically social-and-institutional-frameworks-of—referencing/registering/decisioning as rather ‘relatively predisposed to defaulting as of relative-ontological-incompleteness\(^{88}\)-presublimation-construct–of–meaningfulness-and-\(^{99}\)teleology\(^{55}\) desublimating–existentialising–decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness}\(^{87}\)-\(^{83}\)reference-of-thought-devolving\(^{84}\)>\) need to be properly re-examined and reconstrued (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness}\(^{87}\)-\(^{83}\)reference-of-thought-devolving\(^{84}\)>\) to imply the need for their very own prospectively induced sublimation as to \(^{83}\)reference-of-thought–and–\(^{83}\)reference-of-thought-devolving\(^{84}\)-meaningfulness-and-\(^{99}\)teleology\(^{55}\) comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness\(^{88}\)-presublimation-construct–of–meaningfulness-and-\(^{99}\)teleology\(^{55}\)).

The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations-\(<\text{blinded-to-their-relative-ontological-completeness}\(^{87}\)-\(^{83}\)reference-of-thought-devolving\(^{84}\)>\) (as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality) come with ‘universal-transparency\(^{104}\)\-(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding}\text{-formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\(^{87}\)\) of sublimating–nascence’ eliciting human positive-opportunism\(^{75}\) integration secondnatured-institutionalisation, this ‘universal-transparency\(^{104}\)\-(transparency-of-totalising-entailing,-as-to-entailing-
(and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of
nonpresencing68.<perspective–ontological-normaley/postconvergence>’ as to ‘bechancing-
becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing|disinhibited-mental-aestheticising sublimation reclamnation/recovery from
beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-
tracing—inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of unenframed-
conceptualisation’<-as-to-maximalising-recomposuring54-for-relative-ontological-
completeness87—unenframed-conceptualisation>). In this respect we can appreciate with regards
to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-
or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly
present/existent as to its ‘given implied totalising-entailing meaningfulness-and.99teleology55’
wherein for instance the social atrophying associated with the Great Depression rather elicited
statal supererogatory—progressivity extending into the postwar era of sociopolitical and
socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure
sense of the word and in many ways the technocracy developed and resourced in the postwar
years and the associated scientific and technical advancement especially in the face of the Cold
War in many ways speak to an underlying supererogatory—progressivity on which waves the
capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-
confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial
complex potential sycophantic exploitation of such overall national supererogatory—progressivity
and further reflected as to the accruing of national technical and scientific dividends
incommensurably to private capitalistic actors. Furthermore, moments of national socio-
economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of
social-stake-contention-or-confliction’ have always been critically involved with recouping and
reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social
ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to ‘a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity’ as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy.
retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic
model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that
purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-\textsuperscript{96}supererogation of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations
before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow—supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied by a basic level of supererogatory–progressivity. Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the present day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can’t be a profound humanity-level creative
supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as ‘anarchical individual and social supererogatory–progressivity’.

Such a representation as herein articulated of the truer supererogatory–progressivity (however the ‘shallow-supererogation of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to presencing—absolutising-identitive-constitutedness social-vestedness/normativity<&discretely-implied-functionalism>). The relative veracity of supererogatory–progressivity is strongly seen with the state-driven Asian and European supererogatory–progressivity economies (with the Germans, Japanese and Chinese out-competing the U.S. with respect to trade balance and so without all the ‘grandiose capitalistic economic theorising’ but on the more veridical realism of policy-driven supererogatory–progressivity) and as even in the U.S. there is atleast a critical level of strategic supererogatory–progressivity with local states definitely adopting incentives-driven approaches of supererogatory–progressivity; all this speaking from an totalising-entailing perspective analysis of the purist capitalistic model as poorly self-sustaining of its socioeconomic framework (especially its relative irresponsibility with regards to foundational externalities like education, infrastructure, well thought-out policies, collective social advancement, etc.). The bigger question that then arises has to do with the possibility for optimal human supererogatory–progressivity ‘beyond just the statism and geostrategy/states-competition muddled framework’ that is de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’. Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist,
and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to ‘unbeholdening sublimating–nascimento ontologising-depth of the full-potency of existence’ existentialising–decisionality). The so-construed notional–notional–deprocrypticism\(^\text{17}\) epistemicity conception of predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\(^\text{65}\)) as to the overall \(^6\)ontological-contiguity—of-the-human-institutionalisation-process\(^\text{67}\) provides the requisite basis for prospective human ontological-performance\(^\text{71}\)-<including-virtue-as-ontology> convergence towards ‘scality/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional–deprocrypticism\(^\text{17}\) registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold\(^\text{102}\) imbued secondnaturing’) technically equates to ‘supposed human-subpotency abstract self-determinative ontological-performance\(^\text{71}\)-<including-virtue-as-ontology> capacity as to the full-potency of existence’ so-implied with the protensive-consciousness ‘deepest phenomenological transcendental-point-of-departure handle as of the
notional-conflicatedness\textsuperscript{12} of notional\textendash notional\textendash deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}—referentialism’; and so as to the effective construal of the possibilities of human meaningfulness-and-\textsuperscript{96}teleology\textsuperscript{55} beyond ‘mere methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholdening\textless as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation\textgreater in presencing\textendash absolutising-identitive\textsuperscript{-13}constitutedness\textsuperscript{79} \textless amplituding/formative\textendash epistemicity\textgreater totalising\textendash self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening\textless as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation\textgreater’, the human psychology in any of its registry-worldview/dimension presencing\textendash absolutising-identitive\textsuperscript{-13}constitutedness\textsuperscript{79} paradoxically projects a notional-contiguity/epistemic-contiguity\textsuperscript{61}\textless profound\textsuperscript{-96}supererogation-of-mentally-aestheticised\textendash postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema\textgreater wrongly implying it is actually as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, as to its ontological-performance\textsuperscript{-71}\textless including-virtue-as-ontology\textgreater; and so as the very manifest condition of human \textless amplituding/formative\textendash epistemicity\textgreater totalising\textendash thrownness-in-existence\textsuperscript{34}, imbued-projective-arbitrariness/waywardness\textless as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of\textless amplituding/formative\textendash epistemicity\textgreater totalising\textendash conceptualisation’).

This reflects the sub-ontological\textless as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence\textgreater nature of all registry-worldviews/dimensions meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} however the more-and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}’ (sublimating\textendash referencing/registering/deciding\textendash as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating-\textsuperscript{<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>} \textsuperscript{3}) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{89} as to prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; so-implied as of notional–notional–deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16} ‘exteriorisation attitude/mental-disposition/care–and–episteme\textsuperscript{5} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-metaphoricity\textsuperscript{56} superseding/overriding prior \textsuperscript{83}reference-of-thought temporally neuterising\textsuperscript{57} ‘interiorisation attitude/mental-disposition/care–and–episteme\textsuperscript{5} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. The more critical issue thus has to do with how relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity arises, and so as to the ‘reclamation/recovery of unenframed-conceptualisation beyond any sub-ontological–\textsuperscript{<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence>} presencing—absolutising-identitive–constitutedness\textsuperscript{79}’. Given the \textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, the sub-ontological–\textsuperscript{<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence>} ‘human-subpotency non-scalarity.beholdening–\textsuperscript{<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>}' in effect reflexively assumes its ontological-performance\textsuperscript{71}–\textsuperscript{<including-virtue-as-ontology> is as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; with the
consequence that the human <amplituding/formative–epistemicity>totalising/circumscribing/delineating conception of meaningfulness-and-teleology\textsuperscript{55} develops an ‘aestheticisation of existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>’ that ‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation and then ‘reflexively falsely implies/presupposes its very own purist ontologisation/ontological-veracity/aestheticisation-towards-ontology not subject to contemplation’. In this regards, any registry-worldview/dimension as of its presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} is, more-or-less as of its relative-ontological-incompleteness\textsuperscript{88} ‘a usurpation of abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of notional–deprocrypticism\textsuperscript{17}/<amplituding/formative>notional–preempting—disjointedness-as-of-83reference-of-thought’; so-reflected by all registry-worldviews/dimensions forward-facing constructiveness-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as to social-stake-contention-or-confliction. The de-mentative/structural/paradigmatic nature of any presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} given ‘aestheticisation of existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>’ as usurping/overriding ‘notional–notional–deprocrypticism\textsuperscript{17} abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to the ontological-veracity of nonpresencing\textsuperscript{68}–or–withdrawal–or–metaphysics-of-absence–or–transcendental-reasoning-of-event-as-prospective-ontology-origination, is existentially so-reflected as to ‘dominance/vested-interest—drivenness—<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of
presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79} social-vestedness/normativity-\textsuperscript{<discretely-implied-functionality>}; and so-underlined with the registry-worldview/dimension priorly defining human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} re-engaging with ontological-veracity as to human limited-mentation-capacity-deepening\textsuperscript{52} for prospective sublimation of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}'. The implication here is one of a ‘double-faceted recurrence de-mentating/structuring/paradigming of overlapping human sub-ontological-\textsuperscript{<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> subversion/undermining (so-construed as enframed-conceptualisation) of the possibility of prospective purist human ontologisation/ontological-veracity/aestheticisation-towards-ontology implications’ (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}); so-reflected in the sublimating possibility for prospective ‘bechancing-backdrop of non-presencing\textsuperscript{60}.\textsuperscript{-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-historicity-tracing–inhibited-mental-aestheticising’ (so-construed as ‘reclamation/recovery of unenframed-conceptualisation’-\textsuperscript{-<as-to-maximising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation>}). Critically, incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation and maximalising-recomposuring\textsuperscript{54}–
for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation possibilities as so articulated rather speak to human limited-mentation-capacity idiosyncratically imbued paradoxical social behavioural characterisations arising from ‘human-subpotency non-scalarity/beholding-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’
reflexively assuming human ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Thus an ‘epistemic/notional dispositive enframed-conceptualisation–by–unenframed-conceptualisation knowledge-reification\textsuperscript{86} constructive conception’ for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as dispositive ‘scalarising of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ as to ontological-normalcy/postconvergence analysis of ‘human living-development–as-to-personality-development, institutional-development–as-to-
social-function-development and Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’) as so-relevantly analysable across the succession of registry-worldviews/dimensions (critically elucidating the underlying ‘human social psychology of dominance/vested-interest—drivenness–<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-
inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}’) involves presencing—absolutising-identitive-
\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> manifestations as to: - presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> with the subontologisation of ontology as to dominance/vested-interest—drivenness–<as-to-its-eliciting-
by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-

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threshold-of-institutional-and-social-desublimation> (with the latter rather epistemically
analysed as from the originariness/origination<-so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of
notional-notional-deprocrypticism implied ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ underlying the possibility for prospective scalarisation-as-to-
rescalarisation-as-re-ontologisation/supererogatory-involuting-or-guilding-or-amplifying-
scalarisation<-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation> as reflecting the maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation necessary for prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and—teleology and its induced prospective living-
development—as-to-personality-development and institutional-development—as-to-social-
function-development social-stake-contention-or-confliction, as otherwise an analysis as to
‘presencing—absolutising-identitive—constitutedness existentialising—
enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition> with the subontologisation of ontology as to dominance/vested-interest—
drivenness—as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-
interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’ implied
as of ‘human-subpotency non-scalarity/beholdening—as-to-what-has-gone-before-aesthetically-
de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ will
wrongly project the accomplishment of prospective ontologisation and value-construction as
from presencing—absolutising-identitive—constitutedness as to its prior Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and—teleology incrementalism—in-relative-ontological-
incompleteness—enframed-conceptualisation induced living-development—as-to-personality-

development and institutional-development—as-to-social-function-development of social-stake-
contention-or-confliction and wrongly implying that any given registry-worldview/dimension is an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework since it fails to factor in how registry-
worldviews/dimensions are transcended for prospective re-ontologisation and value-
construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected ‘re-
originary—as-unenframed/unbeholding/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking^28·’projective-insights’/’epistemic-projection-in-
conflatedness^22·of-notional~deprocrypticism^17·prospective-sublimation)^90 intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension presencing—absolutising-identitive^13·constitutedness^79
existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition^{46}>) inducing prospective sublimation-over-
desublimation meaningfulness-and-^{99·teleology^{55} infrastructure thus effectively superseding any
such given registry-worldview/dimension underpinning—suprasocial-construct prior conception
of ontologisation and value-construction’, and so as to the underlying ‘tight-and-entwined
connection between the overall human ontological-commitment^{65} as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective^{96·supererogation (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity—sublimation<{as-to-underlying-ontological-commitment^{65}} inherent in the
’scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such
‘re-originary—as-unenframed/unbeholding/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking^28·’projective-insights’/’epistemic-projection-in-
conflatedness^22·of-notional~deprocrypticism^17·prospective-sublimation)^90 intemporal-
disposition’ can induce, and with such ‘re-originary—as-unenframed/unbeholding/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking\(^{20}\)–‘projective-insights’/‘epistemic-projection-in-conflicatedness\(^{12}\)–of-notional–deprocrypticism\(^{17}\)–prospective-sublimation\(^{90}\) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive\(^{13}\)–constitutedness\(^{79}\) existentialising—enframing/imprintedness-\(<\text{as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}^{46}\text{>})\) inducing prospective sublimation-over-desublimation meaningfulness-and-\(^{99}\) teleology\(^{55}\) infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’ de-mentatively/structurally/paradigmatically explain the possibility for the succession of registry-worldviews/dimensions as to prospectively induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction), - presencing—absolutising-identitive\(^{13}\)–constitutedness\(^{79}\) existentialising—enframing/imprintedness-\(<\text{as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}^{46}\text{>})\) (beyond ‘subontologisation of ontology as to dominance/vested-interest—drivenness-\(<\text{as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation}>\text{>})\), de-mentatively/structurally/paradigmatically speaks to underpinning–suprasocial-construct inherent susceptibility to subontologisation associated with the descalarisation of meaningfulness-and-\(^{99}\) teleology\(^{55}\) as reflected with \(<\text{amplituding/formative}>\) wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)–narratives—of-the–\(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\) teleology\(^{8}\) ), and thus ‘prospective \(^3\) reference-of-thought re-ontologisation as to rescalarisation’ in many ways occurs in ontological-normalcy/postconvergence rather as a ‘re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{28}-‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}’-of-notional–deprocrypticism\textsuperscript{17}-prospective-sublimation)\textsuperscript{90} intemporal-disposition’ mental-reflex of rescalarisation as to its criticality for the underpinning–suprasocial-construct prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with the reality of all such induced re-ontologisation whether with say the Socratic philosophers and budding-positivists rescalarisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} with the prior registry-worldview/dimension in relative-ontological-incompleteness\textsuperscript{88} descalarisation in inducing the requisite positive-opportunism\textsuperscript{75} for prospective sublimation of the underpinning–suprasocial-construct since the prior underpinning–suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} most critically arises only as the backdrop for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction in the sense that the underpinning–suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn’t arise as to their abstractly articulated universalising\textsuperscript{103}-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism\textsuperscript{75} respectively of a universalising\textsuperscript{103}-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-
and-teleology\textsuperscript{55} infrastructure for prospectively induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction then elicited their appreciation. This reflect the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17} over the respective subontologisation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{80} construed as descalarising, rather speak of a ‘messianic-structure of intemporality\textsuperscript{51} and its derived deferential-formalisation-transference seconndnaturning that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic–<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{103}> of any of the transcended registry-worldview/dimension caught up in its <amplitunding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} <amplituding/formative>wooden-language–<imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{23}–narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology\textsuperscript{8}). The further implication is that such ‘a merely manifest positive-opportunism\textsuperscript{75} underpinning–suprasocial-construct conception of the instigative dispensing-with-immediacy–for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructure-of–meaningfulness-and–teleology\textsuperscript{55} rather as to the positive-opportunism\textsuperscript{75} backdrop for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction’ in its ontologically-deficient originariness-parrhesia,–as–spontaneity-of-aestheticisation implies an
aloofness to the ‘messianic-structure of intemporality’ as of the overall existential
dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as the
inherent ontological-good-faith/authenticity—de-mentating/structuring/paradigming-
<seeding/incipient–profound–supererogation, as mentally-
aestheticised–postconverging/dialectical-thinking—qualia-schema> effectively reflected as of
notional–notional–deprocrypticism such that such an underpinning–suprasocial-construct
conception as of positive-opportunism will rather be in a complexification of
positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-
reference-of-thought that can’t truly contemplate of prospective deprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought which is a notion beyond just the
possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition, as–
reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for
originariness-parthesia, as–spontaneity-of-aestheticisation

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
existential dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as the
inherent ontological-good-faith/authenticity—de-mentating/structuring/paradigming-
<seeding/incipient–profound–supererogation, as mentally-
aestheticised–postconverging/dialectical-thinking—qualia-schema> to truly contemplate of
deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of
rescalarition possibilities for re-ontologisation. In this regards with respect to presencing—
absolutising-identitive–constitutedness existentialising—enframing/imprintedness–
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^4\) conception of social-stake-contention-or-confliction in its \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^3\), in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is about an intemporal-disposition that is consummated as to its unenframed-conceptualisation and so in ‘articulating the universal-transparency\(^4\) (transparency-of-totalising-entailing,-as-to-entailing–\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\(^8\)) of the dead-end as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\(^9\)teleology\(^5\) of the presencing—absolutising-identitive-\(^1\)constitutedness\(^9\) existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^4\)> with respect to its implications for prospective induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction’ and thus ushering the possibility for prospective ontological-good-faith/authenticity\(^6\) within-and-without such presencing—absolutising-identitive-\(^1\)constitutedness\(^9\) existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^4\)> in renewing the genuine social intellectual–function/posture engagement for such prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\(^9\)teleology\(^5\) and so as to the fact that Socratic philosophers were more critically/precisely involved in rede-mentating/restructuring/reparadigming thought rather as of philosophy implied universalising\(^1\)idealisation ontological-good-faith/authenticity\(^6\) over non-universalising sophistry ontological-bad-faith/inauthenticity\(^6\) as to human limited-mentation-
capacity-deepening\textsuperscript{52} implications of originariness-parrhesia,–as–spontaneity-of-aestheticisation

supererogatory\textsuperscript{52} acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an

absolutising divide between philosophers/sophists as reflected by the fact of Socratic

philosophers engagement with supposed sophists as to the eliciting of the universal-

transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle formative–epistemicity\textrangle\textsuperscript{87}totalising–in-relative-ontological-completeness\textsuperscript{87}) of philosophy implied

universalising\textsuperscript{103}–idealisation as ontological-good-faith/authenticity\textsuperscript{68} over non-universalising

sophistry as ontological-bad-faith/inauthenticity\textsuperscript{63} and likewise in many ways budding-positivists

were rather critically/precisely involved in the eliciting of the universal-transparency\textsuperscript{104}–

(transparency-of-totalising-entailing,-as-to-entailing-\textlangle formative–epistemicity\textrangle\textsuperscript{87}totalising–in-relative-ontological-completeness\textsuperscript{87}) of positivism/rational-

empiricism as ontological-good-faith/authenticity\textsuperscript{68} over non-positivism/medievalism

scholasticism as ontological-bad-faith/inauthenticity\textsuperscript{63}, and in both cases respectively projected
the universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,-as-to-entailing-\textlangle formative–epistemicity\textrangle\textsuperscript{87}totalising–in-relative-ontological-completeness\textsuperscript{87}) that

prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} resided respectively with
universalising\textsuperscript{103}–idealisation and positivism/rational-empiricism with respect to any solipsistic

ontological-good-faith/authenticity\textsuperscript{68} inclination notwithstanding any prior influences it had, and

effectively the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} speaks to
the fact that (as to their mere formulaic reference-of-thought–categorical-
imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}
that fail prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—\textsuperscript{3}—for—conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and positivism—procrypticism\textsuperscript{86} are dead-ends of human Being-development/ontological-framework-expansion—\textsuperscript{as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—}\textsuperscript{99}teleology\textsuperscript{55} so-reflected as from notional—notional—deprocrypticism\textsuperscript{17} implied ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-scalarity/beholdening—\textsuperscript{<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>—\textsuperscript{7} speaks to a mental-disposition that reflexively assumes incrementalism\textsuperscript{50}—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation as to the priority of meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} and value-construction as of induced living-development—\textsuperscript{as-to-personality-development and institutional-development—\textsuperscript{as-to-social-function-development social-stake-contention-or-confliction enamoured to the prior ontologically-deficient/relative-ontological-incompleteness\textsuperscript{88} Being-development/ontological-framework-expansion—\textsuperscript{as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—}\textsuperscript{99}teleology\textsuperscript{55} with a poorer capacity for the dispensing-with-immediacy—\textsuperscript{for-relative-ontological-completeness\textsuperscript{87}—by—}\textsuperscript{\textsuperscript{86}/\textsuperscript{reification\textsuperscript{86}/contemplative-distension\textsuperscript{95} for the more profound implications of prospective Being-development/ontological-framework-expansion—\textsuperscript{as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—}\textsuperscript{99}teleology\textsuperscript{55} as to ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ projected maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (given that originariness/origination—\textsuperscript{<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>—\textsuperscript{7} to human limited-mentation-capacity-deepening\textsuperscript{52} implications is as of the apriorising conflatedness\textsuperscript{12} of ontological—
influence-networking—subverting-supposedly-universal-possibilities-and-opportunities falsely construed as prospectively sublimating, - presencing—absolutising-identitive-constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textasciitilde{as-to-historicity-tracing—}\textit{in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}} flawed exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - presencing—absolutising-identitive-constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textasciitilde{as-to-historicity-tracing—}\textit{in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}} institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—\textasciitilde{imbued-postconverging/dialectical-thinking\textsuperscript{28}}—\textit{projective-insights’/epistemic-projection-in-conflatedness\textsuperscript{12}}—of-notional–deprocrypticism\textsuperscript{17—prospective-sublimation}\textsuperscript{90} prospective sublimation possibilities it construes as valuelessness, - presencing—absolutising-identitive-constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textasciitilde{as-to-historicity-tracing—}\textit{in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}} institutionalised pedantising/muddling desublimation in undermining re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—\textasciitilde{imbued-postconverging/dialectical-thinking\textsuperscript{28}}—\textit{projective-insights’/epistemic-projection-in-conflatedness\textsuperscript{12}}—of-notional–deprocrypticism\textsuperscript{17—prospective-sublimation}\textsuperscript{90} prospective sublimation possibilities, - presencing—absolutising-identitive-constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textasciitilde{as-to-historicity-tracing—}\textit{in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}} desublimation as to formulaic hollowing-out/pedantising of priorly induced sublimation, - presencing—absolutising-identitive-constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—\textasciitilde{as-to-historicity-tracing—}\textit{in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}} catchmenting of budding sublimating
ontologisation and value-construction into its constricted desublimating existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> of institutionalised social-vestedness/normativity-<discretely-implied-
functionalism> undermining the full potential for prospective ontologisation/ontological-
veracity/aestheticisation-towards-ontology and value-construction, - presencing—absolutising-
identitive-¹³-constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> sophist/pedantic incrementalism⁵⁸—in-relative-ontological-incompleteness⁸⁸—
enframed-conceptualisation and <amplituding/formative>wooden-language-(imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing¹⁹—narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry—⁹⁹-teleology⁸) eliciting of <amplituding/formative>wooden-
language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and—⁹⁹-teleology⁵⁵—as-of—‘nondescript/ignorable—void—⁵⁹—with-regards-to—
prospective-apriorising-implications>) as to preempting prospectively subverting sublimation, -
presencing—absolutising-identitive-¹³-constitutedness⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> de-mentatively/structurally/paradigmatically construing as calamitous the
possibility for prospective re-ontologisation from its subontologisation; with ‘human superseding
of so-articulated presencing—absolutising-identitive-¹³-constitutedness⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶>’ keeping opened/alive the ‘scalarity/immanency of existence’s ontological-
as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as so-defining the-social or human-social-potency’ (so-reflecting perpetually/continually human bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}—disinhibited-mental-aestheticising scalarisation potential) as preveniently/priorly preceding any concreteness/concretism/existentialising—enframing/imprintedness—\textsuperscript{<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>—of-human-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so as taxingness-of-originariness induces beholding-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—hindered-mental-aestheticising descalarisation reflex). Thus the very notion of ‘human formativeness—\textsuperscript{<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} in relation to ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>’ is very much incipient/inchoate/preceding with respect to concreteness/concretism/existentialising—enframing/imprintedness—\textsuperscript{<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}>—of-human-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>, such that the issue of human ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> is more rightly and veridically ontologically construable in terms of these two aspects of formativeness—\textsuperscript{<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} (as to bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-
tracing\textsuperscript{45}-disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/existentialising—enframing/imprintedness-\langle\text{as-to-historicity-tracing—}\hspace{1pt}in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle—of-human-ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle \text{ (as to beholding-becoming—distortive-originariness/distortive-origination—}\text{as-to-historicity-tracing—}\text{inhibited-mental-aestheticising descalarisation reflex) by its inducing of presencing—absolutising-identitive-\textsuperscript{13}\text{constitutedness}\textsuperscript{79} existentialising—enframing/imprintedness-\langle\text{as-to-historicity-tracing—}\hspace{1pt}in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle; \text{ as reflecting scalarisation-as-to-rescalarisation-as—}\text{re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation-}\langle\text{as-to-existence—}\text{as-sublimating-withdrawal,—eliciting-of-prospective—}\textsuperscript{96}\text{supererogation}\rangle \text{ of human formativeness-}\langle\text{as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism}—\text{of—}\text{meaningfulness-and—}\textsuperscript{99}\text{teleology}\textsuperscript{55} \text{ for superseding/overcoming ‘concreteness/concretism/existentialising—enframing/imprintedness—}\langle\text{as-to-historicity-tracing—}\hspace{1pt}in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle—of-human-ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle \text{ descalarisation reflex’ (with scalarisation projection implied originariness/origination—}\langle\text{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}\rangle \text{ ever always about ‘formativeness—}\langle\text{as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism}—\text{of—}\text{meaningfulness-and—}\textsuperscript{99}\text{teleology}\textsuperscript{55} \text{ construed scalarisation-as-to-rescalarisation-as—}\text{re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation—}\langle\text{as-to-existence—}\text{as-sublimating-withdrawal,—eliciting-of-prospective—}\textsuperscript{96}\text{supererogation}\rangle \text{ with respect to human limited-mentation-capacity-deepening}\textsuperscript{52}\rangle, \text{ and so preveniently/priorly to phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness—}\langle\text{as-to-historicity-tracing—}\hspace{1pt}in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}\rangle—of-human-ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle

a necessary hermeneutic/reproductive amplituding/formative–epistemicity>totalising/circumscribing/delineating understanding associated with human ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, with the dearth of such hermeneuticism often associated with social contemplative fragility as well as the sophistry that further exploits this social contemplative fragility as to presencing—absolutising-identititive-\textsuperscript{13}constitutedness\textsuperscript{79}; and originariness-parrhesia,--as–spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflatedness\textsuperscript{12}--as-to-totalitative-reification\textsuperscript{86}-in--\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} for the appropriately optimisable ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> of human conceptual and operant meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guilding-or-amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation> with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. The more critically conceptual and operant issue lies with how priorly induced ‘human temporal-to-intemporal-dispositions accordioning–(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,–as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>) at uninstitutionalised-threshold\textsuperscript{482} as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’ as to presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} shapes any such ontologically-flawed presence human psychology.
‘originariness/origination-&lt;so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence&glt; implied scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation-&lt;as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation&gt;), such that intersubjectivity—of—meaningfulness-and—teleology is rather an ontologically-flawed conceptualisation ‘poorly reflecting the ontological-veracity of the-social/human-social-potency as to the full potential for human ontological-performance—including-virtue-as-ontology’ and so since intersubjectivity—of—meaningfulness-and—teleology is rather beholdening to presencing—absolutising-identitive—constitutedness (as of ‘presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—&lt;as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition&gt; with the subontologisation of ontology as to dominance/vedted-interest—drivenness—&lt;as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation&gt;) unlike is the case with human ‘formativeness—&lt;as-to-intersolipsism—of-premeaningfulness/preframing—imbued—mediativity—and—deferentialism—&gt;—of—meaningfulness-and—teleology construed scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory—involuting—or-guilding—or-amplifying—scalarisation—&lt;as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation&gt; with respect to human limited-mentation-capacity-deepening which perspective of ontological conceptualisation is not beholdening to any presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—&lt;as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition&gt;. That is, the reality of the full potential for human-subpotency ontological-performance—including-virtue-as-ontology (as enabling the superseding of any presencing—absolutising-identitive—constitutedness existentialising—enframing/imprintedness—&lt;as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition\textsuperscript{46}>’ that supposedly and wrongly supersede ‘genuine knowledge-reification\textsuperscript{86} framework involving a detour to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>\textsuperscript{46}>totalising\textsuperscript{46} renewing\textsuperscript{46} realisation\textsuperscript{46}/re-perception\textsuperscript{46}/re-thought,–in-
supererogatory\textsuperscript{46}–epistemic-conflatedness\textsuperscript{12} induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation\textsuperscript{46}–over-desublimation’. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity–of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} presencing—absolutising-identitive\textsuperscript{13} constitutes\textsuperscript{79} existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\textsuperscript{46}> that fails to grasp ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-
completeness\textsuperscript{87}–(sublimating–registering/decisioning,–as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>\textsuperscript{12}) as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56}–as-rede-mentating/restructuring/reparadigming–
psychologism\textsuperscript{89} is that the ‘institutionalised facts’ of the successive registry-
worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} herein implied is then construed as ‘unintelligible’ as even the notion of how successive registry-worldviews/dimensions come about is obfuscated. This overall insight points to the fact that all the potentiality for human ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> rather lies with grasping: human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-
imbued-mediativity-and-deferentialism>-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} (so-construed as human <amplituding/formative–epistemicity> causality potentiality of ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>) and so as to human inherently embodied–
relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} and ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation mere-methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of\textsuperscript{25}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to its lack-of/shallow dispensing-with-immediacy—for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}’ (with the latter associated with <amplituding/formative>wooden-language—⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology\textsuperscript{8}⟩). This overall elucidation points to ‘human ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> as more rightly and veridically ontologically construable in terms of the two aspects of formativeness—<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>—of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{5} (as to bechancing—becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}—disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}—of-human-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> (as to beholdening—becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhhibited-mental-aestheticisingescalarisation reflex) by its inducing of presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79} existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46}>’

Insightfully, a most fundamental ontology/science as aspired herein in reflecting holographically—<conjugatively-and-transfusively> the
of human psychology as to its transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity inducing potential as to the psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring implications in reflecting holographically-
<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-
institutionalisation-process 67 (at the crossroads of prior meaningfulness-and-99teleology 55 and 
prospective metaphoricity 56) over approaches of relative gimmickiness-of-thought as to our 
positivism/rational-empiricism presencing—absolutising-identitive—constitutedness 79 
<amplituding/formative–epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 33 that poorly address human egotistic/self-
referential complex in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with 
the corresponding possibility for sophistic/pedantic moral and intellectual 
disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-
stake-contention-or-confliction ‘knowledge-reification 86 tends to be notionally/epistemically 
cought up between a sublimation and desublimation/gimmickiness de-
mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge 
associated with subterfuges’ reflected say in an ambiguous continuity between genuine-
knowledge and chicanery, social/institutional intellectualism and social/institutional 
sycophant-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, 
technological-advancement and technical-mystification, flawed-industrial-analyses-and-
certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the 
notion of ‘the other’ as aetiolisation/ontological-escalation is much more than ‘magnanimity 
towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion 
of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, 
viewed from this angle as of the possibility of inducing prospective notiona-
contiguity/epistemic-contiguity\textsuperscript{61}.<profound\textsuperscript{-96}supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}-qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the 1930s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{-99}teleology\textsuperscript{55} <amplituding/formative–epistemicity>causality–as-to-projective-totalititative–implications, -for-explicating\textsuperscript{-66}ontological-contiguity\textsuperscript{44} points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity\textsuperscript{61}.<profound\textsuperscript{-96}supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}-qualia-schema> as of the need for prospective relative-ontological-completeness\textsuperscript{87}-ofreference-of-thought’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{-99}teleology\textsuperscript{55} misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipatory potential of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20} ‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90}, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity\textsuperscript{61}.<profound\textsuperscript{-96}supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{20}-qualia-schema> as of the need for prospective relative-ontological-completeness\textsuperscript{87}-ofreference-of-thought’, rather than an
‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our <amplituding/-formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness of reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity of reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-primemovers-totalitative-framework is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
This insight about virtue as lying with ontology has been implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of 1930s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme in ontological-contiguity as of its totalising-self-referencing-syncretising/circularity/interiorising/akrasia-akrasia-drag prior relative-ontological-incompleteness reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective notional-contiguity/epistemic-contiguity as implied by postmodern human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation thus inducing the aetiologisation/ontological-escalation addressing/resolving
our ‘modern take attitude/mental-disposition/care–and–episteme vices-and-impediments. As
a further elucidation, prospective notional-contiguity/epistemic-contiguity as of prospective relative-ontological-completeness of reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity as ‘futural way of thinking’, as it misperceived that any tradition can reveal as of its inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a universal principle understanding of the transformation of traditions’ and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author in reflecting holographically-the ontological-contiguity—of-the-human-institutionalisation-process, would have provided the insight that Descartes was actually ‘establishing a positivism tradition as of futural way of thinking’ breaking
away from non-positivism/medievalism and so ‘as to the fact that dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation) which philosophically precedes his secondary thinking-proposition as reasoning-from-results/afterthought; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity—<shallow—supererogation—of—mentally—aestheticised—preconverging/dementing—qualia-schema> why intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—aposteriorising/logicising/deriving/intelligising/measuring with prior positivism
aestheticised-postconverging/dialectical-thinking as of prospective relative-ontological-completeness reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) construed herein as of prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought implied as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) implied as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporeticism (underlying that Descartes’ dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity rationalism schema/dissemination that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity implication that the natural can be thought of operationally and in sublimation on its own terms—as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, that is unique as ‘consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking and sublimation basis’. In effect Descartes project is actually as to existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness relative-ontological-completeness of apriorising/axiomatising/referencing as of positivism, and so from the presencing—absolutising—
aestheticised-preconverging/dementing\textsuperscript{19}-qualia-schema> analysis, implied as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising\textsuperscript{32}/circumscribing/delineating construct being the \textsuperscript{83}reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} but rather human-subpotency adjusting as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{12}; with such adjusting being construed as of prospective relative-ontological-completeness\textsuperscript{87}. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought:relative-ontological-completeness\textsuperscript{87}-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification\textsuperscript{86}, implied as of de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\textsuperscript{14} with regards to the \textsuperscript{83}reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} is an incrementalism\textsuperscript{50}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation to our already established psychoanalytic disposition rather than a maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation in resetting-our-
psychoanalytic-disposition/prospective-grounding as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in conflatedness, such that this leads to constitutedness when so poorly psychoanalytically grounded on the naïve and ontologically-flawed basis that it is existence and purviews/domains of existence that adjust to our human-subpotency. Thus however counterintuitive, this overall conception structures the fact that it is as of de-mentation- ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ that our human <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness-of-reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity that our human <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating–ontological-contiguity of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology is essentially one of shifting attitude/mental-disposition/care–and–episteme by the successive institutionalisations for apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, even though beyond-the-consciousness-awareness–teleology–<in-existential-extrication-as-of-existential-unthought> human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s reference-of-thought ‘present
attitude/mental-disposition/care–and–episteme⁵ as if other retrospective-and-prospective institutionalisations⁸³ reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme⁵ as of their underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³ reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity⁸⁶-induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrypticism⁸⁰ to the prospective postmodern man as of deprocrypticism¹⁷, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme⁵ migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-⁹⁹ teleology⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-⁸³ reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-⁹⁹ teleology⁵⁵ interpretation construed as historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘adhocly-and-scantily’ identify other retrospective and prospective registry-worldviews/dimensions ⁸³ reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments attitude/mental-disposition/care–and–episteme⁵ from our present attitude/mental-disposition/care–and–episteme⁵, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme⁵ is what underlies the protensive-consciousness of deprocrypticism¹⁷, from which standpoint as of its ontological-completeness-of-⁸³ reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care–and–episteme⁵ migration’ can be undertaken, for retrospective and prospective attitude/mental-

When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme’ is all about such a deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation ‘originary postmodern-thought-process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-disposition/care–and–episteme’. Consider in this regard the reasoning-through/messianic-reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-and-power-discourse and Deleuzian immanence experimentation that can all be construed (and as equally implied by this author’s ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing), as of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity singularisation/epistemic-immanence/veridical-epistemic-determinism for perpetuated/disseminative preemption of conceptual disjointedness. Thus ultimately the notional–deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation/epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation/epistemic-immanence/veridical-epistemic-determinism retrospectively and prospectively reflects the notional–conflatedness/confaltedness implied as of ontological-

(sublimating–referencing/registering/decisioning,—as-self-becoming/self-confoundedness/formative–supererogating—<in-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing>) arising from human limited-mentation-capacity-deepening; with relative completeness increasingly attained, by way of ‘reinvigorating as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning. Thus singularisation/epistemic-immanence/veridical-epistemic-determinism by its implied notional-conflatedness highlights that ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’ in reflecting of ‘human-subpotency ontological-performance—including-virtue-as-ontology> correspondence with the full-potency of existence in its coherence/contiguity’ as of implied human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation, is effectively as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism to singularisation/epistemic-immanence/veridical-epistemic-determinism. That is singularisation/epistemic-immanence/veridical-epistemic-determinism points out that there is no inherent meaning of existence about existence as existence is tautologically what it is as existence, rather the notion of meaning arises as of the notion of human-subpotency strife to ‘grasp what is existence’, and that latter notion is all about human-
subpotency ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating 83reference-of-thought-devolving84’ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
92singularisation47. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening52 of ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating 83reference-of-thought-devolving84’. 92singularisation/epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing45, points out that dissingularisation28/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance71-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness87 reflects that 92singularisation/epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance71-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective 92singularisation/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance71-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening52 of ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating 83reference-of-thought-devolving84’, and so reflected by the notion of dispensing-with-immediacy-for-relative-
ontological completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}. This reality of the need to construe of human-subpotency ontological-performance\textsuperscript{71}-\textless including-virtue-as-ontology\textgreater correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism over dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism manifestations’ of quantum entanglement, relativity theory implications, the teleologically constrained nature of biological processes as more than just the parsimonious-or-disparate nature of organic matter but rather singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself is a de-mentating/structuring/paradigming singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism as of sharply defined teleological possibilities of social and individuals existence with respect to the different registry-worldviews/dimensions specific institutionalisations, etc.

(Interestingly, as of this author’s conception of such a teleological perception of existence as of its singularisation\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsuperscript{47} insights of postmodern-thought has been subject to naïve obfuscation grounded on the supposed privilege of ‘science-ideology’ over science-in-practice as an opened construct of scientific knowledge as of cause-and-effect constraint, and with the form of science at various times continually moulting as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study as of their existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}
rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markly different from each other and all subjected rather to the implications of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} of their purview/domain of existence/intrinsic-reality/ontological-veridicality. It is interesting as well to note for example that when equations didn’t work out in reflecting existential-contextualising-contiguity\textsuperscript{38}, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} that determines science practice, and so in existential conflatedness\textsuperscript{12}. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather ‘supposedly invalidating’ wholly with respect to the authors of such scam studies coming out with the arguments of their ‘intendedness of invalidation’; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought ‘not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations’ but rather as a ploy of ‘inducing popularised scientific ideology’ to surreptitiously stifle such orientations without truly engaging in
undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, 
though granted it can be a relevant criteria for ‘surreptitious media-driven invalidation’, as 
science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many 
scientific studies are rather elaborated as of ‘deferred cause-and-effect constraint’ as a reifying 
gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the 
‘intendedness of invalidation’ cannot be construed as scientifically valid with respect to any given 
orientation of study renders such manoeuvres intellectually void, and whatever their underlying 
‘covert goals’ and however genuine their authors are of intent. It is very much important in this 
regard that intellectuals, whether in the natural sciences or in the social and humanities, not be 
cowered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged 
intellectual ways and approaches for intellectual argumentation’, and not even if such approaches 
are media-driven, so because much that is central and critical to intellectualism is about exploring 
all possibilities.) All these highlight an underlying ontology’s-directedness-as-Being that bears 
notional-conflatedness\textsuperscript{12} singularisation/epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance\textsuperscript{71-} <including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more 
often than not geared to ontologically-flawed dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in \textsuperscript{13}constitutedness of prior reasoning-from-results/afterthought mental-reflexes of <amplituding/formative>wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}}, and so failing to grasp that the very
in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}, -so-construed-as-singularisation/epistemic-immanence/veridical-epistemic-determinism’ that effectively reflects the historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} (and so over identitive\textsuperscript{13}-constitutedness-as.epistemic-totality\textsuperscript{26}’-dereification-in-dissingularisation\textsuperscript{28}’-as-flawed-epistemic-determinism\textsuperscript{48} as-cloistered-within-the-same-reference-of-thought that will simply imply the obliviousness of one reference-of-thought from the other since ‘identity of meaningfulness-and-teleology\textsuperscript{55}’ is wrongly fixed-and-set as of each registry-worldview’s/dimension’s reference-of-thought cloistered-consciousness). As it is prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought of human-subpotency that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of meaningfulness-and-teleology\textsuperscript{55}’ increasing human-subpotency ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from: existential-contextualising-contiguity\textsuperscript{38}-lowest-level-reification\textsuperscript{86} perceptivity-as-of-bad-omen with recurrent-utter-ininstitutionalisation, to existential-contextualising-contiguity\textsuperscript{38}-second-level-reification\textsuperscript{86} perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–ununiversalisation, to existential-contextualising-contiguity\textsuperscript{38}-third-level-reification\textsuperscript{86} perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor with universalisation–non-positivism/medievalism, to existential-contextualising-contiguity\textsuperscript{38}-fourth-level-reification\textsuperscript{86} perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with positivism–procrypticism\textsuperscript{89}, and prospectively to existential-contextualising-contiguity\textsuperscript{38}-full-reification\textsuperscript{86} perceptivity-as-of-factoring-in-socioeconomic,-hermeneutically-education,-information,-environmental,-gender-
and-power-relations-issues-underlying-healthcare-and-medical-delivery with notional–deprocrypticism\textsuperscript{17} that then achieves difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-\textsuperscript{92}singularisation-as-verbatim-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67},-so-construed-as-\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’. This insight about ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as of prospective relative-ontological-completeness\textsuperscript{87} of human-subpotency can be garnered with respect to any axiomatic-construct as the meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} representation of human-subpotency ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity or a purview/domain of existence/intrinsic-reality/ontological-veridicality,\ and so not only with regards to the \textsuperscript{83}reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold\textsuperscript{182}, human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38}-in-reification\textsuperscript{86}’ suffers-and-fails to relay the ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-\textsuperscript{92}singularisation-as-verbatim-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67},-so-construed-as-\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’; since this potential for such \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism is denaturing\textsuperscript{15} as of identitive\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} as-cloistered-within-the-same-\textsuperscript{83}reference-of-thought at its uninstitutionalised-threshold\textsuperscript{182}. We
prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38}-in-reification\textsuperscript{86} at uninstitutionalised-threshold\textsuperscript{102} actually highlights that from a prospective perspective of prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought our positivism–procrypticism\textsuperscript{88} registry-worldview/dimension is very much imbued with a flawed ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology\textsuperscript{55} is coherent, failing to factor in that it is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism at its uninstitutionalised-threshold\textsuperscript{88} as reflected as disjointedness-as-of-reference-of-thought preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{55} as of prospective depocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17}; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} which we necessarily relate to as if of ontological-completeness-of-reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought the notional–procrypticism\textsuperscript{88}/notional–disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought denaturing\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{55} as of their identitive-constitutedness-as–epistemic-totality\textsuperscript{36}–dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48} as-cloistered-within-the-same-reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold\textsuperscript{102} as of human-subpotency temporality\textsuperscript{98}/shortness or shortness-of-
register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} flawed ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>, ‘being construed temporally as determinative by <amplituding/formative>wooden-language-(imbedded—temporal—mere-
form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing\textsuperscript{10}–
narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8}), of a given registry-worldview/dimension \textsuperscript{83}reference-of-thought supposedly intemporal/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{83}reference-of-thought–
categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as of temporal dynamic manifestations of postlogism\textsuperscript{77}-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation\textsuperscript{49}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} ontological-
performance\textsuperscript{71}–<including-virtue-as-ontology> beyond-the-consciousness-awareness-
\textsuperscript{99}teleology–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}. This arises because within the institutionalisation framework of a registry-worldview/dimension human construal of its 
existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} is only as effective as of the institutionalisation \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-\textsuperscript{99}teleology\textsuperscript{55} in universal-transparency\textsuperscript{104}–<transparency-of-totalising-entailing,-as-to-
entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness\textsuperscript{87}), thus providing a ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} about its existential-contextualising-contiguity\textsuperscript{38} knowledge-
reification\textsuperscript{86}'. But then at uninstitutionalised-threshold\textsuperscript{82} where meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} is denaturing\textsuperscript{15}, this prior institutionalisation ‘perceptual
perspective/framing/reference/horizon of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} about existential-contextualising-contiguity\textsuperscript{38} gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance\textsuperscript{71}-\langle including-virtue-as-ontology\rangle as of \langle amplituding/formative\rangle wooden-language-\langle imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the—\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}\rangle in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} about its existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}’ tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} about existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}’, but with a shadowy uninstitutionalised-threshold\textsuperscript{482} always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought, and as lack of universal-transparency\textsuperscript{104}-\langle transparency-of-totalising-entailing,-as-to-entailing—\textsuperscript{amplituding/formative—epistemicity}\rangle totalising—in-relative-ontological-completeness\textsuperscript{87} as to ‘excogitative-blanking of prospective existential-contextualising-contiguity\textsuperscript{38}-in-reification\textsuperscript{86}’ elicits human temporal/shortness-of-register-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity\textsuperscript{38}-in-reification\textsuperscript{86}’ can be construed as to when say the non-positivistic mindset goes about articulating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}, and likewise with regards to a positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} mindset construal of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that utterly overlooks the de-
mentative/structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology out of prospective existential-contextualising-contiguity-reification, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism-slantedness mental-disposition and the developing social dynamics with human temporality. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’; but then at its uninstitutionalised-threshold where its reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness-of-reference-of-thought, it always systemically faces notional-procrypticism/notional-disjointedness as of vices-and-impediments arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance-including-virtue-as-ontology as wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’, as of the fact of the beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought preconverging-or-
dementing—apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance—including-virtue-as-ontology> as <amplituding/formative>wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology} in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing—apriorising-psychologism representation as temporal denaturing ontological-performance—including-virtue-as-ontology> of the prior institutionalisation perception-of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology about existential-contextualising-contiguity. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-threshold but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance—including-virtue-as-ontology> as <amplituding/formative>wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology} of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-
cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60 –100 years of living perspective. That is, grounding of meaningfulness-and-teleology is certainly required, but as of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening) that can imply human-subpotency ontological-performance correspondence with the full-potency of existence. It should be noted here that this ontology’s-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation/epistemic-immanence/veridical-epistemic-determinism ontological-performance correspondence with the full-potency of existence is a notion of teleology in notional–conflatedness as of ontological-normalcy/postconvergence (with fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting disposedness–(as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment–(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility–<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>), as utterly different from a traditional conception of teleology as of dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in \textsuperscript{13}constitutedness as it reflects prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought as of identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} cloistered reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant insight here can be articulated as follows: singularisation/epistemic-immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as-of-the-trace-or-‘historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{46}’-of-postconverging-or-dialectical-thinking\textsuperscript{29}-‘apriorising-teleological-elevation-in-ontological-contiguity’-as-intemporality\textsuperscript{51}-and-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema’-as-temporalities,-given-human-limited-mentation-capacity-dynamic-implications-of-ontological-performance\textsuperscript{71}–including-virtue-as-ontology-that-are-respectively-thinkingly-and-supererogatory-de-mentatively-traceable-as-of-ontologically-veridical difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} and so in contrast with dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism which speaks of identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} as-of-‘no-apriorising-teleological-variance’-by-elevation-as-intemporality\textsuperscript{51}-and-degradations-as-temporalities,-on-the-‘flawed-axiomatic-mental-reflex-of-no-human-limited-mentation-capacity-dynamic-implications’-on-ontological-performance\textsuperscript{71}–including-virtue-as-ontology–which-is-falsely-
construed-identitively-as-of-identitive-\textsuperscript{13}-constitutedness-as-`epistemic-totality\textsuperscript{36}`-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48}. We can appreciate that the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} speaks of increasing human limited-mentation-capacity ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

`human<amplituding/formative–epistemicity>totalising-purview-of-construal`; thus validating registry-worldviews/dimensions \textsuperscript{83}reference-of-thought-level meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} differentiation as `ontologically-veridical difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}.in.\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism. It is exactly because any given registry-worldview/dimension as of its given \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is a cloistered-consciousness (as wholly set/focusing only on its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} as of temporal-to-intemporal ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> failing to appreciate meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the prospective <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} of prospective relative-ontological-completeness\textsuperscript{87}-of.\textsuperscript{83}reference-of-thought implied by the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}) that its postlogism\textsuperscript{77}-slantedness manifestation as temporal manifestation, whether with regards to notions-and-accusations-of-sorcery in a non-positivism social-setup or psychopathy and social psychopathy in a positivism–procrypticism\textsuperscript{80} social-setup, arises as ontologically-flawed identive-\textsuperscript{13}constitutedness-as-
‘epistemic-totality\textsuperscript{36}’-dereification meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsuperscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{<6}} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} isn’t cognisant in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of its prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought \textsuperscript{<amplituding/formative–epistemicity>}causality-as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44}, and hence ‘wholehearted identify meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as absolute as of the specific registry-worldview/dimension \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} with little or no sense of mental projection as to the reality of ‘differentiation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} occurring with prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought’. Hence, the \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} in its \textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} for construing meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally–collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{<amplituding/formative–epistemicity>}totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness\textsuperscript{32} to supersede human temporality\textsuperscript{98}/shortness
imperatives/axioms/registry-\textsuperscript{99}teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as well as their correspondingly associated uninstitutionalised-threshold\textsuperscript{102} dereifying ‘<amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) as of temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} denaturing\textsuperscript{15} ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>. Thus what is particular about the notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension as of preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought with its consequent transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications beyond notional–notional–deprocrypticism\textsuperscript{17} logocentric implications, is what can be construed in Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation \textsuperscript{83}reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ \\
\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as well as their correspondingly associated uninstitutionalised-threshold\textsuperscript{102} dereifying ‘<amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) as of temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} denaturing\textsuperscript{15} ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>, ultimately as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality  
potentiative-attainment of
92singularisation/epistemic-immanence/veridical-epistemic-determinism construed
as of ‘ontologically-uncompromised—referentialism
notional—deprocrypticism
emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as
so-implied’, and so-facilitated with grander universal-transparency
(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness).

Insightfully, we can contemplate that the specific logocentric
practices of the successive registry-worldviews/dimensions institutional-
cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the
66ontological-contiguity—of-the-human-institutionalisation-process are effectively the
successive shortfall-outcomes-of-human-subpotency-ontological-performance-<including-
virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s~sublimating–
nascence from intemporal-disposition dimensionality-of-sublimating—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation
‘ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for
potentiative-attainment of
92singularisation/epistemic-immanence/veridical-epistemic-determinism construed as of
‘ontologically-uncompromised—referentialism
notional—deprocrypticism
emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
that go on to induce secondnatured institutionalisations as of the successive prospective institutionalisation \textsuperscript{83}reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’

\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold\textsuperscript{102} dereifying ‘\textless\textsuperscript{amplituding/formative}wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the–\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) as of temporal/shortness-of-register-of–meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} denaturing\textsuperscript{15} ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating\textsuperscript{24}–\textless\textsuperscript{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism\textsuperscript{17} emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that holds the possibility for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (that is, as of the
teleological wholeness/nested-congruence from non-rules—
apriorising/axiomatising/referencing—psychologism of recurrent-utter-ininstitutionalisation
towards prospectively preempting—disjointedness-as-of-reference-of-thought of
deprocrypticism17); with ontologically-veridical 92singularisation/epistemic-immanence/veridical-epistemic-determinism further implying, as of its potentiative-attainment of ontological-performance73-<including-virtue-as-ontology> correspondence with existence/intrinsic-reality/ontological-veridicality, that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
96supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporeticism-overcoming/unovercoming’> is as of ‘ecstatic singularity’. This ‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—
96supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied—
‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of 92singularisation/epistemic-immanence/veridical-epistemic-determinism, and so-construed as of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence95 différance/internal-dialectics/difference-deferral for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in ‘phenomenological ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed logocentric constructs of meaningfulness-and—teleology55’, as with all the prior logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation28/epistemic-nonimmanence/flawed-epistemic-determinism is misplaced manifestation of ignorance, and thus in our case in need for our prospective intellectual-and-moral maturing as of prospective de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} for the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} registry-worldview/dimension. Thus the \textit{<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} reality of human meaningfulness-and—teleology\textsuperscript{55} as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical implication that human-subpotency ontological-performance\textsuperscript{71}—\textit{<including-virtue-as-ontology>} correspondence with the full-potency of existence has ever always been as of a ‘reifying \textit{<amplituding/formative—epistemicity>totalising—metaphoricity}\textsuperscript{56}—conception of existential-contextualising-contiguity\textsuperscript{38}’ construed as historiality/ontological—eventfulness/ontological-aesthetic-tracing\textsuperscript{45}, and so-reflected from the supposed ontological-normalcy/postconvergence epistemic/notional—projective-perspective of ontological-completeness-of-reference-of-thought as of difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in—singularisation-as-veridical-epistemic-determinism\textsuperscript{21} protracted—teleological—wholeness/nested-congruence-in-reflecting—the—ontological-contiguity—of—the-human-institutionalisation-process\textsuperscript{67},—so—construed—as—singularisation/epistemic-immanence/veridical-epistemic-determinism’ construal of meaningfulness-and—teleology\textsuperscript{55}; with the implication here that hitherto identitive—constitutedness-as—epistemic-totality\textsuperscript{36}—dereification-in—dissingularisation\textsuperscript{28}—as—flawed—epistemic-determinism\textsuperscript{48} as cloistered—within—the—same—reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical meaningfulness-and—teleology\textsuperscript{55} is as of the aforementioned ‘reifying \textit{<amplituding/formative—epistemicity>totalising—metaphoricity}\textsuperscript{56}—conception of existential-contextualising-contiguity\textsuperscript{38}’ elaborateness of meaningfulness-and—teleology\textsuperscript{55} as dynamic differentiated transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of the
ontological-performance\(^{71}\)-<including-virtue-as-ontology> of intemporality\(^{51}\)/longness over temporality\(^{98}\). The articulation of sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\) accounts of meaningfulness-and-\(^{99}\) teleology\(^{55}\) failing to highlight this process of human-subpotency ontological-performance\(^{71}\)-<including-virtue-as-ontology> differentiation are rather incomplete and misrepresenting of human nature in the ‘dynamic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as of both dimensionality-of-sublimating\(^{24}\)—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation mental-dispositions and seconde\(\text{naturalised institutionalisation mental-dispositions’ as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of-\(^{63}\) reference-of-thought perspective (in difference-conflatedness\(^{32}\)-as-to-totalitative-reification\(^{86}\)-in-\(^{92}\) singularisation-as-veridical-epistemic-determinism\(^{21}\) protracted-teleological-wholeness/nested-congruence-in-reflecting-the\(^{66}\) ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\),-so-construed-as-\(^{92}\) singularisation/epistemic-immanence/veridical-epistemic-determinism’). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold\(^{102}\) as mainly being as of ‘human intemporal seconde\(\text{naturalised institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal and so as of the secondnatured intemporality\(^{51}\)/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold\(^{102}\) are rather a framework of ‘recurring dimensionality-of-sublimating\(^{24}\)—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal ’ requiring prospective institutionalisation prospective relative-ontological-
completeness\textsuperscript{87}-of-reference-of-thought, and so without any intemporal secondnatured institutionalisation induced universal-transparency\textsuperscript{104}, deferential-formalisation-transference and habituation as of positive-opportunism\textsuperscript{75}; and thus fully reflecting the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating\textsuperscript{24}–transvaluation\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold\textsuperscript{102} that fundamentally reflect ‘the same fundamental human potentiation as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’ across all the registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating\textsuperscript{24}–transvaluation\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatured reference-of-thought–categorical-imperatives/axioms/registry–teleology at their uninstitutionalised-threshold\textsuperscript{102}; whereby the successive prior registry-worldviews/dimensions institutionalisations fall short, as of their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{71}–correspondence with the full-potency of existence, in construing existential-contextualising-contiguity knowledge-reification as of
as historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology\textsuperscript{55} as of singularisation/epistemic-immanence/veridical-epistemic-determinism as it wrongly implies and operates in its totalising-self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-reference-of-thought. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-teleology\textsuperscript{55}’ operant technique for construing dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of defective representation of singularisation/epistemic-immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s reference-of-thought self-consciousness its de-mentative/structural/paradigmatic/systemic preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism state at its uninstitutionalised-threshold\textsuperscript{1802} as so referenced/registered/decisioned from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought self-consciousness rather in postconverging-or-dialectical-thinking—apriorising-psychologism state given its prospective relative-ontological-completeness-of-reference-of-thought. ‘Partialisation of meaningfulness-and-teleology\textsuperscript{55}’ as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short in construing existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{45} at the uninstitutionalised-threshold\textsuperscript{1802} of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} by ‘<amplituding/formative>wooden-language—{imbued—temporal—mere—
falling-short-as-needing-universalising\textsuperscript{103}-rules in construing existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of the prospective universalisation institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of,\textsuperscript{83}reference-of-thought, and thereof construed as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism; universalisation–non-positivism/medievalism ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} falling-short-as-needing-positivistic-universal-rules in construing existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of the prospective positivism institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of,\textsuperscript{83}reference-of-thought, and thereof construed as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism; and prospectively positivism–procrypticism\textsuperscript{80} ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} falling-short-as-needing-preempting—disjointedness-as-of,\textsuperscript{83}reference-of-thought in construing existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} institutionalisation prospective relative-ontological-completeness\textsuperscript{87}-of,\textsuperscript{83}reference-of-thought,
and thereof construed as preconverging-or-dementing\textsuperscript{39}–apriorising-psychologism. From an \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism insight as it reflects ontological-completeness-of-\textsuperscript{83}reference-of-thought for ontologically-veridical meaningfulness, we can garner that the implications of ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}’ as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism is what actually generates the various registry-worldviews/dimensions institutionalisations as of their relative identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48} as-cloistered-within-the-same-\textsuperscript{83}reference-of-thought; such that their respective destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{48}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> are actually in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation denaturing\textsuperscript{55} of the prior registry-worldviews/dimensions institutionalisations ‘apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}–for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} meant to uphold existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}. This insight further highlights the pertinence of the registry-worldview/dimension \textsuperscript{83}reference-of-thought as of secondnatured institutionalisation as rather decisive with regards to human-subpotency ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> correspondence with the full-potency of existence. It equally points out that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal ’ for prospective institutionalisation prospective relative-ontological-completeness\(^{87}\)-of—reference-of-thought. Thus uninstitutionalised-threshold\(^{102}\), are necessarily imbued with varied temporal-to-intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{103}\) narratives as of the ‘lack of intemporal secondnatured institutionalisation induced universal-transparency\(^{104}\)-\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\(\langle\)amplituding/formative–epistemicity\rangle\(\rangle\) totalising–in-relative-ontological-completeness\(^{87}\)\(\rangle\), deferential-formalisation-transference and habituation in positive-opportunism\(^{75}\); since any uninstitutionalised-threshold\(^{102}\) ever always brings about human ‘recurring dimensionality-of-sublimating\(^{24}\)\(\langle\)amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal ’ but with this recurring as of human dimensionality-of-sublimating\(^{24}\)\(\langle\)amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal operating rather in denaturing\(^{15}\) the prior institutionalisation’s ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\(^{99}\)teleology\(^{8}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and\(^{99}\)teleology\(^{55}\) as \(\langle\)amplituding/formative\rangle wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)–narratives—of-the\(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\(^{99}\)teleology\(^{8}\) for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and\(^{99}\)teleology\(^{55}\). The implication here is that dimensionality-of-sublimating\(^{24}\)–
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness–equalisation prospective transcendental meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} is not directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-or-confliction at uninstitutionalised-threshold\textsuperscript{102}, but rather as a dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}/by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-’nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>) constraining of the existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} framework as of ontological-primemovers-totalitative-framework\textsuperscript{72}. The constraining implications of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} (I exist therefore existence is transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71}.<including-virtue-as-ontology>) means that it is wrong to construe the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of a human temporal dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness–equalisation transformation, and so fundamentally because of human limited-
mentation-capacity and the correspondingly constraining consequences on its ontological-performance\textsuperscript{71}--including-virtue-as-ontology\textsuperscript{71}. Rather it is more candid to relate to the\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of human limited-mentation-capacity-deepening\textsuperscript{52}, and so as of prospective intemporal secondnaturesd institutionalisation induced universal-transparency\textsuperscript{104}--\textsuperscript{transparency-of-totalising-entailing,-as-to-entailing--\textsuperscript{amplituding/formative–epistemicity}totalising--in-relative-ontological-completeness\textsuperscript{87}), deferential-formalisation-transference and habituation in positive-opportunism\textsuperscript{75}. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory--de-mentativity meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness\textsuperscript{87}--of\textsuperscript{83}reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification\textsuperscript{86} as of the developed disposition to register such implications as of their intemporal/longness-of-register-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} pertinence; as the notion of cossgenerational de-mentation--(supererogatory--ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}. Thus the metaphoricity\textsuperscript{56} exercise of transcendence-and-sublimity/sublimation/supererogatory--de-mentativity is not one of necessarily eliciting instant meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework\textsuperscript{72} for prospective universal positive-opportunism\textsuperscript{75}; as we can appreciate that in reality the possibility
of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the\textsuperscript{-66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}, so-construed-as\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38}-in-reification\textsuperscript{86}’ as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-\textsuperscript{83}reference-of-thought, with regards to the construal of meaningfulness-and\textsuperscript{55}teleology as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and\textsuperscript{55}teleology varies as of underlying relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87}\textsuperscript{83}reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—‘human\textsuperscript{amplituding/}formative–epistemicity\textsuperscript{totalising–purview-of-construal’}, the meaningfulness-and\textsuperscript{55}teleology of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness\textsuperscript{88}-of\textsuperscript{83}reference-of-thought despite the existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and\textsuperscript{55}teleology is hardly construed in any presence registry-worldview/dimension \textsuperscript{83}reference-of-thought as of its rather prospective relative-
ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought\textsuperscript{33}; with the possibility of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity arising as of crossgenerational induced metaphoricity\textsuperscript{56}. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38}-in-reification\textsuperscript{86} as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-\textsuperscript{83}reference-of-thought, with regards to the postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} as of respectively living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} underdevelopment issues’; human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is ever always caught up in a confusion of its postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism or preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as of the ontologically-veridicality of its underlying relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} \textsuperscript{83}reference-of-thought reflection of existential-contextualising-contiguity\textsuperscript{38}. Hence ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming–‘notionally–collateralising-beholdening-protohumanity’-to–‘attain-sublimating-humanity’-as-to-existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity\textgreater totalising\textendash renewing\textendash realisation/re\textendash perception/re\textendash thought\textendash, in\textendash supererogatory\textendash epistemic\textendash conflatedness to supersede human temporality\textendash shortness <amplituding/formative\textendash wooden\textendash language\textendash (imbued\textendash averaging\textendash of\textendash thought\textendash as\textendash to\textendash leveling/ressentiment/closed\textendash construct\textendash of\textendash meaningfulness\textendash and\textendash \textendash teleology\textendash as\textendash of\textendash \textendash nondescript/ignoreable\textendash void\textendash with\textendash regards\textendash to\textendash prospective\textendash apriorising\textendash implications\textendash )) as of the underdevelopment issues of respectively living\textendash development\textendash as\textendash to\textendash personality\textendash development\textendash, institutional\textendash development\textendash as\textendash to\textendash social\textendash function\textendash development\textendash and Being\textendash development/or\textendash ontological\textendash framework\textendash expansion\textendash as\textendash to\textendash depth\textendash of\textendash ontologising\textendash development\textendash as\textendash infrastructure\textendash of\textendash meaningfulness\textendash and\textendash \textendash teleology\textendash, are ever always preconverging\textendash ordement\textendash apriorising\textendash psychologism as of living underdevelopment, institutional underdevelopment and Being underdevelopment when construed as of the successive destructuring\textendash threshold\textendash (uninstitutionalised\textendash threshold\textendash presublimating\textendash desublimating\textendash decisionality)\textendash of\textendash ontological\textendash performance\textendash including\textendash virtue\textendash as\textendash ontology\textendash in prospective prior relative\textendash ontological\textendash incompleteness\textendash of\textendash reference\textendash of\textendash thought as from the ontological\textendash contiguity\textendash of\textendash the\textendash human\textendash institutionalisation\textendash process\textendash difference\textendash conflatedness\textendash in\textendash totalitative\textendash reification\textendash singularisation\textendash as\textendash veridical\textendash epistemic\textendash determinism <amplituding/formative\textendash epistemicity\textendash causality\textendash as\textendash to\textendash projective\textendash totalitative\textendash implications\textendash,\textendash for\textendash explicating\textendash ontological\textendash contiguity\textendash, while these are ever always postconverging\textendash dialectical\textendash thinking\textendash apriorising\textendash psychologism as of living\textendash development\textendash as\textendash to\textendash personality\textendash development\textendash, institutional\textendash development\textendash as\textendash to\textendash social\textendash function\textendash development\textendash and Being\textendash development/or\textendash ontological\textendash framework\textendash expansion\textendash as\textendash to\textendash depth\textendash of\textendash ontologising\textendash development\textendash as\textendash infrastructure\textendash of\textendash meaningfulness\textendash and\textendash teleology\textendash when construed as of the successive registry\textendash worldviews/dimensions institutionalisations in prospective relative\textendash ontological\textendash completeness\textendash of\textendash reference\textendash of\textendash thought the ontological\textendash contiguity\textendash of\textendash the\textendash human\textendash institutionalisation\textendash process\textendash difference\textendash conflatedness\textendash in\textendash totalitative\textendash reification singularisation\textendash as\textendash
veridical-epistemic-determinism\textsuperscript{21} causality-as-to-projective-totalitative-implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44}; thus highlighting the fundamental recurrent ontological-veracity of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}level of human temporal individuations dynamics as of postlogism\textsuperscript{77}slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{86}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}ontological-performance\textsuperscript{71}<-\textit{including-virtue-as-ontology}> at destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}<-\textit{including-virtue-as-ontology}> in ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38}in-reification\textsuperscript{86} thus reflecting vices-and-impediments\textsuperscript{105}as of living underdevelopment, institutional underdevelopment and Being underdevelopment, so-construed from difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in-\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}–so-construed-as-\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’. Further, this ‘uninstitutionalised-threshold\textsuperscript{102}–by—institutionalisation recurrence paradox’ of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in-\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} causality-as-to-projective-totalitative-implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} as of human limited-mentation-capacity-deepening\textsuperscript{52} is what effectively renders the ontologically-veridical determination of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
potentiative-aspiration for prospective relative-ontological-completeness
reference-of-thought from within a prior relative-ontological-incompleteness
reference-of-thought. reification here as from this
singularisation/epistemic-immanence/veridical-epistemic-determinism insight,
with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-
to ‘human <amplituding/formative–epistemicity> totalising~purview-of-construal’ implies the
de-mentative/structural/paradigmatic <amplituding/formative–epistemicity> causality—as-to-
projective-totalitative–implications, for explicating ontological-contiguity
of meaningfulness-and teleology as of the prospective relative-ontological-completeness reference-thought construed as maximalising-recomposuring for-relative-ontological-completeness—unenframed-conceptualisation over the prior relative-ontological-incompleteness reference-of-thought construed as incrementalism in-relative-ontological-incompleteness—enframed-conceptualisation; wherein the prospective relative-ontological-completeness reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness reference-of-thought. In other words, reification is about apriorising-teleological resetting of <amplituding/formative–epistemicity> totalising/circumscribing/delineating meaningfulness-and teleology to the prospective relative-ontological-completeness reference-of-thought. Lacking such an insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-in ontological-contiguity of the prior relative-ontological-incompleteness reference-of-thought which is in dereification and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity of the prospective relative-ontological-completeness reference-of-thought which is as of
reification\textsuperscript{86}; wherein dereification involves teleological embrangling/muddling/underdetermining meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} to the prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought. This is because the lack of reification\textsuperscript{86} wrongly implies that the \textit{<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>)} \textsuperscript{83}reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the \textit{<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>)} \textsuperscript{83}reference-of-thought framework of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism\textsuperscript{88} and deprocrypticism\textsuperscript{17}, are paradoxically-and-falsely equally the absolute determinants of intemporal value reference; whereas reification\textsuperscript{86} highlights that all the successive institutionalisations are as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, but of varying ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as of their prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought, as of human limited-mentation-capacity-deepening\textsuperscript{52}. Behind this possibility of ontologically-flawed dereification of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is the fact that given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, ‘the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} \textit{<amplituding/formative–epistemicity>causality~as-to-}
sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism\textsuperscript{75} as of ontological-primemovers-totalitative-framework\textsuperscript{72} articulation of meaningfulness-and-teleology\textsuperscript{55} by skewing for universal-transparency\textsuperscript{184}—(transparency-of-totalising-entailing,-as-to-entailing—\langle amplituding/formative–epistemicity\rangle—totalising~in-relative-ontological-completeness\textsuperscript{87}) and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold\textsuperscript{192}; wherein respectively there is positive-opportunism\textsuperscript{75} for prior institutionalisation and no positive-opportunism\textsuperscript{75} for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism\textsuperscript{75} as of prior-institutionalisation-reification\textsuperscript{86} and uninstitutionalised-threshold\textsuperscript{192}-dereification’, that points out that hitherto the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} has not been about ‘dimensionality-of-sublimating—\langle amplituding/formative\rangle—supererogatory-de-mentativeness/epistemic-growth-or-confoundedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating—\langle amplituding/formative\rangle—supererogatory-de-mentativeness/epistemic-growth-or-confoundedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\textsuperscript{68} over ontological-bad-faith/inauthenticity\textsuperscript{63} elucidatin/reification\textsuperscript{86} of existential-contextualising-contiguity\textsuperscript{38}, but rather a constraining positive-opportunism\textsuperscript{75} secondnaturing to emancipating reference-of-
thought–categorical-imperatives/axioms/registry–teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–teleology; and so, despite the fact that ‘dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity elucidat/reification of existential-contextualising-contiguity is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuations-receptacles but as of existential-constraint of ontological-performance—<including-virtue-as-ontology> has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity—of-the-human-institutionalisation-process even as it has rather been instigative as of a re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—⟨imbued-postconverging/dialectical-thinking—projective-insights’/’epistemic-projection-in-conflatedness—notional—deprocrypticism—prospective-sublimation human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism as of prior-institutionalisation-reification and uninstitutionalised-threshold-dereification’, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance—<including-virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold’ as of ‘no positive-opportunism for prospective institutionalisation’ is a threshold at which there is a de-mentative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-
to-‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{32}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, thus allowing for mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—that-is-not-of-preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought,—as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism dereification behaviour’ at its prospective procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{80} uninstitutionalised-threshold\textsuperscript{102}. In this regard as a further elucidation, a dementative/structural/paradigmatic temporal dereification threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44} say on the basis of notions-and-accusations-of-sorcery is easily elicited—as-of-dereification in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism institutionalisation universal-transparency\textsuperscript{104}. (transparency-of-totalising-entailing,—as-to-entailing-<amplituding/formative–epistemicity>totalising—\textsuperscript{87}) Insightfully, the possibility for deprocrypticism\textsuperscript{17}/preemption-of-disjointeness-as-of\textsuperscript{83}reference-of-thought registry-worldview/dimension is necessarily one that supersedes
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} to go by, but for its underlying ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ thereof validated by prospective ontological-primemovers-totalitative-framework\textsuperscript{72} as of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44}; such that in lieu of positive-opportunism\textsuperscript{75} of secondnaturing \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, notional–deprocrypticism\textsuperscript{17} in its preemtting—disjointedness-as-of-\textsuperscript{83}reference-of-thought rather all about arriving-short with no positive-opportunism\textsuperscript{75} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} by ‘failing to elicit any associated positive-opportunism\textsuperscript{75} to deprocrypticism\textsuperscript{17} as well as ‘eliciting ironic nihilism to deprocrypticism\textsuperscript{17}, in order not to cultivate a mechanical-knowledge appreciation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and rather elicit a sense of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ ‘as cultivating an organic-knowledge appreciation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming–notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{32} to supersede human temporality\textsuperscript{98}/shortness
wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and,⁹⁹teleology⁵⁵—as-of—
nondescript/ignorable–void⁹⁹—with-regards-to-prospective-apriorising-implications>}); and so
implied for living-development—as-to-personality-development, institutional-development—as-
to-social-function-development and Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and,⁹⁹teleology⁵⁵,
as the very fact of ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-
of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-
tendentious-or-impulsive’⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸—for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and,⁹⁹teleology⁵⁵ underlies relative-ontological-incompleteness⁸⁸ as of human living
underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that meaningfulness-and-
⁹⁹teleology⁵⁵ is always incomplete when conceived simplistically as being all about ‘mechanical-
constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—
categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation⁴⁸/epistemic-
onimmanence/flawed-epistemic-determinism. The full implications here is that a
notional~deprocrypticismⁱ⁷ ontologically-uncompromised—referentialism
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism construal of
meaningfulness-and,⁹⁹teleology⁵⁵ is more critically about eliciting the ‘subject intemporal-
disposition sense of knowledge-and-virtue as of its de-mentation—(supererogatory—ontological–
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)⁴⁴ for a fully
protracted-consciousness beyond a cloistered-consciousness’ in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendence-and-sublimity/sublimation/supererogatory/de-mentativity of all the successive registry-worldviews/dimensions, but that what is particular with notional-deprocrypticism\textsuperscript{17} summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’; and so, as of ‘human ontological-normalcy/postconvergence referentialism ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’’ that supplants the notion of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. It is untenable to construe of the ultimate potential of human emancipation without the eliciting of
this more fundamentally authentic basis of human emancipation as of the overcoming of human limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-opportunism’ to existential constraining’; as implied by ontologically-uncompromised—referentialism singularity/epistemic-immanence/veridical-epistemic-determinism mirroring ontological-completeness-of-reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of their given prior relative-ontological-incompleteness of-reference-of-thought that fail to mirror inherent existence as ‘ecstatic singularity’. Such implied transcendental ontological-construal is rather originarily/as-of-event as of prospective relative-ontological-completeness reference-of-thought reasoning-through/messianic-reasoning beyond prior reasoning-from-results/afterthought endemising/enculturing <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. We can appreciate that as of the ordinariness <amplituding/formative>wooden-language-{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}> of say a non-positivistic registry-worldview/dimension, whether animistic or medieval, notions-and-accusations-of-sorcery as of the uninstitutionalised-threshold dereification of meaningfulness—and-teleology will rather as of ‘no positivism/rational-empiricism constraining prospective reification institutionalisation’ rather elicit spurious palliative adaptive dereification dispositions as of human limited-mentation-capacity, however, when positivism/rational-empiricism originarily/as-of-event reification avails as of the potential for prospective human limited-mentation-capacity-deepening then it is more about the metaphoricity that portends to
prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. Such originarily/as-of-event reification\textsuperscript{86} construed futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}/preemption-of-procrypticism-as-of-\textsuperscript{83}reference-of-thought equally do apply with regards to our positivism–procrypticism\textsuperscript{80} dereification beyond our positivism–procrypticism\textsuperscript{80} ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-’nondescript/ignorable–void\textsuperscript{89}-with-regards-to-prospective-apriorising-implications>) spurious palliative adaptive dereification disjointedness-of-\textsuperscript{83}reference-of-thought mental-dispositions as of human limited-mentation-capacity, so-implied as of prospective human ontological-performance\textsuperscript{71-}<including-virtue-as-ontology> potentiative-aspiration for \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism thus enabling the aetiolisation/ontological-escalation behind the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} and specifically for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}. Further besides this elucidated contrast articulated as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought reification\textsuperscript{86} and prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought dereification; the concepts of reification\textsuperscript{86} and dereification equally extend within a given registry-worldview/dimension \textsuperscript{83}reference-of-thought as framework of the \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} temporal-to-intemporal-dispositions ontological-performance\textsuperscript{71-}<including-virtue-as-ontology> (especially as so-associated with postlogism\textsuperscript{72}-slantedness and the dynamic conjugated-postlogism\textsuperscript{77} temporal denaturing\textsuperscript{15} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} implications) critically construing ‘uninstitutionalised-threshold\textsuperscript{102} dereification’ as the uninstitutionalised-threshold\textsuperscript{102} temporal-and-flawed ontological-
performance\textsuperscript{71}-<including-virtue-as-ontology> (as of \textsuperscript{amplituding/formative}wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19–narratives—of-the}\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8})) undermining the registry-worldview’s/dimension’s prospective ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>. This conception of reification\textsuperscript{86} as of institutionalisation in prospective relative-ontological-completeness\textsuperscript{87-of} reference-of-thought reflects ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ontological-normalcy/postconvergence\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism in relative apriorising-teleological-elevation-in-\textsuperscript{66}ontological-contiguity as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic \textsuperscript{amplituding/formative–epistemicity} causality—as-to-projective-totalitative–implications, for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44}, while the conception of dereification as of uninstitutionalised-threshold\textsuperscript{192} in prior relative-ontological-incompleteness\textsuperscript{88-of} reference-of-thought reflects ontologically-flawed meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—<shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19–qualia-schema}> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification\textsuperscript{86}-by-dereification knowledge-notionalisation, \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism contemplated as of ‘existentially-potentiative absolute reification\textsuperscript{86}’ so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of notional–deprocrypticism\textsuperscript{17} without passing through the prior institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> of ‘intemporal ontological-faith-notion-or-
reference-of-thought and the prior relative-ontological-incompleteness\(^{88}\)-of-
reference-of-thought; as the latter is in ‘notional-discontiguity/epistemic-discontiguity\(^{62}\)-with/falling-short-of
prospective institutionalisation existential-contextualising-contiguity\(^{38}\)-in-reification\(^{86}\)’ and so,
successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to
then contend with base-institutionalisation, falling-short-as-needing-universalising\(^{103}\)-rules with
base-institutionalisation–ununiversalisation to then contend with universalisation, and falling-
short-as-needing-positivistic-universal-rules with universalisation–non-positivism/medievalism
to then contend with positivism, falling-short-as-needing-preempting—disjointedness-as-of-
reference-of-thought with our positivism–procrypticism\(^{88}\) to then contend with futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\) as of prospective deprocrypticism–or–
preempting—disjointedness-as-of-\(^{83}\)reference-of-thought and our positivism–procrypticism\(^{88}\) to then contend with futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\) as of prospective deprocrypticism–or–
preempting—disjointedness-as-of-\(^{83}\)reference-of-thought\(^{17}\). Consider in this regard, the
peregrinations of say a Descartes or Rousseau wherein in many ways they will fail to fulfil the
mundane medieval world conception of ‘the supposedly good life’ as of its
\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–}
\text{syncretising/circularity/interiorising/akrasiatic-drag}\(^{33}\), as they reify meaningfulness-and-
\(^{99}\)teleology\(^{55}\) by their peregrinations to construe of the de-mentative/structural/paradigmatic
underdevelopment/unenlightenment of their society as in need of prospective positivistic
reflection of the notional-discontiguity/epistemic-discontiguity\(^{62}\)<\text{shallow}\(_{-}\)<\text{supererogation-of–}
mentally-aestheticised–preconverging/dementing\(^{19}\)<\text{qualia-schema}> of non-
positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality\(^{92}\)singularisation/epistemic-immanence/veridical-epistemic-determinism reified insight.
The insight here about reification\(^{86}\) is that all their intemporal value references are rather as
subsumed in their ‘positivistic reification\(^{86}\) of meaningfulness-and-\(^{99}\)teleology\(^{55}\) as of their
prospective relative-ontological-completeness\textsuperscript{87} of reference of thought with the corresponding implications of human ‘prospective positivistic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-performance\textsuperscript{71}’ as aetiolisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments\textsuperscript{105}. By that token they are effectively of the most intellectually-and-morally inclined persons of their society. Contrastively, the temporal value reference as of non-positivism/medievalism <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology\textsuperscript{55}, as of ‘nondescript/ignorable–void’ with regards to prospective-apriorising-implications>) mental-dispositions of persons like ‘honourable aristocrats’ simply reified to the universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness\textsuperscript{88} of reference of thought vices-and-impediments\textsuperscript{105}, while favourably looked upon as of non-positivism/medievalism society <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} from a prospective\textsuperscript{92} singularisation/epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{55}, and implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence. This further explains why vague classification schemes of value like good-naturedness, kindness, honesty, etc. have no inherent meaning as of themselves, as all the meaningfulness-and-teleology\textsuperscript{55} that there is and can exist is ontological as of prospective relative-ontological-completeness\textsuperscript{87}, such that any such implied meaning is only ontologically intelligible with its reification\textsuperscript{86} as of prospective relative-ontological-completeness\textsuperscript{87} of reference of thought, as so implied from\textsuperscript{92} singularisation/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology\textsuperscript{55}. This points out that as of
its very own <amplituding/formative–epistemicity>totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup>, a registry-worldview/dimension

<sup>83</sup>reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness<sup>87</sup>-of-

<sup>83</sup>reference-of-thought reification<sup>86</sup> of meaningfulness-and-<sup>99</sup>teleology<sup>55</sup>, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism<sup>80</sup> as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of–meaningfulness-and-<sup>99</sup>teleology<sup>55</sup> as of prospective deprocrypticism–or–preempting—disjointedness-as-of.<sup>83</sup>reference-of-thought<sup>17</sup> prospective relative-ontological-

completeness<sup>87</sup> perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register-of–meaningfulness-and-<sup>99</sup>teleology<sup>55</sup>

<amplituding/formative>wooden-language-{imbued—averaging-of-thought–<as-to-

leveling/ressentiment/closed-construct-of–meaningfulness-and-<sup>99</sup>teleology<sup>55</sup>-as-of-

‘nondescript/ignorable–void<sup>59</sup>’-with-regards-to-prospective-apriorising-implications>}

instigated prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity,

is construed as ‘putting-into-question its existentially invested conception of meaningfulness-

and-<sup>99</sup>teleology<sup>55</sup>’, which is rather a contradiction of sorts given human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

temporal-to-intemporal-dispositions–existentialism-form-factor. Rather besides cultural-

diffusion pressures, all human transcendence-and-sublimity/sublimation/supererogatory–

de-mentativity as of internal processes are rather as of re-originary–as-

unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-

thinking<sup>28</sup>–‘projective-insights’/‘epistemic-projection-in-conflatedness<sup>12</sup>–of-

notional–deprocrypticism<sup>17</sup>-prospective-sublimation)⁹⁰⁰ intemporal/longness-of-register-of–
meaningfulness-and-\textsuperscript{55} teleology\textsuperscript{55} individuations dynamic metaphoricity\textsuperscript{56} instigation in prospective relative-ontological-completeness\textsuperscript{87} of\textsuperscript{83} reference-of-thought reifying gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by this token is rather concerned with the beyond-the-consciousness-awareness\textsuperscript{59} teleology\textsuperscript{59} \textless{}in-existentialextrication-as-of-existential-unthought\textgreater{}\textsuperscript{6} denaturing\textsuperscript{25} of the prior institutionalisation reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8} at its uninstitutionalised-threshold\textsuperscript{102} in ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{62} with/falling-short-of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38} in-reification\textsuperscript{86}’. However, this ‘ontologically-veridical reification\textsuperscript{86} of value reference as of prospective relative-ontological-completeness\textsuperscript{87}’ and the ‘ontologically-flawed dereification of value reference as of prior relative-ontological-incompleteness\textsuperscript{88}’ is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold—\textless{}uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\textgreater{}—of-ontological-performance\textsuperscript{71}.  

<including-virtue-as-ontology> . As this reification\textsuperscript{86}/dereification of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of universal-transparency\textsuperscript{104}—(transparency-of-totalising-entailing, as-to-entailing—\textless{}amplituding/formative–epistemicity\textgreater{}totalising—in-relative-ontological-completeness\textsuperscript{87}). With such charlatanism certainly knowing better but opting for denaturing\textsuperscript{25} conceptions of value reference as of \textless{}amplituding/formative\textgreater{} wooden-language—(imbued—averaging-of-thought—\textless{}as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} as of ‘nondescript/ignorable–void\textsuperscript{59}’ with-regards-to-prospective-apriorising-implications\textgreater{}) advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity\textsuperscript{63} raised herein by this author is a reflection of the reality that knowledge
as organic-knowledge is existentially all-committal by the mere fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, with the possibility of denaturing\textsuperscript{25} as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to ontological-primemovers-totalitative-framework\textsuperscript{22} reflection of existential-contextualising-contiguity\textsuperscript{38}. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating\textsuperscript{24}—supererogatory—de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness\textsuperscript{88-of:\textsuperscript{83}}reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme\textsuperscript{5} conception of knowledge’ that superseded and didn’t recognise-and-submit to scholastic pedantry for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness\textsuperscript{87-of\textsuperscript{83}}reference-of-thought; and
in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode scholastic pedantry. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflicatedness’-of-notional–deprocrypticism-prospective-sublimation) potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness-of-reference-of-thought with the latter’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of ontological-primemovers-totalitative-framework for the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness-of-reference-of-thought naïve non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it may be thought/reasoned that a transcendently projecting intemporal mental-disposition is rather uncanny about the ‘existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’
of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100
years of existence reality of meaningfulness-and teleology. The intemporal ‘reifying choice-
and-adherence’ to the ‘reified assumed-responsibility’ of aetiologisation/ontological-escalation
is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning
with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and
certainly explaining why uninstitutionalised-threshold transcending has ever always been
conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency
existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective emancipation. Without an insight about reification dereification, the notion of singularisation/epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of reference-of-thought for ontologically-veridical meaningfulness-and teleology is easily misconstrued since denaturing of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and reflecting dereified and reified construals of existential-contextualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification contrast. However, compounding this situation making relevant the need to contrast reification dereification and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal
mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance\textsuperscript{74} \textless \textit{including-virtue-as-ontology} \textgreater \ manifestation of psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing\textsuperscript{25} of the \textless \textit{amplituding/formative–epistemicity} \textgreater totalising–devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the \textless \textit{amplituding/formative–epistemicity} \textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drage\textsuperscript{33} backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism\textsuperscript{77}-slantedness, and its social cognisance and integration as conjugated-postlogism\textsuperscript{77} so-conjugating as of ignorance/affordability/opposition/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} as of social psychopathy. In this latter case of contrasted reification\textsuperscript{86} and dereification and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—contrastive-reification\textsuperscript{86}-dissemination\textsuperscript{27}.and-dereification-dissemination\textsuperscript{27}-implications’ construed as the ‘variance/discrepancy of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ as-of-prospective-relative-ontological-completeness\textsuperscript{87}-postconverging-or-dialectical-thinking\textsuperscript{28} apriorising-psychologism and as-of-prior-relative-ontological-incompleteness\textsuperscript{88}-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism respectively; it is only ontologically-veridical
difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} from the projected ‘notional—\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness\textsuperscript{87}-postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism recognising this ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism variance/discrepancy of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-contiguity\textsuperscript{38} as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking\textsuperscript{20} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{87} apriorising-teleological-elevation-in-ontological-contiguity and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness\textsuperscript{88}–apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{55} can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking\textsuperscript{20} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care–and–episteme\textsuperscript{5}. Such a difference-conflatedness\textsuperscript{32}–as-of–epistem-totality\textsuperscript{36} is equally what reflects in the bigger scheme of things, at the reference-
of-thought-level, the reality of humankind as of the successive registry-worldviews/dimensions
humans psychological dispositions as per their corresponding
apriorising/axiomatising/referencing/intelligibility/setup/measuring instruments. In this regard, the ontological-contiguity—of-the-human-institutionalisation-process can be construed as human
singularisation/epistemic-immanence/veridical-epistemic-determinism; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> rather successively as lesser and lesser dereification-levels towards the notional–deprocripticism reification.
Consider in that with regards to ‘the very same physics <amplituding/formative-epistemicity>–totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, its reification as ‘apriorising-teleological resetting of <amplituding/formative-epistemicity>–totalising/circumscribing/delineating meaningfulness-and-teleology to the prospective relative-ontological-completeness-of-physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-
ontological-incompleteness\textsuperscript{88} to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness\textsuperscript{87}; such that interestingly to construe, as of ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’ requires rather assuming/departing-from an understanding of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} from this projected ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ as of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-disposition/care—and—episteme\textsuperscript{5} over ‘traditional classical mechanics axiomatic-construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification—dissemination—derelification-dissemination—implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology’ as of prospective relative-ontological-completeness\textsuperscript{87} and as of prior relative-ontological-incompleteness\textsuperscript{88}. Note that on the imaginary supposition that no such prospectively projected ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ existed as ‘providing the ontological-veridicality insight-of-completeness for reifying meaningfulness-and-teleology’, mental-dispositions in prior relative-ontological-incompleteness\textsuperscript{88} will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive\textsuperscript{13}—constitutedness-as—epistemic-totality—derelification-in-dissingularisation—as-flawed-epistemic-determinism as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity\textsuperscript{38} of ‘the very same physics—totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutiveness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism is in reality preconverging-or-dementing-apriorising-psychologism as of its relative-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism–procripticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procripticism–or–disjointedness-as-of-reference-of-thought that speaks of our prospective preconverging-or-dementing-apriorising-psychologism at our prospective positivism–procripticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘dementatively/structurally/paradigmatically associated with the denaturing of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our positivism/rational-empiricism manifestation of procripticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold (just as notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism social-setup is ‘dementatively/structurally/paradigmatically associated with the denaturing of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of their universalisation–non-positivism/medievalism uninstitutionalised-threshold), ontological-
veridicality is rather assumed/departs from an understanding of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as implied with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism–or–preempting—disjointedness-as-of,\textsuperscript{43}reference-of-thought\textsuperscript{17} registry-worldview/dimension and not our positivism–procrypticism\textsuperscript{86}, in articulating ontologically-veridical difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singualarisation-as-veridical-epistemic-determinism\textsuperscript{21} from this projected ‘notional—\textsuperscript{92}singualarisation/epistemic-immanence/veridical-epistemic-determinism’ as of deprocrypticism–or–preempting—disjointedness-as-of,\textsuperscript{83}reference-of-thought\textsuperscript{17} perspective or attitude/mental-disposition/care–and–episteme\textsuperscript{5} over our positivism–procrypticism\textsuperscript{86}, so-implied as of their disseminative-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–contrastive-reification\textsuperscript{86}–dissemination\textsuperscript{27}–and-dereification-dissemination\textsuperscript{27}–implications. But then just as the reflex mental state and attitude/mental-disposition/care–and–episteme\textsuperscript{5} in a universalisation–non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care–and–episteme\textsuperscript{5} of the reifying prospective positivism to arrive at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness <amplituding/formative>wooden-language–(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}–as-of–‘nondescript/ignorable–void\textsuperscript{97}–with-regards-to-prospective-apriorising-implications>) reflex mental state and attitude/mental-disposition/care–and–episteme\textsuperscript{5} in our positivism–procrypticism\textsuperscript{86} that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care–and–episteme\textsuperscript{5} of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–
teleology\textsuperscript{55} as of prospective deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} to arrive at ontological-veridicality that rather implies the dialectical–dementation of our positivism–procripticism\textsuperscript{80} at its uninstitutionalised-threshold\textsuperscript{192}; and as we falsely go on to construe existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification by adopting the positivism–procripticism\textsuperscript{88} dereifying perspective or attitude/mental-disposition/care–and–episteme\textsuperscript{5} in its prior relative-ontological-incompleteness\textsuperscript{88} in an exercise of ontologically-flawed identitive-as-'epistemic-totality\textsuperscript{36}’-dereification-indissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48}. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism\textsuperscript{77}-slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification as of the childhood slantedness, but with respect to adult psychopathy with the attendant maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification arise as of their temporal threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\textsuperscript{39}–apriorising-psychologism, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, so-disambiguated as of reference-of-thought-devolving\textsuperscript{84} ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are
endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this
author that more critically manifestations of postlogism\textsuperscript{77}-slantedness across all the registry-
worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-
incompleteness\textsuperscript{88} of reference-of-thought, with transcendental implications that goes well
beyond the ad-hoc conception of manifestations of postlogism\textsuperscript{77}-slantedness but more broadly
conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from
underlying relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} of
reference-of-thought with regards to human living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} underdevelopment issues. This underlying
relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} of
implications, for explicating,\textsuperscript{66} ontological-contiguity\textsuperscript{44} of analysis, as of difference-
conflatedness\textsuperscript{32}–as-to-totalitative-reification\textsuperscript{86} in,\textsuperscript{92} singularisation–as-veridical-epistemic-
determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}, so construed as-
\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’, highlights that human
mental-disposition as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor operates in its <amplituding/formative–epistemicity> totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} on the ‘ontologically-flawed
basis of a rather <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} absolutised/unchanging/given \textsuperscript{83}reference-
of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for–
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; thus underlying a ‘human psychology of passivity to the underlying metaphoricity\textsuperscript{56} of human limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’. The question can then be asked with regards to the capacity of such a positivism–procrypticism\textsuperscript{80} self-consciousness psychology to attend to living-development–as-to-personality-development, institutional-development–as-to-social-function-development, Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} underdevelopment issues/problems directly related to the lack of ‘futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development–as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} self-consciousness psychology that recognises-and-registers the prospective metaphoricity\textsuperscript{56} need as of human limited-mentation-capacity due to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’. This insight is in effect the futural rejoinder to the Foucauldian hermeneutics of the subject with respect to human prospective \textsuperscript{83}reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity capacity; in the sense that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44} has always called upon a certain
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument development of the human subject itself as enabling-and-making-available the capacity for that human subject to
tackle the prospective issues of its world. In this regard, the question could be asked: what is the
capacity of the universalisation–non-positivism/medievalism mindset to tackle prospective issues
warranting a positivism self-consciousness psychology, and by extension what is the capacity of
our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-
\textsuperscript{83}reference-of-thought\textsuperscript{80} mindset to tackle prospective issues warranting a deprocrypticism—or—
preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} self-consciousness psychology? The
‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—\&—episteme\textsuperscript{5}’ involves prospective \textsuperscript{83}reference-of-thought dispensing-with-
immediacy-for-relative-ontological-completeness\textsuperscript{87} by reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}
(as of human self-surpassing—existentialism-form-factor,—in-overcoming—’notionally—
collateralising-beholdening-protohumanity’—to—’attain-sublimating-humanity’—as-to-existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
\langle amplituding/formative—epistemicity \rangle totalising—renewing—realisation/re—
thought,—in—supererogatory—epistemic—conflicatedness\textsuperscript{12} to supersede human
temporality\textsuperscript{98}/shortness \langle amplituding/formative \rangle wooden-language—(imbued—averaging-of-
\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness—\&—\textsuperscript{99}teleology—\textsuperscript{55}—as—
of—’nondescript/ignorable—void\textsuperscript{59}’—with-regards-to-prospective-apriorising-implications\textsuperscript{\rangle}) as
spurring Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development—as-infrastructure-of—meaningfulness—\&—\textsuperscript{99}teleology—\textsuperscript{55} metaphoricity\textsuperscript{56} as of
protensive-consciousness that is prospectively-grounded—or-psychoanalytically-unshackling, and
implying prospective existence-potency—sublimating—nascence,—disclosed-from-prospective-
epistemic-digression-as-of—\langle amplituding/formative—epistemicity \rangle totalising—renewing—
reification\(^{26}\)/contemplative-distension\(^{26}\) as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\(^{12}\), with base-institutionalisation from recurrent-utter-uninstitutionalisation, universalisation from base-institutionalisation–ununiversalisation, positivism from universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism\(^{17}\) from positivism–procrypticism\(^{80}\) as reflecting the overall notional–conflatedness\(^{12}\) of notional–notional–deprocrypticism\(^{17}\) protensive-consciousness as the ‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation attitude/mental-disposition/care–and–episteme\(^{5}\)’. Insightfully, this author further addresses the common criticism of postmodern-thought with regards to virtue, as of postmodern implied human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(^{47}\). De-mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s reference-of-thought points fundamentally to its ‘underlying reference-of-thought–categorical-imperatives/axioms/registry–\(^{99}\)teleology–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\(^{99}\)teleology\(^{55}\) with regards to the latter’s ‘temporality\(^{98}\)-as-shortness-of-register-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\) to intemporal-longness-of-register-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\) ontological-performance\(^{71}\)-<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-contiguity\(^{61}\)-<profound–\(^{96}\)supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\(^{28}\)–qualia-schema>. Such that it is fundamentally the prior relative-ontological-incompleteness\(^{88}\)-of reference-of-thought that becomes the ‘lack-of-virtue or vice issue’, beyond just any associated incidental existential problems, as requiring aetiologisation/ontological-escalation as of the need for prospective relative-ontological-completeness\(^{87}\)-of reference-of-thought to address the myriad <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments\textsuperscript{105} as fundamentally bound to its prior relative-ontological-incompleteness\textsuperscript{88}–of-	extsuperscript{83}reference-of-thought ‘underlying \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}’; and so beyond just \textsuperscript{amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance\textsuperscript{71}–\textsuperscript{including-virtue-as-ontology} as of say a postlogism\textsuperscript{77}–slantedness or any other temporal or derived-temporal mental-disposition associated with vicious accusations-of-sorcery for instance in a non-positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined mental-disposition in that social-setup has an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness–\textsuperscript{99}teleology–\textsuperscript{in-existential-extrication-as-of-existential-unthought}>\textsuperscript{6}’ with notions-and-accusations-of-witchcraft itself as of their ‘underlying \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}’ presents an \textsuperscript{amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments\textsuperscript{105} of that given social-setup. It is the prospective notional-contiguity/epistemic-contiguity\textsuperscript{61}–\textsuperscript{profound–supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema} as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism ‘underlying \textsuperscript{83}reference-of-thought–categorical-
deprocrypticism\textsuperscript{27}-construed’ procrypticism–or–disjointedness-as-of-\textsuperscript{32}reference-of-thought\textsuperscript{80} as of its underlying <amplitudizing/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33}, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiolisation/ontological-escalation as of ‘universal projection implications attitude/mental-disposition/care–and–episteme\textsuperscript{5} event-or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human <amplitudizing/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ‘nondescript/ignorable–void\textsuperscript{97}-with-regards-to-prospective-apriorising-implications>) mental-dispositions as of ‘mutual temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} eliciting’ construed as ‘intemporal temporality\textsuperscript{98}’. Such tendencies are hardly of aetiolisation/ontological-escalation as their emphasis lies in existential-extrication-as-of-existential-unthought, rather than nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ‘universal projection implications attitude/mental-disposition/care–and–episteme\textsuperscript{5} event-or-operant implications to all and sundry’; such that fundamentally, such <amplitudizing/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ‘nondescript/ignorable–void\textsuperscript{97}-with-regards-to-prospective-apriorising-implications>) tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments\textsuperscript{105} like the comprehensive
implications of disjointedness-as-of-ref.\textsuperscript{83}reference-of-thought/procripticism\textsuperscript{88} with regards to our positivism–procripticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity\textsuperscript{61}<profound-supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema> thus effectively implies deneuterising\textsuperscript{16} ‘exteriorisation attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ of meaningfulness-and-ref.\textsuperscript{99}teleology\textsuperscript{55}–as-metaphoricity\textsuperscript{56} superseding/overriding the prior ref.\textsuperscript{83}reference-of-thought temporally neuterising\textsuperscript{57} ‘interiorisation attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ of meaningfulness-and-ref.\textsuperscript{99}teleology\textsuperscript{55}. This fundamentally speaks of a de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity as of prospective relative-ontological-completeness\textsuperscript{87}–of-ref.\textsuperscript{83}reference-of-thought. This very much differs from <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} 66ontological-contiguity palliative virtue constructs as of variance of the very same ref.\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–ref.\textsuperscript{99}teleology\textsuperscript{8},–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-ref.\textsuperscript{99}teleology\textsuperscript{55}, and thus implies temporally neuterising\textsuperscript{57} ‘interiorisation attitude/mental-disposition/care–and–episteme\textsuperscript{5}’ of meaningfulness-and-ref.\textsuperscript{99}teleology\textsuperscript{55}. This wrongly implies the inherent exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-ref.\textsuperscript{99}teleology\textsuperscript{55} in reflecting holographically–<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. Such an 66ontological-contiguity <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology\textsuperscript{55} existentialising—enframing/imprintedness-\textless as-to-historicity-tracing—iny-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> frameworks and temporal mandarinism/pedantry frameworks as of the given \textsuperscript{83}reference-of-thought, with these elements in need for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of prospective relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83}reference-of-thought but paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative-ontological-completeness\textsuperscript{87}, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought practices, and thus conceptualising virtue by \textless amplituding/formative–epistemicity\textgreater totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} while circumventing as of beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textless in-existential-extrication-as-of-existential-unthought\textgreater the vices-and-impediments\textsuperscript{185} of each registry-worldview/dimension in want of its ‘pure-ontology’ virtue resolution as of aetiologisation/ontological-escalation. In this regard such palliative virtue constructs overlooking fundamental underlying de-mentative/structural/paradigmatic ontological implications about our ‘modern take attitude/mental-disposition/care–and–episteme\textsuperscript{57} reflected by the ‘postmodern deprocrypticism—or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme\textsuperscript{67} with regards to social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} existentialising—enframing/imprintedness-\textless as-to-historicity-tracing—iny-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> frameworks and temporal mandarinism/pedantry frameworks, are no different
to say ‘non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵’ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology⁵⁵ existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> frameworks and temporal mandarinism/pedantry frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme⁵’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension⁴⁶, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events driving virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought>⁶.

The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation-as-veridical-epistemic-determinism¹¹ <amplituding/formative–epistemicity> causality–as-to-projective-totalitative-implications–for-explicating,⁶⁶ontological-contiguity⁴⁷ as of Being-development/ontological-

Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold[102].
for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition frameworks and temporal mandarinism/pedantry frameworks; and, hence the ontologically-veridical paradox of the very de-mentating/structuring/paradigming implications of human limited-mentation-capacity-deepening renders any registry-worldview/dimension reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of meaningfulness-and-teleology. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness perspective/framing/reference/horizon’ constitutedness construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori; such that the meaningfulness-and-teleology that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is conflatedness that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of
existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening\textsuperscript{52} implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional~conflatedness\textsuperscript{12} of notional~deprocrypticism.\textsuperscript{47} However, it is equally critical to grasp the double-gesture reification\textsuperscript{86} implied in such a postmodern-as-suprastructural conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards\textsuperscript{92} singularisation.\textsuperscript{47}

Such a postmodern/suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care~and~episteme\textsuperscript{5} with respect to human social-stake-contention-or-confliction; with the adherence to the \textsuperscript{83}reference-of-thought~categorical-imperatives/axioms/registry-teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness~and~teleology\textsuperscript{55} of such organic-knowledge construed in intemporality\textsuperscript{51} as supplanting~conviction~as~to~profound~supererogation~—~postconverging/dialectical-thinking~—~apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold~of~nonconviction~madeupness/bottomlining~as~to~shallow~supererogation~—~preconverging/dementing~—~apriorising-psychologism to such mere \textsuperscript{83}reference-of-thought~categorical-imperatives/axioms/registry~teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness~and~teleology\textsuperscript{55}. The latter points to an inappropriate attitude/mental-disposition/care~and~episteme\textsuperscript{5} which is not beholden to the prospective institutionalisation but rather is of existential-extrication~as~of~existential-unthought relation with it. More concretely, consider the practice of serfdom in
Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care–and–episteme⁶ and organic-knowledge attitude/mental-disposition/care–and–episteme⁵. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme⁵ will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-encultured tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology⁵⁵ in terms—as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme⁵ as of its prior relative-ontological-incompleteness⁸⁻⁸⁻reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁴⁷ posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The
occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification\(^{86}\) in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate meaningfulness-and-\(^{99}\)teleology\(^{55}\) to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipatory virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of ‘grounding meaningfulness-and-\(^{99}\)teleology\(^{55}\) as of any specific human society relative-ontological-incompleteness\(^{88}\)-of-\(^{83}\)reference-of-thought as fundamentally denaturing\(^{15}\), and likely to induce transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency\(^{104}\)-\(\langle\text{transparency-of-totalising-entailing-as-to-entailing-}<\text{amplituding-formative-epistemicity}>\text{totalising-in-relative-ontological-completeness}\rangle\). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\text{the }6^{6}\text{ontological-contiguity—of-the-human-institutionalisation-process}\rangle\) as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care–and–episteme⁵, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme⁵ in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification⁸⁶ of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness⁸⁷). Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
⁹²singularisation⁴⁷ that will necessarily subscribe to recognising ‘the other’ that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-ontologically-veridical attitude/mental-disposition/care–and–episteme⁵. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ as
teleological-degradations-in-notional-discontiguity/epistemic-discontiguity<shallow>
supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘universal projection implications attitude/mental-disposition/care–and–episteme event-or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking–projective-insights”)’epistemic-projection-in-conflatedness–of-notional–deprocrypticism–prospective–
sublimation) creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflicatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-as-of-difference-ontological-contiguity shows that there has always been beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought> ‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness-of-axiomatic-constructs-and-reference-of-thought, and that true knowledge especially as it portends to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity undermining of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology due to ‘lack of
social universal-transparency\textsuperscript{104}-\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness\textsuperscript{87}\rangle'. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought as underscoring medieval vices-and-impediments\textsuperscript{105} with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-\textsuperscript{83}reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-\langle conjugatively-and-transfusively\rangle the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics \langle amplituding/formative–epistemicity\rangle totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-
primemovers-totalitative-framework\textsuperscript{72}, and so divulged by existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{12}; as prior human presencing—absolutising-identitive–constitutedness\textsuperscript{79} experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric transcendent-al-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as presencing—absolutising-identitive–constitutedness\textsuperscript{79} enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs \textsuperscript{13} constitutedness, but rather it is by conflatedness\textsuperscript{12} with regards to ‘the very same physics \textless amplituding/formative–epistemicity\textgreater totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs was construed as of nonpresencing\textsuperscript{68}–\textless perspective–ontological-normalcy/postconvergence\textgreater. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of–meaningfulness-and–teleology\textsuperscript{55} individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework\textsuperscript{72} tendential validation as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{12}. Such a construal of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening analysis; and insightfully, as reflected in the underlying conflatedness of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological neuterising with deneuterising—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional-notional-deprocrypticism perspective/framing/reference/horizon. Similarly, this author’s articulation of futural-différance as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différance that coincides-and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct.
involving necessarily the deliberateness as of Derridean freestyle différance, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity; and différance as of such ‘existential-reality concreteness dynamics’ is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-totalising–renewing–realisation/re-perception/re-thought, in–supererogatory–epistemic-conflededness so-implied as of ontology’s-directedness–as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking—apriorising-psychologism deference to the prescience of existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-totalising–renewing–realisation/re-perception/re-thought, in–supererogatory–epistemic-conflededness over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness–reference-of-thought over human
normativity/conventioning as of the latter’s prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought, and so by maximaliing-recomposuring <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism\textsuperscript{88}, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality\textsuperscript{98}–as-of-neuterisation\textsuperscript{88}/relative-ontological-incompleteness\textsuperscript{88}/existential-extrication-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension \textsuperscript{83}reference-of-thought in prospective relative-ontological-completeness\textsuperscript{97}–of-axiomatic-construct-or-\textsuperscript{83}reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension \textsuperscript{83}reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{88}, even if it such a mental-disposition could lead to such an outcome as in H.G. Well’s country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of ‘social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87})’. But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and
downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’’. Thus by its prospective relative-ontological-completeness\textsuperscript{87} of axiomatic-construct-or-reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2} comes into terms with both presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} and nonpresencing\textsuperscript{60} of perspective–ontological-normalcy/postconvergence on the basis of the prospective relative-ontological-completeness\textsuperscript{87}/ontological-contiguity of the latter over the prior relative-ontological-incompleteness\textsuperscript{88} of notional-discontiguity/epistemic-discontiguity\textsuperscript{62} of shallow\textsuperscript{96} supererogation of mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-schema of the former as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality—amplituding/formative–epistemicity—totalising—purview-of-construal. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} but rather difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} between presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} and nonpresencing\textsuperscript{60} of perspective–ontological-normalcy/postconvergence. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon as of prospective relative-ontological-completeness\textsuperscript{87} notional-contiguity/epistemic-contiguity\textsuperscript{61}’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology\textsuperscript{55} grounded on such a developed consciousness perspective/framing/reference/horizon. This explains why it is impossible for a recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to grasp base-
institutionalisation meaningfulness-and-teleology without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon’ to grasp positivistic meaningfulness-and-teleology without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’ to grasp notional–deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘notional–deprocrypticism mindset perspective/framing/reference/horizon as of protensive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’. As we can get that the fundamental stake for the Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the
Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-\langle\textit{amplituding}-formative-epistemicity}\rangle totalising-in-relative-ontological-completeness\textsuperscript{87}\rangle)’ such charlatanism is exposed for what it really is, explaining the paniciness and falsehood associated with such charlatanism as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-imaginary, theoretical and conceptual possibility for such futural différance consciousness development is the notion of de-mentation-\langle\textit{supererogatory}_-\textit{ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\textsuperscript{14} which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23}/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-\langle\textit{as-to-postconverging-or-dialectical-thinking}\rangle\textsuperscript{20}–apriorising-psychologism\rangle of the consciousness in \textit{ontological-contiguity}/relative-ontological-completeness\textsuperscript{87} of reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-\langle\textit{as-to-preconverging-or-dementing}\rangle\textsuperscript{19}–apriorising-psychologism\rangle of the consciousness of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<\textit{shallow}-\textit{supererogation-of-mentally-aestheticised–preconverging/dementing}–\textit{qualia-schema}>/relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought as of maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}–unenframed-conceptualisation, and not incrementalism\textsuperscript{59}–in-relative-ontological-incompleteness\textsuperscript{88}–enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
“human<amplituding/formative–epistemicity>totalising~purview-of-construal”’. As futural différance is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différance’, as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening52; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-determined as of the implication that all meaningfulness-and-teleology55 should be as of ‘difference-in-kind/difference-in-aposteriorising-or-logicising22, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising23 as of prospective relative-ontological-completeness87-of-.83reference-of-thought bringing about transcendence-and-sUBLIMITY/sublimation/supErSupERrogatory—de-mentativity as of nonpresencing68.<perspective–ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay2 further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sUBLIMITYs that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness88 and prospective relative-ontological-completeness87, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising22 but rather a difference-in-nature/difference-in-apriorising-or-axiomatising23; with human-subpotency aligning towards the full potency of
existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} bringing about the successive physics axiomatic-constructs/theories are successive ‘epistemic-breaks’ from prior reasoning and are akin to ‘leaps of faith’ which then ‘establish new reasoning’ that then becomes the internal ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/\textit{supererogatory—de-mentativity} of nonpresencing\textsuperscript{60}.\textless \text{perspective–ontological-normalcy/postconvergence}. In other words, human consciousness tends to be constraint to its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} mental-disposition as of presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79}. But existence/ontology’s-directedness-as-Being as of nonpresencing\textsuperscript{60}.\textless \text{perspective–ontological-normalcy/postconvergence} is beyond and not constraint by human consciousness as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality possibilities of transcendence-and-sublimity/sublimation/\textit{supererogatory—de-mentativity} as of ontological-prime movers-totalitative-framework\textsuperscript{72} validation that is at the very center of the ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence of any given <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} posture; such that humankind then overlooks presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} and re-
projects/re-anticipates nonpresencing\textsuperscript{68} \textless \text{perspective–ontological-normalcy/postconvergence} \textgreater
enabling human transcendence-and-sublimity/sublimation/supereogatory–de-mentativity.

Therefore, metaphoricity\textsuperscript{56} as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity\textsuperscript{56} is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. metaphoricity\textsuperscript{56} as such simply refers to signification adjunctiveness to ‘underlying \textless \text{amplituding/formative–epistemicity} \textgreater \text{totalising/circumscribing/delineating signifying-construct of language}’ as of both the meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} implications to the so-renewed ‘underlying \textless \text{amplituding/formative–epistemicity} \textgreater \text{totalising/circumscribing/delineating signifying-construct of language}’ and the specific adjunctive-metaphoricity\textsuperscript{56}-signification within such renewed ‘underlying \textless \text{amplituding/formative–epistemicity} \textgreater \text{totalising/circumscribing/delineating signifying-construct of language}’. metaphoricity\textsuperscript{56} is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as an epistemic-totalising\textsuperscript{32}/circular construal’. This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity\textsuperscript{56} arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-mentation-capacity as of growing certitude from the opening up of nonpresencing\textsuperscript{68} \textless \text{perspective–ontological-normalcy/postconvergence} \textgreater by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-totalitative-framework\textsuperscript{72}. Further, metaphoricity\textsuperscript{56} as such speaks of the evasiveness of all human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} at uninstitutionalised-threshold\textsuperscript{102} as recurrently pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism possibilities relation to
of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-constitutedness and nonpresencing.<perspective–ontological-normaley/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and teleology as presencing—absolutising-identitive-constitutedness. Consider in this regard Galileo’s implying positivistic episteme metaphoricity over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and teleology as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism–procrypticism episteme as of its constitutedness with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and teleology as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with respect to our procrypticism–or–disjointedness-as-of-uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and teleology as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just
our natural inclination for totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. Galileo could well had possibly recasted his implied positivism meaningfulness-and-\textsuperscript{69}teleology\textsuperscript{55} in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing\textsuperscript{68}–or–withdrawal–or–metaphysics-of-absence–or–transcendental-reasoning-of-event-as-prospective-ontology-origination perspective/framing/reference/horizon of positivism meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} we entertain today. Likewise, as of such metaphoricity\textsuperscript{56} episteme, the meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} herein implied as of its essence cannot do without this hermeneutic/reprojective circle phenomenological ontology elucidation as of its psychoanalytic-unshackling conflatedness\textsuperscript{12}; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay\textsuperscript{2}. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification\textsuperscript{86} that consists of perspective/framing/reference/horizon and then contention/argumentation within such articulated perspective/framing/reference/horizon, as so implied by postmodern-thought together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification\textsuperscript{86} reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon for direct instigation of contention/argumentation aspiring
for profundity and completeness. Such that this double-gesture reification\textsuperscript{86} of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity\textsuperscript{68}. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to open up new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity\textsuperscript{63} critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification\textsuperscript{86} as of its transcendental-enabling/sublimating/supererogatory-de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon before contention/argumentation as of any given perspective/framing/reference/horizon, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists
‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallowminded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallowminded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications), such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness-of-reference-of-thought-postconverging-or-dialectical-thinking-apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-preconverging-or-dementing–apriorising-psychologism. Such that there is no dialogical-equivalence that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with meaningfulness-and-teleology while the latter is an existential-extrication/temporal/non-ontological relationship.
with meaningfulness-and-teleology, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process retrospectively and prospectively while the latter as of its false ‘untransvaluated–temporal-intemporality' is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. As ultimately, it is the prospective relative-ontological-completeness-of-reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory–de-mentativity reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplitudining/formative–epistemicity>totalising–in-relative-ontological-completeness)' with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured
immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer’s cure, and so-enabled on the basis of the healer priorly institutionalised deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity\textsuperscript{63} critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification\textsuperscript{86} of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of–‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>) ‘uncritical social media preaching towards sold publics-of-conquest’ paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity\textsuperscript{63} critics is much more than an issue about
postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence—in-dimensionality-of-desublimating-lack-of—supererogatory—dementativeness/epistemic-growth-or-conflicatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation—subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional—knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring— for-relative-ontological-completeness—oneframed-conceptualisation—dementating/structuring/paradigming, and intellectuals’ choice of ontological-bad-faith/inauthenticity is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness—of-axiomatic-construct-or-reference-of-thought over a totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag as prior reference-of-thought, and that
necessarily it speaks by its double-gesture reification\(^{86}\) of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective \(^{83}\) reference-of-thought ‘as of the prospective relative-ontological-completeness\(^{87}\)-of-axiomatic-construct-or-\(^{83}\) reference-of-thought of a better knowledge perspective\(^{83}\) reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness\(^{88}\) with regards to \(^{83}\) reference-of-thought and its derived meaningfulness-and-\(^{99}\) teleology\(^{55}\), with the implication that we need to a prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\) reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-\(^{99}\) teleology\(^{55}\). In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-\(^{99}\) teleology\(^{55}\), are made to have their internal-dialectics/différance as of nonpresencing\(^{68}\)-<perspective–ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into more profound and more complete meaningfulness-and-\(^{99}\) teleology\(^{55}\). For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness\(^{87}\); wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism–or–preempting—disjointedness-as-of-\(^{83}\) reference-of-thought\(^{17}\). Thus, for postmodern-thought the capacity to attain relative
ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of existential-contextualising-contiguity; is the enabling approach for human ontological-reconstituting-as-to-conflatedness as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of our supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology in relative-ontological-completeness. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the congruent,-cogent-and-operant entailing framework of ontological-contiguity—of-the-human-institutionalisation-process congruent,-cogent-and-operant entailing framework of ontological-contiguity’. Anecdotally, the shallowmindedness of
a ‘modern take’ in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the 66 ontological-contiguity of the human institutionalisation-process as of Being-development/ontological-framework-expansion as to depth of ontologising-development-as-infrastructure-of meaningfulness and 99 teleology and so construed as suprastructuralism beyond just the specific interpretation of suprastructuralism as of postmodernism with respect to modernism. This internal-dialectics/différance as of successive transcendence-and-sublimity/sublation/superceratory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given 83 reference-of-thought specific neuterising as well as the ultimate deneuterising—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity is equally elicited by ‘lack of social universal-transparency—transparency of totalising-entailing, as to-entailing—in-amplituding/formative—epistemicity—totalising—totalising—in-relative-ontological-completeness’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—as-of-meaningfulness arises for instance in the sense that however ‘wishful’ the ontological-primemovers-totalitative-framework transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of—
meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). Such conflatedness imbued in postmodern-thought address more than just constitutedness implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore
intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance, with a resultant sense of socioeconomic and socio-political impotence as such a blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and de-mentating/structuring/paradigming of academic institutional setups are not dissociated from the effective possibility for transcendental-enabling/sublimating/supererogatory de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism—procrypticism disjointedness-as-of-reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold of knowledge-construct possibilities and vices-and-impediments imbued in our positivism—procrypticism disjointedness-as-of-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such a paradox of human ontological-performance <including-virtue-as-ontology> is effectively construed as arising out of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance <including-virtue-as-ontology>) implying a premeaningfulness/preframing—<metaphoricity disposition—as-to-

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psyche-induced-psychologism-of-existential-stake> idiosyncrasy that underlies presence institutionalisation-\textsuperscript{83}reference-of-thought consciousness as it develops presence meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is always at the crossroads of its prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought and its ontologically undermining metaphysics-of-presence construal as of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought and in conjugation with perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> implications as of postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}; ensuing out of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>) limited-mentation-capacity implications of premeaningfulness/preframing-<metaphoricity\textsuperscript{56}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy. Human premeaningfulness/preframing-<metaphoricity\textsuperscript{56}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions \textsuperscript{83}reference-of-thought historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as of the notional–conflatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} is marked by a mental-disposition of temporal-concatenation-to-intemporality\textsuperscript{51} or intemporal-projection/longness-of
constitutedness as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism's and conjugated-postlogism's associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing of reference-of-thought–categorical-imperatives/axioms/registry.


as for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Such a dynamic cumulative remnant-and-co-opting premeaningfulness/preframing-<metaphoricity disposition—as-to-psyche-induced-psychologism-of-existential-stake> arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness reference-of-thought at its uninstitutionalised-threshold.

or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle-totalising~in-relative-ontological-completeness\textsuperscript{87}) elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold\textsuperscript{102} in its beyond-the-consciousness-awareness-\langle\text{teleology-<in-existential-extrication-as-of-existing-unthought>}\textsuperscript{6}\rangle collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-\langle\text{teleology}\textsuperscript{55}\rangle notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms–as-of-axiomatic-construct of ‘neuterising\textsuperscript{57} as of \langle\text{amplituding/formative–epistemicity}\rangle-totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} whether beyond-the-consciousness-awareness-\langle\text{teleology-<in-existential-extrication-as-of-existing-unthought>}\textsuperscript{6}\rangle, and so elucidated from the ontological-normalcy/relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought perspective of notional-deprocrypticism\textsuperscript{17} ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of meaningfulness-and-\langle\text{teleology}\textsuperscript{55}\rangle as of notional–notional–deprocrypticism\textsuperscript{57} as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising\textsuperscript{16}—referentialism, in lieu of neuterising\textsuperscript{57}. Thus this notion of human limited-mentation-capacity as the basis of différance/internal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neuterising\textsuperscript{57}, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of conflatedness\textsuperscript{12} or destructuring respectively. Basically, the
construal/conceptualisation of human \textit{amplituding/formative–epistemicity}\textsuperscript{34} totalising–thrownness-in-existence has always involved a disparateness-of-ontologically-construed-social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory de-mentativity abstraction of prospective Being and meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness\textsuperscript{87-of-\textsuperscript{83}reference-of-thought perspective, the overall social Being and meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} transcedentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-\textsuperscript{<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-deficiency of mechanical-knowledge denaturing\textsuperscript{15} implications as well as perversion-and-derived-perversion\textsuperscript{74-of-\textsuperscript{83}reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation> of temporal projections as of postlogism\textsuperscript{77}}
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of reference-of-thought-devolving ontological-
performance, all occurring as of the conjoined dynamism of conflatedness and
distractive-alignment-to. reference-of-thought-<of-
apriorising/axiomatising/referencing>. This overall disparateness-of-ontologically-construed-
social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-
specific-constitutedness consciousnesses flawed conceptualisation perspectives’ as of their
neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest reference-of-thought/de-
mentative/structural/paradigmatic as ‘impulsive—ontologically-compromised-
mediating,-as-of-its-specific-constitutedness consciousness flawed conceptualisation
perspective’ neuterising by its trepidatious-consciousness, while on the other extreme in
contrast notional~deprocrypticism rather has a reference-of-thought/de-
mentative/structural/paradigmatic notional~deprocrypticism ‘referentialism—ontologically-
uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound
conceptualisation perspective’ that by its reference-of-thought-devolving—
différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying
human limited-mentation-capacity dynamics of <amplitudding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving, and so
without being subject to any neuterising as is the case with all ‘ontologically-compromised-
mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation
perspectives’. Thus by its deneuterising—referentialism construed as of
historiality/ontological-eventfulness/ontological-aesthetic-tracing, notional~deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking—
psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a
 naïve metaphysics-of-presence affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is that from a creative perspective: the notion of a given neuterising is equinominal/equivalent with a given presencing—absolutising-identitive-constitutedness, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this neuterising that human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is achieved from the prospective notional-conflatedness of notional-notional-deprocrypticism and so by deneuterising—referentialism, which is equinominal/equivalent to nonpresencing.<Perspective—ontological-normalcy/postconvergence>. In other words the historial implications of human limited-mentation-capacity-deepening is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the successive registry-worldviews/dimensions as of their given neuterisation, construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is attainable as of deneuterising, construed as equinominal/equivalent with deneuterising—referentialism as the notional-conflatedness of notional-notional-deprocrypticism that produces the ontologically-veridical historiality/ontological-eventfulness/ontological-aesthetic-tracing. Ultimately, this sociohistorical disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} rather defectively as of mechanical-knowledge construal in existential instantiations’, inducing prospective neuterising\textsuperscript{57}. This disparateness is increasingly closed-down all along in reflecting holographically-\textit{conjugatively-and-transfusively}> the \textit{ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}} from recurrent-utter-uninstitutionalisation to positivism–procripticism\textsuperscript{88}, with the underlying tenet for achieving futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as of prospective notional-deprocripticism\textsuperscript{17} as preempting—disjointedness-as-of-reference-of-thought being a full and cogent reflection of ‘human construal of organic-knowledge’ with ‘the mental-disposition behind that construal of organic-knowledge for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} in existential instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional-conflatedness\textsuperscript{12} reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence wherein across the successive registry-worldviews/dimensions a notional–notional-deprocripticism\textsuperscript{17} insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought that underlies reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as a wholly internal process of conflatedness\textsuperscript{12}, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing\textsuperscript{15}-deprojections-indistressiveness-of-intemporal-projection, with the former in relative longness-of-register-of-meaningfulness-and-teleology\textsuperscript{55} and the latter in relative shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{55}/distressiveness’ that occurs at the individuation-level and is
reflected in the registry-worldview/dimension-level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with notional-deprocrypticism with regards to ‘de-mentation-(supererogatory-ontological-de-mentation-or-dialectical--de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} implications for \textsuperscript{83}reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ is in effect a ‘more profound-and-comprehensive notion of différance construed rather with respect to the defining \textsuperscript{83}reference-of-thought of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought construing of past-as-prior-relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought in ad-hoc reassessing of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of presencing-as-prospective as from its very own \textsuperscript{83}reference-of-thought in grasping alterations of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} going back from the past but not to the point of putting into question the presencing-as-prospective overall \textsuperscript{83}reference-of-thought in prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’; such that the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications of ‘historial différance’ is rather obscure as beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} though ancillary as to the possibility of eventual cumulating of ‘historial différance’ realterations of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-prospective \textsuperscript{83}reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Whereas such candidity/candour-capacity

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disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing— as-so-being-as-of-existential-reality driven organic-knowledge as setting up the successive registry-worldviews/dimensions institutionalisations \textsuperscript{83}reference-of-thought in their respective all-pervasiveness of transmentally-enabling-level—of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification—\langle as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of- apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism\rangle\textsuperscript{108} axiomatic-construct of meaningfulness-and—teleology\textsuperscript{55} ‘superseding successive defining human finitudes as destructuring-threshold—\langle uninstitutionalised-threshold\textsuperscript{102}/presublimating— desublimating-decisionality \rangle—of-ontological-performance\textsuperscript{71}—\langle including-virtue-as-ontology \rangle towards attaining successive prospective relative-ontological-completeness\textsuperscript{87}—of—reference-of-thought as institutionalisations’. Such a construal of futural différance de-mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset\textsuperscript{83}reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing— as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of- contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic
marked by incoherence of contemplative mindset\textsuperscript{83}-reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by conflatedness\textsuperscript{12} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{44} as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-\textsuperscript{83}reference-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain base-institutionalisation–ununiversalisation, which requires the same as of universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain universalisation–non-positivism/medievalism, which requires the same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain positivism–procrypticism, and which prospectively requires the same as of preempting—disjointedness-as-of—reference-of-thought,-as-to-'<amplituding/formative–epistemicity>growth-or-conflatedness/(transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain deprocrypticism! The notion of reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance—including-virtue-as-ontology> as being a wholly internal process of conflatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing—deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and—teleology and the latter in relative shortness-of-register-of—meaningfulness-and—teleology/distractiveness’, implied with regards to Being underdevelopment across the successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendentenal-enabling/sublimating/superrerogatory—de-mentativity behind the ontological-contiguity—of-the-human-institutionalisation-process can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing construal in terms—as-of-axiomatic-construct that are effectively divorced and
subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity— of-the-human-
institutionalisation-process. The idea that intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity is only the panache of the
technical as of the sciences and that there is no need for Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and—teleology to be instigative-and-be-elevating-of-contemplation-and-
Being in complement as of human development is nothing less than a derogation that renders
such an establishment erudition no different, as of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor, from the mediums, shamans,
witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their
‘circular-pervasiveness <amplituding/formative> wooden-language-(imbued—averaging-of-
thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-
of—‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>)’
rather than moving ahead of human blithe and their platitudes, and construing the real possibility
of human emancipation as of a prospective opened-construct-of—meaningfulness-and—
teleology; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be
ignorant as of the focussing possibility of human limited-mentation-capacity but that which is
duty bound to a human Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and—teleology
domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-
to spearhead the effective development of that Being domain/specialism and
not be involved in dithering, and so as of an
prelogism\textsuperscript{78} at worst implies an ad-hoc problem of defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} of the registry–worldview’s/dimension’s\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance, while postlogism\textsuperscript{77} implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion\textsuperscript{74}–of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>, that is inherently in circularity/recurrence/replication/repeatability\textsuperscript{9} thus requires ontological-reconstituting–as-to-conflatedness\textsuperscript{12}. postlogism\textsuperscript{77} is thus an expansive construct developing into conjugated-postlogism\textsuperscript{77} associated with endemising/enculturation\textsuperscript{9} social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness–\textsuperscript{99}teleology–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} perversion-and-derived-perversion\textsuperscript{74}–of—reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> as mental-dispositions finalities/determinations inducing disjointedness-as-of–reference-of-thought-as–misappropriated-meaningfulness associated with procrypticism\textsuperscript{89}. prelogism\textsuperscript{78} even when ontologically-flawed can be compared to the defect arising using a ‘correct apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument—producing-measurements’ (appropriateness-of–reference-of-thought-as–of-conflatedness\textsuperscript{12}) for aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (to derive meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} but in doing so
aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements wrongly (construed as using the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ wrongly) which specifically speaks of the possibility of reusing the ‘same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ as same appropriateness-of—reference-of-thought—as-of-conflatedness

ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{20,83}reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’), and so because the perversion\textsuperscript{74,83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textgreater \textsuperscript{96}supererogation\textgreater is existentially being related to as if it is of appropriateness-of\textsuperscript{83}reference-of-thought-as-of-conflededness\textsuperscript{12} with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing\textsuperscript{19}, reflexive/entailing-\textsuperscript{99}teleologyal-differentiation implications, given that all the ‘apriorising--\textsuperscript{83}reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\textsuperscript{38}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{94}-as-of-instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology falsely/deceptively induced by the perversion\textsuperscript{74,83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow--\textgreater \textsuperscript{96}supererogation\textsuperscript{99} lead to a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{41} as perversion-and-derived-perversion\textsuperscript{74,83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow--\textgreater (inappropriateness of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{41} as perversion-and-derived-perversion\textsuperscript{74,83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow--\textgreater (inappropriateness of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements and the derived uses) and which subsequent implications then go on to induce a second-order level wrongly implied deception of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound--\textsuperscript{96}supererogation\textsuperscript{53} of infinite deception possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound--
derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater ; in the sense that
while a relative-ontological-incompleteness\textsuperscript{88}-induced,\textquoteright threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}\textemdash apriorising-psychologism’ as the non-positivism/medievalism
mindset\textsuperscript{83}reference-of-thought will certainly be enabling for a non-positivism/medievalism type
of perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater  like notions-and-
accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability\textsuperscript{9} (as-of-
\textquoteright perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater --as-to-
uninstitutionalised-threshold\textsuperscript{102}-self-referencing-and-subtransversality-of—
apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a
positivistic mindset\textsuperscript{83}reference-of-thought prospective relative-ontological-completeness\textsuperscript{87}-of-
\textsuperscript{83}reference-of-thought makes it impossible by its ‘rational-empiricism/positivising
\textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) \textsuperscript{83}reference-of-thought’, likewise a
mindset\textsuperscript{83}reference-of-thought of procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} is all too ready to endemise/enculturate the possibility of psychopathy and social
psychopathy arising in circularity/recurrence/repetition/repeatability\textsuperscript{9} (as-of–‘perversion-and-
derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater --as-to-
uninstitutionalised-threshold\textsuperscript{102}-self-referencing-and-subtransversality-of—

apriorising/axiomatising/referencing’) given its relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}-supererogation—preconverging/dementing\textsuperscript{10}—apriorising-psychologism’ such that it is a mindset/\textsuperscript{83}reference-of-thought of deprocrypticism—or–preempting—disjointedness-as-of/\textsuperscript{83}reference-of-thought\textsuperscript{17}, as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{21}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,⟨as conflation\textsuperscript{12} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ (also referred to as deprocrypticism—or–preempting—disjointedness-as-of/\textsuperscript{83}reference-of-thought\textsuperscript{17}), preempting procrypticism\textsuperscript{80}, so construed by ‘notional–deprocrypticism\textsuperscript{17} ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{20}–differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’, by its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and\textsuperscript{55}teleology\textsuperscript{55}} of \textsuperscript{83}reference-of-thought’ that is effectively the de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of-\textsuperscript{83}reference-of-thought. This notion of human growing/developing prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought as of diminishing–human-epistemic-abnormalcy/diminishing–preconvergence from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism\textsuperscript{17}, as successive <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of the construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human limited-mentation-capacity-deepening\textsuperscript{52}, can effectively be construed as a maximalising-
recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation

‘succesive shifting in the curve-of-prospective-relative-ontological-completeness\textsuperscript{87}—of-
reference-of-thought of human meaningfulness-and\textsuperscript{89} teleology\textsuperscript{55}’ (rather than a naïve construal based on incrementalism\textsuperscript{56}—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness\textsuperscript{88}—of-
reference-of-thought of human meaningfulness-and\textsuperscript{89} teleology\textsuperscript{55}’) wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as \textsuperscript{83}reference-of-thought comparison, the implication is one of successive ‘transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (successive transformative references-of-thought) undertaking respectively the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (as logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96} supererogation\textsuperscript{53}) of the same inherent existential-reality but with ‘respective dramatic changes in the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements’ (as dramatic changes in meaningfulness-and\textsuperscript{89} teleology\textsuperscript{55} from the successive registry-worldviews/dimensions references-of-thought), together with an underlying recurrent postlogism\textsuperscript{77}—as-of-compulsing–nonconviction/madeupness/bottomlining—as-to-threshold-of-shallow\textsuperscript{96} supererogation\textsuperscript{10} issue with the successive registry-worldviews/dimensions references-of-thought as of their prospective relative-ontological-completeness\textsuperscript{87}—of-reference-of-thought (due to ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism\textsuperscript{58}—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{102}’); highlighting the notion of defectiveness in successive transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding
to perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>/postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness\textsuperscript{87,83}reference-of-thought), the historical transformation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} associated with the development of human astronomical instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science mirroring a corresponding human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology we’ll construe for instance of a non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought that doesn’t register positivistic meaningfulness \textsuperscript{83}reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology as of priorly unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism by its positivism–procrypticism\textsuperscript{80} \textsuperscript{83}reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening\textsuperscript{52} construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening\textsuperscript{52} virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather maximalising-
recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation.

Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-\textsuperscript{83}reference-of-thought with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism of the postlogism\textsuperscript{77}–and-conjugated-postlogism\textsuperscript{77} in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness\textsuperscript{88}-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism construct of notions-and-accusations-of-sorcery meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as its dementating/structuring/paradigming of circularity/recurrence/repetition/repeatability\textsuperscript{9} (perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>–as-to-uninstitutionalised-threshold\textsuperscript{102}-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–procrypticism\textsuperscript{80} registry-worldview/dimension faced with its postlogism\textsuperscript{77}–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold\textsuperscript{162} of ununiversalisation, non-positivism/medievalism and procrypticism\textsuperscript{80}) across all the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} wherein the prior/transcended/superseded registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} (as metaphysics-of-presence: illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought, as of the ontological-normalcy/postconvergence epistemic/notional–projective-perspective, it is ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} is that all registry-worldviews/dimensions \textsuperscript{83}reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supereoratory–de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of \textsuperscript{83}reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of-‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>). However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be
transcended/superseded with human limited-mentation-capacity-deepening expansion of ontological-depth as increasing ontological-completeness-of reference-of-thought (or reducing relative-ontological-incompleteness-induced,-'threshold-of- nonconviction/madeupness/bottomlining-as-to-shallow--supererogation— preconverging/dementing—apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to meaningfulness-and-teleology whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding meaningfulness-and-teleology. A further example will be say ‘the God of plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence) and goes on articulating meaningfulness-and-teleology even in the new existential transcendent/superseding contextualisation in terms–as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, the notion of generating meaningfulness-and-teleology from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation. While excluding any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity\textsuperscript{38} since the latter is only appropriate in the instance of prospective relative-ontological-completeness\textsuperscript{87-of-83}reference-of-thought; as the base-institutionalisation
(animistic) prior relative-ontological-incompleteness\textsuperscript{88}—‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.–\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}—apriorising-psychologism’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (‘existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-83}reference-of-
thought-devolving\textsuperscript{84}—as-of-instantiative-context as to existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening\textsuperscript{52} in the apriorising/axiomatising/referencing of meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} construal’) with respect to the base-institutionalisation (animistic) registry-
worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}—defect-<as-Being-or-ontological-or-
existential–defect>. Equally we can imagine that making a positivistic argument in the midst of
a non-positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental
orientation will be geared to their traditional sense of meaning and living as absolutely defining,
but then the ‘center’ had moved from their world (from non-positivistic as base-
institutionalisation/animistic or medieval preconverging-or-dementing\textsuperscript{19}—apriorising-
psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking\textsuperscript{20}—
apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–
procrypticism\textsuperscript{80} relationship to its postlogism\textsuperscript{77} that includes psychopathy and social psychopathy
will apparently not make any sense to our present but then ontologically our present is now
decentered as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow--
supererogation—preconverging/dementing—apriorising-psychologism, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing—apriorising-psychologism as well. However, to the extent that it is ‘not such
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal/shortness-of-register-of-meaningfulness-and—teleology inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation—non-positivism/medievalism to positivism—procrypticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-meaningfulness-and—teleology) extrication in any registry-worldview/dimension with no upholding of transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality-of-affirmative-and-una...
sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity associated with intemporality\textsuperscript{51}/longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework\textsuperscript{72} as it propounds the supersedingness/primacy/ascendancy of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that ontological-primemovers-totalitative-framework\textsuperscript{72} is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied) but is a central heuristic drive in defining and de-mentating/structuring/paradigming meaningfulness-and-teleology\textsuperscript{55} in all prior registry-worldviews as well however relatively inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening\textsuperscript{52}, as institutionalising ontological-primemovers-totalitative-framework\textsuperscript{72} successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-

supererogatory–epistemic-conflatedness\textsuperscript{32}. (Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework\textsuperscript{72} of meaningfulness-and-teleology\textsuperscript{55} going by their limited-mentation-capacity-deepening\textsuperscript{52}). transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening\textsuperscript{52} implies more and more profound
reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness-and-99teleology as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t recognise any human discreet primacy with respect to intrinsic-reality/ontological-veridicality’ but rather intrinsic-reality is the inherent purveyor of pertinence and primacy. For instance, we don’t have a choice in deciding that gravity is about 9.8 m/s2 on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory–de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of meaningfulness-and-99teleology as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the meaningfulness-and-99teleology itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of
human condition’, and so with respect to historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}, politicisation and other social choices like moralisation, cultural value, economic value, etc. This distinction is critical because very often sovereign choices as conventions will tend to be acted upon as if these were transcendental knowledge of intrinsic-reality/ontology construal of the social in a wrong equivalence, and further because the transcendental-enabling/sublimating/supererogatory-de-mentativity as of the intrinsic-reality/ontology construal of the social is more fundamental as the tool for ‘creating/inventing-and-destroying/deconstructing conventions’ for more and more profound grasp of intrinsic-reality/superseding-oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought\textsuperscript{6} to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as secondnaturing
institutionalisation percolation-channelling to elicit the necessary positive-opportunism\textsuperscript{75} for prospective institutionalisation as skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{14} de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Copernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\textsuperscript{14} de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal with the reality of human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor (and so as of ‘circular-complexification’/perpetual-reinstitutionalisation as a result of the same human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor mental-dispositions across all the successive 6\textsuperscript{6}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} registry-worldviews/dimensions). In the bigger scheme of things, as of the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflicatedness\textsuperscript{12} of notional–notional–deprocrypticism\textsuperscript{17} deneuterising\textsuperscript{16}—referentialism’ reflected by metaphysics-of-absence in the conception of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the 6\textsuperscript{6}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, we can appreciate that the successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human
transcendence-and-sublimity/sublimation/suprerogatory-de-mentativity and the ontological-contiguity—of-the-human-institutionalisation-process in the first place; with the notional-deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as absolutely ontological, Copernicus and Galileo are paradoxically construed as ontologically-impertinent. This highlights that a registry-worldview’s/dimension’s construes in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology ontological-performance<including-virtue-as-ontology>, and that meaningfulness-and-teleology as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant
of meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{83} with regards to our positivism–procrypticism\textsuperscript{88}, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence for the conception of meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} naively construed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, with regards to its capacity of appreciating prospective relatively profound pure-ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly supersedes our positivism–procrypticism\textsuperscript{88} registry-worldview’s/dimension’s institutionalisation reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20}-‘projective-insights’/epistemic-projection-in-conflatedness\textsuperscript{12}-of-notional–deprocrypticism\textsuperscript{17}-prospective-sublimation)\textsuperscript{90} ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6})’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, however unintelligible, as
a prospective institutional percolation-channelling exercise as validated by ultimate ontological-
primemovers-totalitative-framework\textsuperscript{72} with subsequent corresponding formalisation and
secondnatururing. The point of this construal/conceptualisation is inevitably equally along the same
lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor that ‘human knowledge is
necessarily a secondnatururing construction’ and not an ‘intemporal-disposition construction’ as
the latter will wrongly imply that we are only intemporal-as-longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, which is obviously false since we are temporal-to-intemporal
by our mental-disposition and our virtue with the notional–deprocrypticism\textsuperscript{17} registry-
worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this
and paradoxically be superseding in that respect by a pivoting/decentering psyche and
institutionalisation, and not an artificial projection that is not real and hence will be ineffective
and circular as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism. Thus human
knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal
while preempting of the temporal, and so beyond-the-consciousness-awareness\textsuperscript{99}teleology-<in-
existential-extrication-as-of-existential-unthought>\textsuperscript{6}.

[The notion of ‘beyond-the-consciousness-awareness\textsuperscript{99}teleology-<in-existentialextrication-as-
of-existential-unthought>\textsuperscript{6}’ as used herein goes beyond the notions of ‘consciously’ or
‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-
awareness\textsuperscript{99}teleology-<in-existential-extrication-as-of-existentual-unthought>\textsuperscript{6}’ speaks of the
mental state as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism by its relative-
onontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought at the point of

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uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold\(^\text{102}\)’) where the mental-disposition/mindset\(^{83}\)reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-\(^{99}\)teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}>\)\(^{6}\) implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation—preconverging/dementing\(^{19}\)–apriorising-psychologism at the uninstitutionalised-threshold\(^{102}\) of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-\(^{83}\)reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-\(^{99}\)teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}>\)\(^{6}\). Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-
completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness\textsuperscript{99}teleology-\textless \textit{in-existential-extrication-as-of-existential-unthought}\textgreater \textsuperscript{6} as when eliciting ignorance (as of ‘lack of constraining social universal-transparency\textsuperscript{184}-(transparency-of-totalising-entailing,-as-to-entailing-\textless \textit{amplituding/formative–epistemicity}>totalising~in-relative-ontological-completeness\textsuperscript{87}) of the psychopath’s mental-disposition of postlogism\textsuperscript{77}-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness), and while construed as beyond-the-consciousness-awareness\textsuperscript{99}teleology-\textless \textit{in-existential-extrication-as-of-existential-unthought}\textgreater \textsuperscript{6} as when eliciting affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought, as it leads to ‘lack of constraining social universal-transparency\textsuperscript{184}-(transparency-of-totalising-entailing,-as-to-entailing-\textless \textit{amplituding/formative–epistemicity}>totalising~in-relative-ontological-completeness\textsuperscript{87}), associated with the successive uninstitutionalised-threshold\textsuperscript{102} states, the notion of ‘human beyond-the-consciousness-awareness\textsuperscript{99}teleology-\textless \textit{in-existential-extrication-as-of-existential-unthought}\textgreater \textsuperscript{6}’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments\textsuperscript{105} as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-\textless \textit{as-Being-or-ontological-or-existential–defect}\textgreater \textsuperscript{85} inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism\textsuperscript{80}. Whereas the notion of human conscious vices-and-impediments\textsuperscript{105} as of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-
functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^1\)–defect-\(<\text{as-Being-or-ontological-or-existential–defect}\>\(^2\) as beyond-the-consciousness-awareness\(^3\)–teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}\>\(^4\) of the registry-worldview/dimension uninstitutionalised-threshold\(^5\); as social universal-transparency\(^6\)–\(<\text{transparency-of-totalising-entailing, as-to-entailing} \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising~in-relative-ontological-completeness}\>\(^7\) is a strong inherent deterrent of human temporality\(^8\)/shortness and enabler of human intemporality\(^9\)/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold\(^10\) of such knowledge-as-virtue arises the temporal-dispositions denaturing\(^11\) its \(<\text{reference-of-thought} \text{–categorical-imperatives/axioms/registry-teleology}\>\(^8\) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^10\)–defect-\(<\text{as-Being-or-ontological-or-existential–defect}\>\(^2\) as induced beyond-the-consciousness-awareness-teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}\>\(^6\) as of registry-worldview/dimension uninstitutionalised-threshold\(^10\) explains why fundamentally issues of \(<\text{reference-of-thought} \text{defect or perversion} \text{of-reference-of-thought} \text{–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow} \langle \text{supererogation}\rangle \) point more decisively/fundamentally as to their resolution as aetiology/ontological-escalation towards the need for ontological-completeness-of-\(<\text{reference-of-thought} \text{as to the successive registry-worldviews/dimensions institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, universalisation-superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism}\>\(^17\)–superseding-procrypticism\(^8\). Thus de-mentatively/structurally/paradigmatically, this is the supratransversality—apriorising/axiomatising/referencing associated with intemporality\(^5\)/longness and construed as
‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{55} in intradimensional construal of meaningfulness-and-teleology\textsuperscript{55} but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness-reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-mentatively/structurally/paradigmatically as of aetiology-ontological-escalation a question of their relative-ontological-incompleteness-reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments\textsuperscript{195} and the same approach applies to our state of positivism–procrysticism\textsuperscript{98} involving procrysticism–or–disjointedness-as-reference-of-thought-as-misappropriated–meaningfulness-and-teleology\textsuperscript{55} as it endemises/enculturates perversion-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of positivistic meaningfulness as vices-and-impediments\textsuperscript{195} requiring its preemption by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as of prospective notional–deprocrysticism\textsuperscript{17} institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking-projective-insights/epistemic-projection-in-conflatedness-of-notional–deprocrysticism-prospective-sublimation)\textsuperscript{90} transcendental notions of intemporality/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated
with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is not a simplistic transference from a more ontologically-completeness-of-
reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought gradually creep over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct
of the old \textsuperscript{83}reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought. \texttt{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}} is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview \textsuperscript{83}reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, which may wrongly imply being out of the scope of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the \texttt{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}} mechanism by which re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{98} transcendential ideas (transcendential in terms–as-of-axiomatic-construct of putting in question the prior \texttt{<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}, beyond just novel ideas within the same \textsuperscript{83}reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}, is coming from a point of habitation
with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising—psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own <amplituding-formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag which makes it unsurprising that even socially <amplituding-formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework as this subsumes-as-supplant—(as-of-the-more-profound-construal-of-existential-contextualising-contiguity’s—reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought-devolving—as-of-instantiative-context) the prior ontological-primemovers-totalitative-framework. It is hardly the case of just a direct intemporal sense of meaningfulness-and-teleology transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a ‘presencing—absolutising-identitive—constitutedness consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation <amplituding-formative-epistemicity>totalising—renewing-realisation/re-perception/re-thought—as-utter-placeholder-setup-ontological-rescheduling—by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and—teleology) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or
Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds). It is only the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-orizontal-thinking-reference-of-thought in relative-ontological-completeness as depth-of-thought’) that allows for ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as to what the appropriateness-of-reference-of-thought-as-of-conflatedness (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the perversion-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) truly are, and the implications thereof with regards to meaningfulness-and-teleology (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements). Without the notion of ‘imbricatedness/threadedness/recomposuring as of
existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
on-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality’), thus de-
mentatively/structurally/paradigmatically upholding the perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> associated with postlogism\textsuperscript{77} and its derived implications as conjugated-
postlogism\textsuperscript{77} whether as ignorance (unconsciously), affordability (expeditiously) or opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-
aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability\textsuperscript{9} of the postlogism\textsuperscript{77} and conjugated mental-projections implied, involving temporality\textsuperscript{98}/shortness in denaturing\textsuperscript{15} postlogic-backtracking-\textsuperscript{<iterative-looping-\textsuperscript{-}set-of-dereifying-hollow-narratives-and-acts\textsuperscript{\textsuperscript{76}}}} towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’, and so to the point that it is upholding postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} as socially-functional-and-accordant\textsuperscript{93}. On the other hand, intemporality\textsuperscript{91}-as-longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aetiologisation/ontological-escalation, can supersede the above perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> phenomena as of its derived vices-and-impediments\textsuperscript{105} implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity so-divulged by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the prospective ‘postconverging-
or-dialectical-thinking\textsuperscript{28,32} reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) enabling social universal-transparency\textsuperscript{184}—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87})—or-understanding-of-ontological-prime movers-totalitative-framework\textsuperscript{72}—of-underlying-phenomena superseding grasp of social vices-and-impediments\textsuperscript{105} as of the given transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{182} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise meaningfulness-and\textsuperscript{96}teleology\textsuperscript{55} as of prospective relative-ontological-completeness\textsuperscript{87}. The difference between postlogism\textsuperscript{77} (postlogism\textsuperscript{77}—as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{96}supererogation\textsuperscript{10}—(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)) and prelogism\textsuperscript{78} (prelogism\textsuperscript{78}—as-of-conviction,-as-to-profound\textsuperscript{96}supererogation—(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at)) can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as perversion\textsuperscript{74}—of\textsuperscript{83}reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency\textsuperscript{184}—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-
relative-ontological-completeness of psychopathy especially at adulthood). Now supposed to resolve a 'purposeful measurement' (meaningfulness-and-teleology), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements to be undertaken (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (meaningfulness-and-teleology) is undertaken erroneously rather implying 6 + 3 instead of 5 + 2 (with respect to the same correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as $5+2$ and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{53}supererogation\textsuperscript{53}) is flawed since B is not committed due to its perversion\textsuperscript{74}of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{56}supererogation> (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing\textsuperscript{15} an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant\textsuperscript{93} to do so, i.e. functionally possible in the social context). Unlike the case with A having to do with A’s addition ability but whose \textsuperscript{83}reference-of-thought is not perverted, such that A’s defect is a defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{56}supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential–defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant\textsuperscript{93} while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant\textsuperscript{93} to them wherein lack of ‘social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding-formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\textsuperscript{87}) which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism\textsuperscript{77}, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability\textsuperscript{9} the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\text{as-to-uninstitutionalised-threshold}\textsuperscript{102}-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of B’s postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-supererogation and C, D, E and F relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ that is ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective reference-of-thought—categorical-imperatives/axioms/registry-teleology to enable their conjugated-postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality/shortness over the intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism) wherein achieving the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism/psychopathy and/or conjugated-postlogism/social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing--amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of perversion-and-derived-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> determines how
prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}supererogation minds will act as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{96}supererogation\textsuperscript{19} and its protraction into conjugated-postlogism\textsuperscript{77}/social-psychopathy, postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy), and as the mere recurrence of such social conflictions associated with the postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy characters might ultimately jeopardise the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (even when other prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}supererogation minds do lack a social universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemlicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) of the veridical postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy underlying phenomena of perversion-and-derived-perversion\textsuperscript{74}-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). In this regard, prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}supererogation minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any
specific individual’ including psychopathic or conjugated-postlogism\textsuperscript{77}, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism\textsuperscript{77} behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10}’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vivious postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10}’ as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social overlooking of the ‘postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10}’ vicious acts-and/or-narratives’; and so cultivating its deterministic ontological-primemovers-totalitative-framework\textsuperscript{72} faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’. For instance, as highlighted further below where John in a ‘dereifying act’ spills water on a chair, his ‘misconception of meaningfulness-and-virtue’ involving such a mental-disposition of ‘compensating directed pseudo-virtue acts-and/or-narratives’ may be to do some house chore but rather in ‘crude behaviour manner’ that reveals an ad-hoc quest to re-establish the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance with
mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism\textsuperscript{77} as conjugated-postlogism\textsuperscript{77} since the induced-deception is fundamentally of \textsuperscript{83}reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology), with the conjugated-postlogism\textsuperscript{77} interlocutor as of \textsuperscript{83}reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{102}, even when they recognised the specific postlogism\textsuperscript{77}-set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced \textsuperscript{83}reference-of-thought-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness,\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} as conjugated-ignorance or by expediency as conjugated-affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation, given the ‘lack of constraining social universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) without \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry,\textsuperscript{99}teleology-<for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} to the ontological implications of the appropriate existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context \textsuperscript{83}reference-of-thought-elements/registry-elements and thus explaining derived-perversion\textsuperscript{74}-of–\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation> arises, in addition to the more fundamental issue of relative-ontological-incompleteness\textsuperscript{88}-of–\textsuperscript{83}reference-of-thought as of prospective procrypticism\textsuperscript{80} uninstitutionalisation. In other words, ‘psychopathic/postlogism\textsuperscript{77} and social-psychopathic/conjugated-postlogism\textsuperscript{77} vicious acts-
and/or-narratives’ as of perversion-and-derived-perversion\(^7\)-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\(^{96}\)supererogation> take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism\(^7\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\(^{96}\)supererogation\(^\text{10}\) vicious acts-and/or-narratives’ based on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-narratives’ directed to relevant significant others will enable the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus supposed to override the ‘postlogism\(^7\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\(^{96}\)supererogation\(^\text{10}\) vicious acts-and/or-narratives’ as of an association between the ‘postlogism\(^7\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\(^{96}\)supererogation\(^\text{10}\) vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism\(^7\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\(^{96}\)supererogation\(^\text{10}\) vicious acts-and/or-narratives’ in order to enable the postlogism\(^7\)/psychopathic manifestation achieve the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism\(^7\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\(^{96}\)supererogation\(^\text{10}\) vicious
acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ and ‘compensating directed pseudo-virtue acts-and/or-narratives’). As then during its childhood the ‘compensating directed pseudo-virtue acts-and/or-narratives’ are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of perversion-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, than just merely or confused with innocent virtue acts-and/or-narratives’; and as ‘interlocutors in prelogism-as-of-conviction,-as-to-profound-supererogation come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of ‘compensating directed pseudo-virtue acts-and/or-narratives’ as a crude-trite-compensating mechanism for its urge to commit ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at
childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising-reference-of-thought-elements/apriorising-registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 99teleology (which are actually outside existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. This underlying postlogism/psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology) (failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence). Further, at the confluence of postlogism/psychopathy and conjugated-postlogism/social-psychopathy with respect to
ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} arises disjointedness-as-of-\textsuperscript{83}reference-of-thought; inherent in temporality\textsuperscript{98}/shortness and as of postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} mental-dispositions (shallowness-of-thought construed as of temporal-extricatory reasoning as well as incoherent and awkwardly implied universal projections, but which actually speaks of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} explaining why its ‘universal projection lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting a dynamic \textsuperscript{83}reference-of-thought relationship with meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality\textsuperscript{51}–as-temporality\textsuperscript{98} and speaks, more specifically with regards to psychopathic/postlogic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) in ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism\textsuperscript{77} at an intuitive-level)’-falsely-projecting-profoundness-of-thought more like vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{84} with respect to ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} given psychopathic slantedness ‘deception-of-successively-shifting-or-non-cohering-narratives-and-acts/deception-by-concurrently-false-prespousing/false-presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’), over an intemporal/ontological profoundness-of-thought (as of the ‘intemporal synopsising-depth-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative–epistemicity>totalising–social-context-construed-conflatedness\textsuperscript{12}’
of aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting emphasising reference-of-thought-categorical-imperatives/axioms/registry-\textsuperscript{-99}teleology\textsuperscript{8} as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-intemporal contrastive-synopsising-depths-of–meaningfulness-and-\textsuperscript{-99}teleology\textsuperscript{55}) should be central to an elucidative storied-construct/ontologically-valid-narration of temporal-to-intemporal-dispositions disambiguation. The very ‘intemporal synopsising-depth-of–meaningfulness-and-\textsuperscript{-99}teleology\textsuperscript{55} required for ‘intemporal mental-projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing\textsuperscript{45} in uninstitutionalised-threshold\textsuperscript{102} framework as with regards to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-\textsuperscript{-99}teleology\textsuperscript{55}) where these face in the same space of temporal-to-intemporal the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance thresholds ‘temporal-distractively-aligned synopsising-depth-of–meaningfulness-and-\textsuperscript{-99}teleology\textsuperscript{55}–as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing and with the ‘lack of constraining social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing–\textsuperscript{-amplituding/\textsuperscript{formative–epistemicity}}totalising–in-relative-ontological-completeness\textsuperscript{87}) as of existential-contextualising-contiguity\textsuperscript{38}–reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context meaning that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic, temporal-dispositions in conjugated-postlogism\textsuperscript{77} as well as the intemporal-disposition in supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising–
psychologism. The relative transparency of childhood psychopathy perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought \textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow>-supererogation>} (as highlighted with the case of John in a ‘dereifying act’ spilling water on a chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis for concurrently instigating postlogism\textsuperscript{77} as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{96} supererogation\textsuperscript{19} so long as it can be socially-functional-and-accordant\textsuperscript{83} in satisfying its faulty-mentation-procedure-deception-or-urge\textsuperscript{41} by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94}) is highly revealing of the perverted nature of ‘temporal psychopathic/postlogic synopsising-depth-of-meaningfulness-and-teleology\textsuperscript{55}’, and as it develops into adult psychopathy where social universal-transparency\textsuperscript{194} \textsuperscript{<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}>} as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of reference-of-thought-devolving\textsuperscript{84} as-of-instantiative-context gets lost and its perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought \textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow>-supererogation>} is related to as appropriateness-of reference-of-thought-as-of-conflatedness\textsuperscript{12} in ‘prelogism\textsuperscript{78} as-of-conviction,-as-to-profound\textsuperscript{96} supererogation rather than as postlogism\textsuperscript{77} as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{96} supererogation\textsuperscript{19}’ as the adult psychopath undergoes maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction (further elucidated elsewhere) inducing the further protraction in conjugated-postlogism\textsuperscript{77}/social-psychopathy of derived-perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought \textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow>-supererogation>} ‘temporal-
synopsising-depth-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-shallowness-of-thought in derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} (beyond-the-consciousness-awareness-\textsuperscript{99}teleology\textsuperscript{-}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}). This at the institutional-level, a framework as the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) without social universal-transparency\textsuperscript{184}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87}) as of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as so reflected by its relative-ontological-incompleteness\textsuperscript{88}-of.\textsuperscript{83}reference-of-thought (disjointedness-as-of-\textsuperscript{83}reference-of-thought) is bound to induce defective/perverted ‘temporal-distractively-aligned synopsising-depth of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ relative to intemporal/ontological and virtue constructs.

[Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau individuation ‘intemporal synopsising-depth-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative–epistemicity>totalising~social-context-construed-conflatedness\textsuperscript{12}, ‘temporal-distractively-aligned synopsising-depth-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing in pseudointemporality\textsuperscript{52} lip-servicing will within the relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought of their respective epochs poorly grasp their respective ‘intemporal synopsising-depth-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative–epistemicity>totalising~social-context-construed-conflatedness\textsuperscript{12}, and rather think as irrational
instantiative-context implies that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated/undelineated, and available to temporal postlogic/psychopathic synopsising-depth-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, temporal-dispositions in conjugated-postlogism\textsuperscript{77} synopsising-depth-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as well as intemporal synopsising-depth-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Likewise, for instance, it won’t be surprising that the ‘intemporal synopsising-depth-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/supratransversality—apriorising/axiomatising/referencing as-to-<\textsuperscript{amplituding}/formative–epistemicity>totalising–social-context-construed-conflatedness\textsuperscript{12}’ of aetiolisation/ontological-escalation as implied in this write-up, in principle, is rather alien as of its purposefulness/ontological-aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all knowledge constructs must necessarily be opened to) to many ‘temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’–as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective transcendence-and-sublimity/sublimation/superalgregory–de-mentativity arises as ‘an exercise of outward-facing prospective institutionalisation metaphysics-of-absence value-referencing’ relative to a ‘<\textsuperscript{amplituding}/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrsatic-drag\textsuperscript{33} inward facing uninstitutionalised-threshold\textsuperscript{102} value-referencing’.

Ultimately, loss of social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,-as-to-entailing-<\textsuperscript{amplituding}/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context as of relative-ontological-incompleteness\textsuperscript{88}–of-.\textsuperscript{83}reference-of-thought such that mental states with respect to postlogism\textsuperscript{77}s and conjugated-postlogism\textsuperscript{77}s as of specific
registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-\textsuperscript{83}reference-of-thought associated with procrypticism\textsuperscript{88} relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}-defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} and not defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets/\textsuperscript{83}reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ as displayed by the individuations (speaking not of a defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance) above is of ‘existential perpetuation in circularity/recurrence/repetition/repeatability\textsuperscript{9} (as-of-‘perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-

mindset\textsuperscript{83}reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ circularity/recurrence/repetition/repeatability\textsuperscript{9} in as-inherently-implied-by-the-uninstitutionalised-threshold\textsuperscript{102} (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism-of-ununiversalisation), the ‘universalisation–non-positivism/medieval’ mindset\textsuperscript{83}reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in circularity/recurrence/repetition/repeatability\textsuperscript{9} as-inherently-implied-by-the-uninstitutionalised-threshold\textsuperscript{102} (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism-of-non-positivism/medievalism), the ‘positivism–procrypticism\textsuperscript{88}’ mindset\textsuperscript{83}reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preemptions—disjointedness-as-of-\textsuperscript{83}reference-of-thought—growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding—mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in circularity/recurrence/repetition/repeatability\textsuperscript{9} as-inherently-implied-by-the-uninstitutionalised-threshold\textsuperscript{102} (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism-of-procrypticism\textsuperscript{88}), and the ‘deprocrypticism\textsuperscript{17}’ mindset\textsuperscript{83}reference-of-thought will be existentially perpetuating ‘preemptions—disjointedness-as-of-\textsuperscript{83}reference-of-thought—as-to-‘<amplituding/formative—epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding—mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in circularity/recurrence/repetition/repeatability\textsuperscript{9} as-inherently-implied-by-the-uninstitutionalised-threshold\textsuperscript{102} (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism-of-procrypticism\textsuperscript{88}),
epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ in circularity/recurrence/repetition/repeatability\textsuperscript{9} as inherently implied by its preempting of any uninstitutionalised threshold\textsuperscript{102}. It should further be noted that the notion of in circularity/recurrence/repetition/repeatability\textsuperscript{9} is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability\textsuperscript{9}—as-of-conflated-construal but rather about a defining defectiveness of registry-worldview \textsuperscript{83}reference-of-thought-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}—of-reference-of-thought-and-not-logically-contending) construed as ‘circularity/recurrence/repetition/repeatability\textsuperscript{9}—as-of-conflated-construal of perversion-and-derived-perversion\textsuperscript{74}—of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>’ inherently implied (threshold-of–nonconviction/madeupness/bottomlining—as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism—of-the-uninstitutionalised-threshold\textsuperscript{102} whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism\textsuperscript{90}) given the registry-worldview/dimension-level of relative-ontological-incompleteness\textsuperscript{88}—induced,—threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism’. So basically, circularity/recurrence/repetition/repeatability\textsuperscript{9}—as-of-conflated-construal is about the ‘circularity of recurrent-utter-uninstitutionalisation—(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}—of-reference-of-thought-and-not-logically-contending) in need for base-institutionalisation—(reflected-as-soundness-or-ontological-good-faith/authenticity\textsuperscript{68}—of—
the ‘circularity of ununiversalisation-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought-and-not-logically-contending) in need for universalisation-(reflected-as-soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought-and-logically-contending)’, the ‘circularity of non-positivism/medievalism-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought-and-not-logically-contending) in need for positivism-(reflected-as-soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought-and-logically-contending)’ and prospectively the ‘circularity of procrypticism-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought-and-not-logically-contending) in need for deprocrypticism\textsuperscript{17}-(reflected-as-soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought-and-logically-contending)’, successively as of their prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought.

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism\textsuperscript{77} issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions ‘as of non-positivism/medievalism 83reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{96}supererogation\textsuperscript{10} issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant\textsuperscript{93} to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. The reason being that the perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> speaks to a fundamental relative-ontological-incompleteness\textsuperscript{88}.}
mindsets with respect to what can be habituated/endemised/enculturated as of perversion\(^74\)-of-
\(^83\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> (where postlogism\(^77\) and conjugated-postlogism\(^77\) can be passively socially-functional-and-accordant\(^93\) or actively socially-functional-and-accordant\(^93\) by eliciting social-aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’). Rather than the idea of resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a prospective institutionalisation secondnaturing process construing the inherent reality and derived-implications of perversion\(^74\)-of-\(^83\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\(^96\)supererogation> for its superseding, which effectiveness skews (‘intemporality\(^61\)-asymmetric-subsumption-of-temporality\(^98\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) to the veritable intemporal/longness-of-register-of-meaningfulness-and\(^99\)teleology\(^55\) in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-reification\(^86\)/ontological-prime movers-totalitative-framework\(^72\) construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-
\(^99\)teleology-<in-existential-extrication-as-of-existential-unthought>\(^6\)-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism\(^77\) can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation \(^83\)reference-of-thought, ununiversalisation manifestation of postlogism\(^77\) can only be de-mentatively/structurally/paradigmatically resolved by universalisation \(^83\)reference-of-thought, non-positivism/medievalism manifestation of postlogism\(^77\) can only be de-mentatively/structurally/paradigmatically resolved by positivism \(^83\)reference-of-thought, and prospectively procrysticism\(^89\) manifestation of postlogism\(^77\) can only be de-
representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism\textsuperscript{77} for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms–as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness\textsuperscript{88}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally \textlt{amplituding/formative–epistemicity}\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\textgreater\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preconverging/dementing\textsuperscript{19}–apriorising-psychologism, as we strive circularly-as-of-shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness\textsuperscript{88}-induced,–

‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ (in the case of procrypticism\textsuperscript{88}, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing\textsuperscript{19}-reflexive/entailing–\textsuperscript{99}teleologyal-differentiation-as-of-subtransversality—threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’), ignoring the notion of prospective transcending with respect to perversion\textsuperscript{74}-of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> or derived-perversion\textsuperscript{74}-of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> going by ontological-normalcy/postconvergence <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}) as of notional–notional–deprocrypticism\textsuperscript{17} (which is rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{20}–differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’) in longness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/\textsuperscript{83}reference-of-thought trying to process logic on the basis of its relative-ontological-incompleteness\textsuperscript{88}-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{10}–apriorising-psychologism’ as notions-and-accusations-of-sorcery.
of-thought validation’, critically because the issue is fundamentally not about the specific validations of chemistry principles but rather about the non-positivism/medievalism alchemy and essences-driven explanations defective mindset/\textsuperscript{83}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects of that may arise from such non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’). Thus wrongly implying that a contending engagement between the two is of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound–\textsuperscript{96}supererogation\textsuperscript{53}, ‘wrongly elevates and validates the non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought’ as the mindset/\textsuperscript{83}reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/\textsuperscript{83}reference-of-thought is about harkening rather to a dementative/structural/paradigmatic and conflatedness\textsuperscript{12} (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/\textsuperscript{83}reference-of-thought reflex for the ascendency of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought as it addresses the former defect of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/metaphysics-of-presence and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing—apriorising-psychologism’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/reference-of-thought and to be engaged with as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its dementative/structural/paradigmatic and conflatedness (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness-induced, ‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—

Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing—apriorising-psychologism’ and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology as of prospective notional-deprocripticism onto
gical-completeness-of-reference-of-thought; though as previously indicated we will wrongly tend to (just as any <amplituding/formative–epistemicity>totalising–self-referencing-syncetising/metaphysics-of-presence registry-worldview/dimension) to represent by reflex our own procripticism threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
and postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold\textsuperscript{102} state (in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as decandored/oblongated and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of ‘\langle\textit{amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-\textsuperscript{99}teleology\rangle’ as being of true transcendence-and-sublimity/sublimation/supererogatory–de-mentativity can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism\textsuperscript{83}reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of ‘\langle\textit{amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-\textsuperscript{99}teleology\rangle’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect
to the non-positivism/medievalism psyche/placeholder-setup/mentality/representation/mentation/consciousness-awareness. The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-confabulatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality 'extended rationalism' thinking proposition and scepticism exercise, and Kantian meaningfulness-and-teleology is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of meaningfulness-and-teleology issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism reference-of-thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing—psychologism—as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology））’ as implied by a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation—ununiversalisation, to Universalisation—non-positivism/medievalism, to Positivism—procrypticism, and prospectively to deprocrypticism; as successively non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition—(as ‘base—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, (as ‘first-
limited-mentation-capacity, as limited-mentation-capacity-deepening. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author’s contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match ‘an existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemy/essences/medieval
registry-worldview/dimension certainly does have a name (transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). But then it is more the case that from an<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension 83reference-of-thought–categorical-imperatives/axioms/registry-teleology 8 as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought> notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-abstractiveness of presence’ (and more precisely phenomenal-abstractiveness of presence as of ‘the positivism/rational-empiricism

4priorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

4incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory–de-

existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising/referencing process for the transcendental-enabling/sublimating/supererogatory-de-mentativity of successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation over conceptualisations of human mental apriorising/axiomatising/referencing process on a simple categorisation reflex basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency-sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn’t recognise that successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining/transcendental-enabling/sublimating/supererogatory-de-mentativity for new prospective relative-ontological-completeness—reference-of-thought. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the contextualising-contiguity of existence as of human shallow-to-deepening–limited-mentation-capacity, as-limited-mentation-capacity-deepening as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random—
mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening\textsuperscript{52}, as further elaborated in this paper. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psyche as ‘\(<\text{amplituding/formative–epistemicity}\text{totalising–renewing-}\text{realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-}\text{apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-}\text{prospective–meaningfulness-and-}\text{\textsuperscript{99}teleology}\text{55})>\text{of positivistic physics right back then in their epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework}\textsuperscript{72} as transcendental-enabling/sublimating/supererogatory–de-mentativity back then is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{72} to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to ontological-primemovers-totalitative-framework\textsuperscript{72} that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as of its non-
scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity construction having to do with an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag33 agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag33 of meaningfulness-and-teleology55 is often wrongly construed as ontological as of 83reference-of-thought–categorical-imperatives/axioms/registry-teleology,−for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-99teleology55.

Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic 13constitutedness is at best a sound palliative construct and naïve conceptual
patterning however good-natured, well-meaning and wishful, but doesn’t deal with the required pure-ontology conflatedness\textsuperscript{12} as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory\textsuperscript{12}–de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory\textsuperscript{12}–de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory\textsuperscript{12}–de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory\textsuperscript{12}–de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory\textsuperscript{12}–de-mentativity conceptualised/construed relations), and so as of its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{99},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. The practice in many a social science specialism is often to articulate concepts whose linkage with other social science concepts and the overall social science background knowledge construct is vague such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory\textsuperscript{12}–de-mentativity is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} than truly ontological when examined closely such that the test of transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existentia
reality as antinihilism\(^{108}\) when the implications of such notions are examined as of metaphysics-of-absence not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology\(^{55}\) but two or more, say our present positivism \(^{83}\)reference-of-thought and retrospective non-positivism \(^{83}\)reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous <amplitunding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{23}\), exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions construed/conceptualised as of ‘human subjectivity so-construed as ineffectively transcendently-enabling-level–of-ontological-good-faith/authenticity\(^{68}\)/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\(^{108}\)’ be given the label ontology, or rather is ontology exactly not about effective transcendently-enabling-level–of-ontological-good-faith/authenticity\(^{68}\)/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\(^{108}\)? And what is fundamentally involved in developing that transcendently-enabling-level–of-ontological-good-faith/authenticity\(^{68}\)/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\(^{108}\) for ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is the increasing psychical-transformation/psychical-detachment with corresponding institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)> as
over-non-rules—apriorising/axiomatising/referencing—psychologism transcendentally-enabling-
level—of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-
objectification—\textless as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existentia-
reality as antinihilism\textsuperscript{100} as deprocrypticism\textsuperscript{17}; explaining the successive developments of the human psyche transcendentally-enabling-level—of-ontological-good-
faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification—\textless as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existentia-
reality as antinihilism\textsuperscript{100} as ontologically-driven as of increasing prospective relative-ontological-completeness\textsuperscript{87}-of-
reference-of-thought. It is this author’s contention that the ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional—deprocrypticism\textsuperscript{17} psyche-and-
thereof-philosophy’ as so transcendentally-enabling-level—of-ontological-good-
faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification—\textless as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existentia-
reality as antinihilism\textsuperscript{100} provides the requisite ontologically-veridical background referencing as of its conflatedness\textsuperscript{12} (in the same vein as the prior positivism—procrypticism\textsuperscript{88} registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory—de-mentativity positivism psyche-and-
thereof-philosophy’ with regards to non-positivism/medievalism) as of the prospective-and-
more-profound notional—deprocrypticism\textsuperscript{17} registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory—de-mentativity notional—deprocrypticism\textsuperscript{17} psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojective psychology suprastructuralism insight construed as of metaphysics-of-absence as ‘postconverging-or-dialectical-thinking\textsuperscript{28}—psychology or psychology-of-mentation-
dynamics or natural~psychological-dynamics’, not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning that can hardly be qualified as ontological. The underlying contention of both such a present ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ and prospective ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism\textsuperscript{17} psyche-and-thereof-philosophy’ as of their respective relative ontologically-beridical psychical background referencing as of conflatedness\textsuperscript{12} for knowledge/meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}) as of its notional–conflatedness\textsuperscript{12}/\textsuperscript{13}constitutedness-to-conflatedness\textsuperscript{12} as the de-mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments\textsuperscript{105} ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought relative deficiency as prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought (as its uninstitutionalised-threshold\textsuperscript{102}) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought; thus validating with regards to both \textsuperscript{83}reference-of-thought respectively as the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism\textsuperscript{17} psyche-and-
thereof-philosophy’ their relative ontologically-veridical background referencing as of conflatedness\textsuperscript{12} as of ontological-normaley/postconvergence. Since we can perfectly conceptualise with both \textsuperscript{83}reference-of-thought the articulation of coherent meaningfulness-and-teleology\textsuperscript{55} respectively in non-positivism terms–as-of-axiomatic-constructs and non-deprocrypticism\textsuperscript{17}/procrypticism\textsuperscript{88} terms–as-of-axiomatic-constructs, or rather in terms–as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective \textsuperscript{83}reference-of-thought organic grounding as of underlying ontological-normaley/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘must truly’ involve an de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} with the utter decentering of understanding itself by the prospective/transcending/superseding \textsuperscript{83}reference-of-thought over the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism of the prior/transcended/superseded at its uninstitutionalised-threshold\textsuperscript{102} as an epistemic-totalising\textsuperscript{32}–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling–(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\textsuperscript{55}) eliciting a new apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of prospective/transcending/superseding \textsuperscript{83}reference-of-thought as candored/straight, postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded \textsuperscript{83}reference-of-thought as decandored/oblongated, preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and
apriorising/axiomatising/referencing–psychologism) relative to universalisation–non-positivism/medievalism as postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and centered, with the latter preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to our positivism–procrypticism\textsuperscript{80} as postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and centered, with the latter preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} as postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and centered; and so successively, ‘with respect to relative ontological veridicality of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound–supererogation\textsuperscript{53} projected meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context’. De-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} as of transcendental/interdimensional/transdimensional registry-worldview/dimension-level
Umuofia village in Chinua Achebe’s Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of ‘recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition ⁸³reference-of-thought—categorical-imperatives/axioms/registry—⁹⁹teleology⁸ will not necessarily construe transitorily at its uninstitutionalised-threshold²⁸² that ‘base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ⁸³reference-of-thought—categorical-imperatives/axioms/registry—⁹⁹teleology⁸ is the relative ontologically-veridical ⁸³reference-of-thought (as explained further below with respect to ‘symmetrisation-of—⁸³reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’ associated with distractive-alignment-to—⁸³reference-of-thought—⁹⁹teleology⁸, and ‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness¹² in aetiologisation/ontological-escalation); such that on a logical-basis the <amplituding/formative>wooden-language—⟨imbued—averaging-of-thought—⁶⁹teleology⁵⁵—as-of—‘nondescript/ignorable—void⁵⁹—with-regards-to-prospective-apriorising-implications⟩ in recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior conventional non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition’ as ⁸³reference-of-thought—categorical-imperatives/axioms/registry—⁹⁹teleology⁸, and so over the ‘prospective relative pure-ontology conflatedness¹² implying rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness
achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing so-construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness of reference-of-thought induced distinctive-alignment-to-reference-of-thought as of apriorising/axiomatising/referencing and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness of reference-of-thought (as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as heuristic but non-constraining compensation for human limited-mentation-capacity where constraining social universal-transparency (transparency-of-totalising-entailing as to entailing as to entailing totalising in relative-ontological-completeness) doesn’t yet avail) even though, it is such relative pure-ontology conflatedness that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling (by ultimately making available such prospective constraining social universal-transparency (transparency-of-totalising-entailing as to entailing totalising in relative-ontological-completeness)) the successive institutional-cumulation/institutional-recomposure as to historiality/ontological-eventfulness/ontological-aesthetic-tracing. Even then and ultimately, it is mainly a crossgenerational psychoanalytic-
wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing\textsuperscript{15} <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-
‘nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications>} \rangle \text{so-}
construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought induced distinctive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} and override any such sense of relative pure-ontology conflatedness\textsuperscript{12} notion as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought and implying rather a prospective transcendental depth-of-thought/\textsuperscript{83}reference-of-thought. This equally explains why the implied supratransversality—apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a ‘presencing—absolutising-identitive–constitutedness\textsuperscript{79} consummated/forfeiting posture’ of intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}/ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} beyond-the-consciousness-awareness.\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness.\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student
etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold\(^{102}\), the notion of intemporality\(^{51}\)-asymmetric-subsumption-of-temporality\(^{98}\)/ontological-asymmetrisation is not readily acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry- teleology\(^{8}\) inclined beyond-the-consciousness-awareness-\(^{99}\)teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}>\)\(^{6}\) to uphold meaningfulness-and-\(^{99}\)teleology\(^{55}\) as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought will certainly grasp the pertinence of intemporality\(^{51}\)-asymmetric-subsumption-of-temporality\(^{98}\)/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness\(^{12}\) aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing–psychologism of transcedentally-enabling-level–of-ontological-good-faith/authenticity\(^{68}\)/objectification/desubjectification-as-objectification-\(<\text{as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-}\)
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\(^{100}\) meaningfulness-and-\(^{99}\)teleology\(^{55}\) construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should be noted that in the example on the
denaturing\(^{15}\) of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z’s supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness\(^{88}\)-of-\(^{83}\)reference-of-thought as beyond-the-consciousness-awareness-\(^{99}\)teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}>\)\(^{6}\) they may operate on a logic that once such a situation as A induced additionality defect deception develops as of ‘lack of constraining
social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{amplituding}formative-\textsuperscript{epistemicity}totalising-in-relative-ontological-completeness\textsuperscript{87}), that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the ‘\textsuperscript{amplituding}formative\textsuperscript{wooden-language}-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19—}narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing>} intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of—existential-reality; highlighting how across the successive registry-worldviews threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19—}apriorising-psychologism arise, however, different the perception from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our positivism—procrypticism\textsuperscript{89}) depending on prospective relative-ontological-completeness\textsuperscript{87—of—}reference-of-thought. This is to point out that at uninstitutionalised-threshold\textsuperscript{192} temporal-dispositions as of relative-ontological-incompleteness\textsuperscript{88—of—}reference-of-thought do not necessarily acquiesce to intemporality\textsuperscript{51—asymmetric-subsumption-of-temporality\textsuperscript{98} or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived-perversion\textsuperscript{74}reference—of—}reference-of-thought<as-effectively-apriorising-in—nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> as allowing for the endemisation/enculturation of the denaturing\textsuperscript{15} of additionality and the implications thereof of subsequent denaturing\textsuperscript{15} in circularity/recurrence/repetition/repeatability\textsuperscript{9} that ensue where socially-functional-and-accordant\textsuperscript{93} due to lack of constraining social universal-transparency\textsuperscript{104}—(transparency-of-totalising-entailing,-as-to-entailing—\textsuperscript{amplituding}formative—
epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87}) which protects the internal-coherence of meaning for virtue'; not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of perversion\textsuperscript{74}→reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{6}supererogation}. Does the ‘intellectual romanticism’ of a Rousseau articulation of universal human rights necessarily register fully in the mindset\textsuperscript{83}reference-of-thought of the \textsuperscript{<amplituding/formative>wooden-language}→(imbued—averaging-of-thought→as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}→as-of–‘nondescript/ignorable–void\textsuperscript{97}→with-regards-to-prospective-apriorising-implications}) of his epoch or is it rather more truly a beyond-the-consciousness-awareness\textsuperscript{99}teleology→\textsuperscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this beyond-the-consciousness-awareness\textsuperscript{99}teleology→\textsuperscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} notion to the fore of the \textsuperscript{<amplituding/formative>wooden-language}→(imbued—averaging-of-thought→as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}→as-of–‘nondescript/ignorable–void\textsuperscript{97}→with-regards-to-prospective-apriorising-implications}), and this interrogation could be extended to say superstitious notions and their implications in a non-positivistic social-setup as the drive of say a rational-empiricism/positivistic emancipating agent in many ways will be a beyond-the-consciousness-awareness\textsuperscript{99}teleology→\textsuperscript{<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} notion for the \textsuperscript{<amplituding/formative>wooden-language}→(imbued—averaging-of-thought→as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}→as-of–‘nondescript/ignorable–void\textsuperscript{97}→with-regards-to-prospective-apriorising-implications}) in such a social setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but
has to do with <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-99teleology} as of 'nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>}
suprastructuration, and prospectively the same human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor issues arise with respect to the possibility of our prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity to deprocrypticism\(^\text{17}\), as we perceive our ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing\(^\text{83}\)reference-of-thought/axiomatic-construct for predicative-insights’ as absolute failing to construe the all-encompassing redefining implications of projective-insights/postdication/deconstruction with respect to the possibility of an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing\(^\text{83}\)reference-of-thought/axiomatic-construct for predicative-insights’ (as preempting—disjointedness-as-of\(^\text{83}\)reference-of-thought, as-to-'amplituding/formative—epistemicity>growth-or-conflatedness\(^\text{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\(^\text{31}\)—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\langle\text{as conflation}\(^\text{12}\) of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\rangle). So the challenge as of this aetiologisation/ontological-escalation as implying futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology\(^\text{55}\) as of prospective deprocrypticism\(^\text{17}\), is one of making conscious beyond the nombrilism/closed-structuring—of—meaningfulness-and—teleology\(^\text{55}\) within all registry-worldviews/dimensions just as ours inducing transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\(^\text{161}\), that doesn’t tend to consciously recognise that prospective ontological-completeness-of—reference-of-thought imply in reflecting holographically—<conjugatively-and-transfusively> the
more decisive/salient notion as to human `objectively construed/analysed virtuous-dispositions or vices-and-impediments\textsuperscript{105}` even though individual `conscious choices` will tend to `simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments\textsuperscript{105} arising`; such that a registry-worldview/dimension incompleteness-of-reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of `in-wait as of prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought defective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} for the vices-and-impediments\textsuperscript{105} so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>-\textsuperscript{6}. This explains why the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>-\textsuperscript{6} as of human limited-mentation-capacity-deepening\textsuperscript{52} in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing \textsuperscript{83}reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of\textsuperscript{83}reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension
both registry-worldview/dimension-level and individuation-level of analysis unlike reference-of-thought–prelogism\textsuperscript{83}\textsuperscript{-}preconverging/dementing\textsuperscript{10}\textsuperscript{-}apriorising-psychologism is associated with relative ‘temporal-mental-dispositions’-construed-as-surreptitiously-or-palpably-committed-to-extrinsic-attribute-or-its-perpetuating-upon-other-mental-dispositions-as-supposedly-superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’ and assuming denaturing\textsuperscript{15} as of ‘lack of constraining social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) at the uninstitutionalised-threshold\textsuperscript{102}'. It is this dynamic-cumulative-afteffect/aftereffect that underlies perversion-and-derived-perversion\textsuperscript{74} of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> associated with uninstitutionalised-threshold\textsuperscript{102}.) This thus conveys the individuation-level of analysis ontological-prime-movers-totalitative-framework\textsuperscript{72} as well as differentiated intemporal-conflatedness\textsuperscript{12}–as-effecting-wholeness-as-of-profundness-and-completeness-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–or-temporal\textsuperscript{13}constitutedness-as-effecting-parsimony-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (so implied by metaphysics-of-absence as of our procrypticism\textsuperscript{80} uninstitutionalised-threshold\textsuperscript{102} as disjointedness-as-of-reference-of-thought). By mental-reflex a postlogism\textsuperscript{77}–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10} stand is a ‘mental-shortcut’ that is fundamentally perverted as it perceives meaning as ‘deterministic of others behaviours by its empty-form’ while a prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound-
supererogation stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in the very first place. Consequently, where there is ‘lack of constraining social universal-transparency\(^{104}\)-\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\(\langle\)amplituding/formative–epistemicity\(\rangle\)totalising-in-relative-ontological-completeness\(^{87}\)\(\rangle\) at the uninstitutionalised-threshold\(^{102}\) due to relative-ontological-incompleteness\(^{88}\)-of-\(^{83}\)reference-of-thought, postlogism\(^{77}\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow,\(^{96}\)supererogation\(^{10}\) implied meaningfulness-and,\(^{99}\)teleology\(^{55}\) will tend to be incidentally conjugated with prelogism\(^{78}\)-as-of-conviction,-as-to-profound,\(^{96}\)supererogation dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\(^{49}\). This is the case beyond just any such specific instances and such specific postlogism\(^{77}\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow,\(^{96}\)supererogation\(^{10}\) character(s) and specific conjugated-postlogism\(^{77}\) character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness\(^{88}\)-of-\(^{83}\)reference-of-thought at its ‘uninstitutionalised-threshold\(^{102}\) the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow,\(^{96}\)supererogation—preconverging/dementing\(^{19}\)–apriorising-psychologism as a preconverging-or-dementing\(^{19}\)–apriorising-psychologism enculturation’. This is characteristic of the successive uninstitutionalised-threshold\(^{102}\) whether as recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition caricaturing-hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising caricaturing-
ontologically-veridical becoming-or-present-of-\textsuperscript{83}reference-of-thought’) wherein the temporal is hung (beyond-the-consciousness-awareness,\textsuperscript{99}teleology,<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}) to the \textsuperscript{amplituding/formative}wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry,\textsuperscript{99}teleology)\textsuperscript{8} thus ‘construed-as-of-contingent-circular-pervasiveness \textsuperscript{amplituding/formative}wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—\textsuperscript{99}teleology,\textsuperscript{55}as-of—‘nondescript/ignorable–void\textsuperscript{99}—with-regards-to—prospective-apriorising-implications>) as-instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-incompleteness\textsuperscript{88}—of—\textsuperscript{83}reference-of-thought induced distractive-alignment-to—\textsuperscript{83}reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} and override any such sense of relative pure-ontology conflatedness\textsuperscript{12} as of prospective relative-ontological-completeness\textsuperscript{87}—of—\textsuperscript{83}reference-of-thought conflatedness\textsuperscript{12}) whereas the intemporal-as-ontological construes \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry,\textsuperscript{99}teleology as meant for intemporal-preservation-entropy—or-contiguity—or—ontological-preservation and up for remaking once perversion-and-derived-perversion\textsuperscript{74}—of—\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation> undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on the basis of the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ with regards to human limited-mentation-capacity and as of ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’—as-conflatedness\textsuperscript{12}—or—ontological-reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking,\textsuperscript{28}—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is empirically more true of human
development which by a flawed metaphysics-of-presence overly construes in <amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} the positivistic psyche almost as if it is the
sole and genuine one without factoring in the notion of a continuous ‘<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}}’
in successions of human psyches arising with human limited-mentation-capacity-deepening\textsuperscript{52},
with the further implication of a prospective ‘postconverging-or-dialectical-thinking\textsuperscript{28}–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as a
notional–deprofrypticism\textsuperscript{17} psyche and its corresponding memetism or suprastructural
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Now supposed Z was another character inclined for
maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation as preserving the inherent intemporality\textsuperscript{51}/longness of additionality as allowing
civilisational/institutional-being-and-craft setup preservation, brought in by the Donor, there is
no question that Z will register the newly divulged ontological-veridicality/intrinsic-reality of the
defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and its
derived-implications as perversion-and-derived-perversion\textsuperscript{74}–\textsuperscript{83}reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> to renew the construal/conceptualisation of what is considered as a relatively
ontological-completeness-of-\textsuperscript{83}reference-of-thought for a prospective \textsuperscript{83}reference-of-thought that
preserves intemporality\textsuperscript{51}, by factoring in the fact of this contextual relative-ontological-
incompleteness\textsuperscript{88}–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ as it
enculturates/endemises the perversion\textsuperscript{74}–\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining-as-to-shallow<sup>26</sup>supererogation>, and thus will be predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B’s postlogism<sup>77</sup> and C, D, E, F conjugated-postlogism<sup>77</sup>) of ‘imbricatedness/threadedness/recomposing as existential-contextualising-contiguity<sup>38</sup>’s-reifying/elucidating-of-prospective-relative-ontological-completeness<sup>87</sup>-of-
<sup>83</sup>reference-of-thought-devolving<sup>84</sup>-as-of-instantiative-context as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality’ or ‘postconverging-or-dialectical-thinking<sup>20</sup>,<sup>83</sup>reference-of-thought in relative-ontological-completeness<sup>87</sup> as depth-of-thought’, and will look down on B, C, D, E and F mental-dispositions perversion-and-derived-perversion<sup>74</sup>-of<sup>83</sup>reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow<sup>96</sup>supererogation> as allowing for the endemisation/enculturation of the denaturing<sup>15</sup> of additionality and the implications thereof of subsequent denaturing<sup>15</sup> in circularity/recurrence/repetition/repeatability<sup>9</sup> that ensue where socially-functional-and-accordant<sup>93</sup> (lack of constraining social universal-transparency<sup>104</sup>-⟨transparency-of-totalising-entailing, as-to-entailing-<sup>amplituding</sup>/formative–epistemicity⟩totalising–in-relative-ontological-completeness<sup>87</sup>) which protects the internal-coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of perversion<sup>74</sup>-of<sup>83</sup>reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow<sup>96</sup>supererogation> speaking fundamentally of the given prior relative-ontological-incompleteness<sup>88</sup>-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow<sup>96</sup>supererogation—preconverging/dementing<sup>10</sup>–apriorising-psychologism’ (wherein Z’s disposition is an ordered-construct or secondnaturizing institutionalisation over B, C, D, E and F mental-anarchy/mentarchy
inducing of ‘uninstitutionalised-threshold102’). Though metaphorically in the mortal’s temporal/shortness-of-register-of-meaningfulness-and-teleology terms, that ‘low-life’ of universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality/extrication as the ‘fullness of meaningfulness-and-teleology’ over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—unenframed-conceptualisation—mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality/extrication cannot count on an overall principle of temporality/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation—mentating-the-uninstitutionalised-threshold102’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation—mentating/structuring/paradigming enabling the 66ontological-contiguity—of-the-human-institutionalisation-process; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing postlogic-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ (referenced by B, C, D, E and F) that the
ontologically-same-existent-reality’ in their relationship with additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity\textsuperscript{38}) in contrast to the intemporal-disposition individuation mental-disposition displayed by Z (as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency-sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{28,83}reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) in its relationship with additionality (as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity\textsuperscript{38}) by way of Z’s ‘maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation-(unwinding-as-unfolding/dépliage-as-détendre of elucidation-of B, C, D, E and F ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism \textsuperscript{83}reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency-sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality or B, C, D, E and F). In order words, this situation highlights the universal issue across all registry-worldviews/dimensions underlying the notion of
positivism–procripticism and prospectively to deprocripticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or consciously) is a sufficient basis so long as it is socially-functional-and-accordant such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism of reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ is just as valid, hence a failure to abstractly recognise intemporality/longness as of-existential-reality with the implication thereof as perversion-and-derived-perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> with respect to the registry-worldview’s/dimension’s vices-and-impediments implied by its implied relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’. Hence the reason why the vices-and-impediments inherent of a given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of-reference-of-thought structured to
inherently supersede such vices-and-impediments\textsuperscript{405}, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and deprocrypticism superseding positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{86}. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over any temporal extricatory de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology, that can accrue atleast incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and transcendental/transdimensional/interdimension/maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation analysis as metaphysics-of-absence/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{28}–\textsuperscript{83}reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-mere-
apriorising/ axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as ‘wrongly-projected decontextualising-unimbricatedness/ unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ –will rather think as irrational the projective disposition of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather bent on spreading new ideas as a natural philosopher while prioritising as of nonextricatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective
preconverging/dementing—apriorising-psychologism’ marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocripticism. This equally explain why the notion of human transcendental progress is relatively ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking—projective-insights’/epistemic-projection-in-conflatedness—of-notional—deprocripticism—prospective-sublimation) driven’ as it requires an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of thought more than just institutionalised secondnaturings such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing that had tended to fundamentally put into question their present with new de-mentating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s/registry worldview’s postlogism without undermining the registry-worldview’s/dimension’s reference-of-thought itself as implied by its state of relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism’, for instance psychopathy in positivism—procrypticism or notions of sorcery in universalisation—non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional—deprocripticism or positivism, it is in de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness—
teleology), given that this fundamental relative-ontological-incompleteness-induced-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing—apriorising-psychologism’ of the given registry-
worldview/dimension as reflected from ontological-normalcy/postconvergence
epistemic/notional-projective-perspective, by its ‘contextualising-contiguity of existence-
potency–sublimating–nascence, disclosed from prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ means it is de-mentatively/structurally/paradigmatically
bound to enculturate/endemise its given postlogism. Obviously we can appreciate that without
a positivistic outlook/reference-of-thought there is no chance that a non-
positivism/medievalism registry-worldview/dimension will do away with notions-and-
accusations-of-sorcery, as the latter is bound to arise as of human threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing—apriorising-psychologism in non-positivism/medievalism where the
mindset/reference-of-thought is not rationally-empirical/positivising. Likewise the
procrypticism—disjointedness-as-of-reference-of-thought wherein the perversion
of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> from a psychopathic character is contextually likely to be
engaged with (as ‘prelogism—as-of-conviction, as-to-profound—supererogation re-engaging
reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a
comprehensive de-mentative/structural/paradigmatic undermining of the phenomena of
psychopathy and social psychopathy is impossible without putting in question and undermining
our uninstitutionalised-threshold as procrypticism for futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure–of–meaningfulness-and–teleology as of prospective notional–deprocrypticism

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which is effectively the de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology55-as-of-‘nondescript/ignorable–void59’-with-regards-to-prospective-apriorising-implications⟩⟩ with their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness-induced,–‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing-apriorising-psychologism’ and accessorially its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework can feed back as percolation-channelling to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism’ of our procrypticism and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought>) and as of the ontological-normalcy/postconvergence ontological-completeness-of-reference-of-thought perspective, ‘imbricatedness/threadedness/recomposing-as-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ implies a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing as ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation of
prospective \textsuperscript{83}reference-of-thought as supratransversality—apriorising/axiomatising/referencing (as of higher ontological-completeness-of-\textsuperscript{83}reference-of-thought reflected in operant individuation terms as ‘coherence in depth of maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness—unenframed-conceptualisation/longness-of-register-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} construal of \textsuperscript{83}reference-of-thought’) over the preconverging—dementing—apriorising-psychologism and dialectically—contendingly—out-of-phasing of the prior \textsuperscript{83}reference-of-thought as subtransversality—apriorising/axiomatising/referencing (as of lesser ontological-completeness-of—\textsuperscript{83}reference-of-thought with respect to perversion\textsuperscript{74}—of—\textsuperscript{83}reference-of-thought—<as-effectively-apriorising-in—nonconviction/madeupness/bottomlining—as-to-shallow—\textsuperscript{96}supererogation> reflected in operant individuation terms as ‘disjointed-misappropriation/arrogation and derived-disjointed-misappropriation/arrogation of meaningfulness—and—teleological-differentiation in shallowness as incremental/shortness-of-register-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} construal of perversion—and—derived-perversion\textsuperscript{74}—of—\textsuperscript{83}reference-of-thought—<as-effectively-apriorising-in—nonconviction/madeupness/bottomlining—as-to-shallow—\textsuperscript{96}supererogation>’; construed as of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing—measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of—obtained—measurements and derived—implications of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing—measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of—obtained—measurements (perversion—and—derived-perversion\textsuperscript{74}—of—\textsuperscript{83}reference-of-thought—<as-effectively-apriorising—in—nonconviction/madeupness/bottomlining—as—to—shallow—\textsuperscript{96}supererogation> ‘disjointedness-as—of—\textsuperscript{83}reference-of-thought’ misappropriated meaningfulness—and—teleological-differentiation in arrogation). This relative teleological—differentiation/scission/variance/disambiguation of references—of—thought in terms—as—of—
axiomatic-construct of ‘the prospective supratransversality—apriorising/axiomatising/referencing ³³reference-of-thought’ (as maximalising-recomposuring⁴⁴-for-relative-ontological-completeness⁵⁴—unenframed-conceptualisation by way of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as it supersedes the prior ³³reference-of-thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-enablers) and ‘the prior subtransversality—apriorising/axiomatising/referencing ³³reference-of-thought’ (as denaturing¹⁵ postlogic-backtracking threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism towards the ³³reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity); is comprehensively rearticulated all across the ‘³³reference-of-thought existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the ³³reference-of-thought (operant construal of meaning), and right down to the apriorising–registry (basic defining construct of meaning, in terms–as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/⁹⁹teleology). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-³³reference-of-thought point-of-departure-of-construal underlines ontologically that, notional~deprocrypticism¹⁷ (by its ‘preempting—disjointedness-as-of-³³reference-of-thought’ ³³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, i.e.

ontologically-same-existential-reality-of-rules successively as from non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base \textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as rulemaking-‘first-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘second-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘third-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} with such notion of rules speaking in terms–as-of-axiomatic-construct of both the developing capacity of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in its construing/conceptualising of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} as defining the given registry-worldview/dimension-level specific ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, as well as developing institutionalisation capacity as meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} differentiations; and so as human <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–
apriorising/axiomatising/referencing–psychologism’–(as ‘third-level presencing—absolutising-identitive—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately with deprocrypticism\textsuperscript{17}, ‘deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17}–(as ‘conflicatedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-becoming-transitioning to notional–deprocrypticism\textsuperscript{17} as well as the overall existential-becoming-transitioning nature of existence/existential-reality is the validation of the notion of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflicatedness\textsuperscript{12}. That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflicatedness\textsuperscript{12}, such that it inherently implies the ontological-contiguity—of-the-human-institutionalisation-process which can be construed as deprocrypticism\textsuperscript{17}–as-of-its-mimetic-echoness/deprocrypticism\textsuperscript{17}–in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-normalcy/postconvergence. By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about notional–deprocrypticism\textsuperscript{17} conceptually implies that procrypticism\textsuperscript{80} is the actually implied epistemic-abnormalcy/preconvergence reflection ‘disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and–teleology\textsuperscript{55}–in-arrogation, along successive limited-mentation-capacity-deepening\textsuperscript{52} implied uninstitutionalised-threshold\textsuperscript{182}: as failing/not-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding-as-of-apriorising/axiomatising/referencing-uninstitutionalised-threshold is de-mentatively/structurally/paradigmatically superseded by ‘notional~deprocrypticism construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-as-of-its-reverberation as ‘notional~deprocrypticism’ accounts for both notional~deprocrypticism and procrypticism since it is a potency-construal and not a
given reference-of-thought construal (contrasted with ‘conceptual deprocrypticism’ as a given reference-of-thought construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional-deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional-deprocrypticism, on the basis of human limited-mentation-capacity-deepening maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> as of ‘the successive de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology towards deprocrypticism-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold) construed as notional-procrypticism, will construe the successive uninstitutionalised-threshold as of ‘the successive de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-teleology towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence-or-failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as from the (metaphysics-of-
absence/postdication/projective-insights) perspective of a ‘notional human completed-
mentation-capacity’ implications as notional–notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of-reference-of-thought
when construed rather in ‘successive increasingly-profound-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and–teleology

construals with respect to existence-potency–sublimating–nascence,–disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-
cumulation/institutional-recomposure—rules-of–as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing’ involving human increasingly limited-mentation-capacity-deepening:
as from non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-
accidented-or-random-mental-disposition (base–constitutedness of reference-of-thought),
rulemaking-over-non-rule (first-level presencing—absolutising-identitive–constitutedness
reference-of-thought), universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (second-level presencing—absolutising-
identitive–constitutedness reference-of-thought), positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism (third-level presencing—absolutising-identitive–constitutedness reference-of-

thought), and prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-
thought that underlies the construal/conceptualisation of existence-potency–sublimating–
nascence,–disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality (as of its imbricatedness/threadedness/recomposuring-
divulged by the various rules inflections highlighted above starting with non-rules—
apriorising/axiomatising/referencing–psychologism, as impulsive or accented or random-mental disposition—(as 'base-\textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought') apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and developing with limited-mentation-capacity-deepening\textsuperscript{52}, construed as of 'increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with respect to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality). The above articulation points out that our conceptions of rules as of their psychical and institutional implications is more of 'our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} devising’ (reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology) as of the given level of our limited-mentation-capacity-deepening\textsuperscript{52} with respect to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the superseding–oneness-of-ontology. Thus for construing/conceptualising the relative epistemic-veracity of a supratransversality—apriorising/axiomatising/referencing \textsuperscript{83}reference-of-thought over a subtransversality—apriorising/axiomatising/referencing \textsuperscript{83}reference-of-thought with respect to the overall \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} manifestation of postlogism\textsuperscript{77} (wherein suprastructurally/beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} and from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, the same maximalising-
recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be ‘the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ beyond these limits construed as uninstitutionalised-threshold\textsuperscript{102} in want for prospective institutionalisation): –the postlogism\textsuperscript{77} associated with ‘recurrent-utter-uninstitutionalisation \textsuperscript{83}reference-of-thought as subtransversality—apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation \textsuperscript{83}reference-of-thought as supratransversality—apriorising/axiomatising/referencing’ teleological-differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of prospective base-institutionalisation’s—existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}to-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (as base-\textsuperscript{11}constitutedness \textsuperscript{83}reference-of-thought) of recurrent-utter-uninstitutionalisation’s—existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}as-of-instantiative-context now of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ as-the-latter-fails-to-reflect existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
conflatedness\textsuperscript{32}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of prospective deprocrypticism\textsuperscript{17}’s—existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-.\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency—sublimating—nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ thus preempting ‘the positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism (as ‘third-level presencing—absolutising-
identitive-\textsuperscript{13}constitutedness\textsuperscript{79} of .\textsuperscript{83}reference-of-thought’) of positivism’s—existential-
contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-
completeness\textsuperscript{87}-of-.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context now of
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}—apriorising-psychologism , as-the-latter-fails-to-reflect existence-
potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold\textsuperscript{102} state
of procrypticism—disjointedness-as-of-.\textsuperscript{83}reference-of-thought\textsuperscript{80}. The prior relative-
ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism’ for
relative-ontological-completeness\textsuperscript{87}-of-.\textsuperscript{83}reference-of-thought are explained by the fact that: -
‘recurrent-utter-uninstitutionalisation .\textsuperscript{83}reference-of-thought’ (base-\textsuperscript{13}constitutedness of
\textsuperscript{83}reference-of-thought), by its recurrent-utter-uninstitutionalisation’s—existential-
over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its uninstitutionalised-threshold\textsuperscript{102} state of ununiversalisation’, ‘universalisation–non-positivism/medievalism \textsuperscript{83}reference-of-thought’ (second-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘the positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective positivism’s—existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-\textsuperscript{83}reference-of-thought}-devolving\textsuperscript{84-as-of-instantiative-context as to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its now threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{10—apriorising-psychologism universalisation’s universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its uninstitutionalised-threshold\textsuperscript{102} state of non-positivism/medievalism, and prospectively—our ‘positivism–procrypticism\textsuperscript{80} \textsuperscript{83}reference-of-thought’ (third-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought) is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘the preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought,-as-to—’<amplituding/formative—epistemicity>growth-or-conflatedness\textsuperscript{12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective deprocrypticism\textsuperscript{27’s—existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84} as-of-instantiative-context as to existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality', while upholding ‘its now threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism positivism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its corresponding uninstitutionalised-threshold\textsuperscript{102} state of procrypticism\textsuperscript{88}; and it is the latter prospective institutionalisation (deprocrypticism\textsuperscript{17}) that conceptually achieves ontological-completeness-of-reference-of-thought/ontological-normalcy/conflicatedness\textsuperscript{12} thus superseding the possibility of prospective postlogism\textsuperscript{77}, as it registers and implies by its reference-of-thought a supratransversality—apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. postlogism\textsuperscript{77} (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) is ‘the abnormal application of logic for virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much different from ‘the normal application of logic for being-construal-or-intrinsic-reality-construal as-abstract-construal-as-of-veridical-existential-reference’ known as prelogism\textsuperscript{78} (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) as supplanting—conviction-as-to-profound-\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism whether ‘good or poor/bad supplanting—conviction-as-to-profound-\textsuperscript{96} supererogation—
postconverging/dialectical-thinking\textsuperscript{a}–apriorising-psychologism’ which is at the least ‘of sound logical-dueness of 83reference-of-thought’, whereas postlogism\textsuperscript{b} (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being ‘as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{a}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ do not operate on the same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview mental-devising-representation basis of prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound–\textsuperscript{a}supererogation as ‘of sound 83reference-of-thought’ which is reflected as mental straightness and candored. Rather postlogism\textsuperscript{77} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94}’, harkens back to a registry/mental-devising-representation that is reflected/perspectivated as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus postlogism\textsuperscript{77} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism\textsuperscript{77} (psychopathic-implies fundamentally non-veridical implied 83reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and thus the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology are undue for logical contention but rather ontologically reflected/perspectivated in perversion\textsuperscript{74}–of–
83reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{a}supererogation>. In existential terms, postlogism\textsuperscript{77} in hollow-constituting<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
(psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism77)
speaks of a disposition to engage in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>76, involving absolving/fleeting/escaping-reflex–logic4, counting on
the fact that others will sooner or later be in prelogism78-as-of-conviction,-as-to-profound-
96supererogation-or-thinking relation with the formulaic slanting compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow,-96supererogation18 or
postlogism77 in preconverging-or-dementing19–apriorising-psychologism, hence wrongly
elevating its perversion74-of-83reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow,-96supererogation> into logical-
contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-
threshold182–defect-<as-Being-or-ontological-or-existential–defect>85. postlogism77 in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-
postlogism77) thus inherently implies and is about articulations of perversion74-of-83reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
96supererogation> with respect in the very first instance to the validity of implied 83reference-of-
thought rather than valid articulations of logical contention as the latter is with respect to
ontological-veridicality of logical-processing-or-logical-implicitation—supposedly-apriorising-
in-conviction-as-to-profound,-96supererogation53 only after the former (83reference-of-thought)
has been established as veridical/true. postlogism77/outcome-sought-precedes-logical-dueness is
not about a defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound,-96supererogation53 of the registry-worldview’s/dimension’s–
83reference-of-thought-for-social-functioning-and-accordance but rather speaks of false
projection of ‘apriorising–83reference-of-thought-elements/apriorising–registry-elements (out of
existence-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context)

of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology implying registry-worldview’s/dimension’s-
uninstitutionalised-threshold’s-defect—as-Being-or-ontological-or-existential–defect

as first-order faulty-mentation-procedure-deception-or-urge (inducing
circularity/recurrence/repetition/repeatability of a subsequent implication of a second-order
level wrongly implied deception of logical-processing-or-logical-implication—supposedly-
apriorising-in-conviction-as-to-profound of infinite deception possibilities
with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication—
supposedly-apriorising-in-conviction-as-to-profound’ on the false basis of the
perversion-and-derived-perversion’s-reference-of-thought’s-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow

Such perversion’s-reference-of-thought’s-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow/supererogation’s/mental-devising-
representation-perversion has various shades of ‘temporal/shortness to intemporal/longness
depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as
follows with psychopathy at childhood (which at this point is relatively transparent to the critical
observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying
him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying
act’, then spills water on a chair and goes and tells dad Peter has spilled water on the chair, and
waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign
notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is
different even from ‘poor or bad supplanting–conviction-as-to-profound–supererogation—
postconverging/dialectical-thinking–apriorising-psychologism’ or prelogism in that a child
who has a ‘poor or bad supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism’ or prelogism is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism–as-of-conviction–as-to-profound–supererogation (‘poor or bad supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism’), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving–as-of-instantiative-context. Lying as such is ‘an ad-hoc defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profund–supererogation of the registry-worldview’s/dimension’s–reference-of-thought–for-social-functioning-and-accordance that doesn’t speak of the true postlogism/psychopathic phenomenon which has to do with the perversion–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation>,–and-not-of-logical-contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview as the psychopath perversion–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation> speaks of ‘a circularity/recurrence/repetition/repeatability as enabled by social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ implying a ‘being or ontological or meaningfulness or existential defect’ which is poorly construed as ‘pathological lying at the level of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound\textsuperscript{96} supererogation\textsuperscript{53} of supplanting–conviction-as-to-profound\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism or prelogic mental-reflex engagement’ rather than being construed as a mental and teleological disposition defect at the level of the \textsuperscript{83}reference-of-thought as of perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation> construed as mental-unsoundness). In fact, besides ‘lying’ such poor characterisation of the psychopath extends to other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all in prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound\textsuperscript{96} supererogation–or-thinking notions though ‘poor or bad supplanting–conviction-as-to-profound\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism’s’ (‘poor or bad supplanting–conviction-as-to-profound\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism’–or-prelogism\textsuperscript{78} construed as wrong logical-processing–or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96} supererogation or wrong operation of prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound\textsuperscript{96} supererogation but nonetheless prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound\textsuperscript{96} supererogation). Fundamentally, psychopathic slanting is particular in that it departs from a relation to the ‘empty-form-of-meaning–as-inherently-deterministic outside the framework of a veridical existential-contextualising-contiguity\textsuperscript{38}‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context’ contrasted with ‘poor or bad supplanting–conviction-as-to-profound\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical existential-contextualising-contiguity\textsuperscript{38}‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context’. But while poor-or-bad prelogism\textsuperscript{78} may be what is perceived from a ‘normal’ social and supplanting–conviction-as-to-profound\textsuperscript{96} supererogation—postconverging/dialectical-
thinking apriorising-psychologism point of view, particularly with adult psychopathy; these are all wrong and actually will make an analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10} or ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow mimicking form that determines how others will act, more like a projection of form, i.e. compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10} being a state of ‘conscious, unprincipled and instrumentalised threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{10}–apriorising-psychologism in veridical unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}of-\textsuperscript{83}reference-of-thought as the psychopathic mindset/\textsuperscript{83}reference-of-thought ontological-primemovers-totalitative-framework\textsuperscript{72} value-reference reflected by its perversion\textsuperscript{74}of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>’ in contrast to supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism in veridical soundness-or-ontological-good-faith/authenticity\textsuperscript{68}of-\textsuperscript{83}reference-of-thought as the supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism mindset/\textsuperscript{83}reference-of-thought ontological-primemovers-totalitative-framework\textsuperscript{72} value-reference’. This is the fundamental fact that explains the evasiveness in grasping the psychopath in its motive and orientation as the psychopath’s actions can be as simple as a basic formulaic (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism\textsuperscript{77}-
supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism
deliberativeness’ is coming from its interlocutor’s ‘prelogism\textsuperscript{78}-as-of-conviction,-as-to-
profund-\textsuperscript{96}supererogation mind’ itself which prelogicly/in-conviction-as-to-profund-
\textsuperscript{96}supererogation (as the prelogism\textsuperscript{78}, which is wrongly induced in destructive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29}, conjoins all the denaturing\textsuperscript{15}
postlogism\textsuperscript{77}—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-
 logical-dueness postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-
and-acts'>\textsuperscript{76}-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-
 successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-
reflex–logic\textsuperscript{3}, to wrongly imply a depth-of-conviction-as-to-profund-\textsuperscript{96}supererogation whether
as of bad or good supplanting–conviction-as-to-profund-\textsuperscript{96}supererogation—
postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism or prelogism\textsuperscript{78}) in reality is
wrongly assuming a depth-of-postlogism\textsuperscript{77}-slantedness/insane integration. The psychopath being
postlogic—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-
dueness or pathologically/compulsively hollow-constituting--<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying),
in fact the psychopath will prefer that normal supplanting–conviction-as-to-profund-
\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism minds think
it is lying (or any notion of a ‘poor or bad supplanting–conviction-as-to-profund-
\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism’ as it
wrongly elicits just a defect–of-logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profund-\textsuperscript{96}supererogation\textsuperscript{53} rather than the idea of compelling–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{19}), as at
least they will then wrongly realign prelogicly/(existentially-veridical-logical-dueness-precedes-
 logical-outcome-arrived-at) again to it with respect to its subsequent narratives to examine the
pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking–apriorising-psychologism (be it even ‘poor or bad supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking–apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing-or-logically-implicitation—supposedly-apriorising-in-conviction-as-to-profound–supererogation, rather than its hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledge/slanting of empty narratives that are flawed or non-existent as postlogism–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation) thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge’ which is its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements, that in reality are out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought-devolving–as-of-instantiative-context’, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity–of–reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledge or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is ‘SLANTING’ as of compulsive-slanting—preconverging-or-dementing-apriorising. That is to arrive at a sought-outcome by
subknowledging\textsuperscript{64}-or-mimicking the non-veridical hollow-form of the meaning of other persons
supplanting-conviction-as-to-profound\textsuperscript{96}-supererogation—postconverging/dialectical-
thinking\textsuperscript{28}-apriorising-psychologism narratives which it perceives as ‘being blatantly
deterministic’ of the views and actions of the ‘normal prelogism\textsuperscript{78}-as-of-conviction,-as-to-
profound\textsuperscript{96}-supererogation mind’, i.e. the psychopath is 'narrating veridical emptiness/hollow
narratives’. The idea being about arriving at a sought-outcome by taking a posture that does not
attach a depth of supplanting-conviction-as-to-profound\textsuperscript{96}-supererogation—
postconverging/dialectical-thinking\textsuperscript{28}-apriorising-psychologism on narratives but rather simply
‘the mere possibility of the hollow narratives being articulated, and then integrated by
interlocutors as real’. Thus the psychopathic postlogic mindset and by derivation conjugated-
postlogism/preconverging-or-dementing\textsuperscript{19}-integration mindset is one of relating to
meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather
than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one
g geared towards how to perform in interlocution rather than express a genuine sense of
supplanting-conviction-as-to-profound\textsuperscript{96}-supererogation—postconverging/dialectical-
thinking\textsuperscript{28}-apriorising-psychologism and hence the disposition for extrinsic-attribution by active
social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive
social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution
associated with transcendental-enabling/sublimating/supererogatory-de-mentativity, but rather
as a potent and active construct of social determinism which requires actually eliciting a sought
after outcome and not a notion of intrinsic existential/ontological inherence. This mental-
disposition is qualified as epistemic-decadence or postlogism\textsuperscript{77} and its derivation/ adoption by
temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism\textsuperscript{77}. More
precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as
postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-supererogation\textsuperscript{10} and the notion of a lie which is prelogism-as-of-conviction-as-to-profound-supererogation (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism’) as with a lie the implied-logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{53}. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge\textsuperscript{41} associated with postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{10} with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant\textsuperscript{93}, since its manifestation is not universally transparent as ontologically decadent); due
to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context, whereas the latter is exactly what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\(^{96}\)supererogation\(^{53}\) as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \(^{99}\)teleology), with respect to construing meaningfulness as prelogism\(^{78}\)-as-of-conviction,-as-to-profound-\(^{96}\)supererogation, but instead construes meaningfulness as postlogism\(^{77}\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\(^{96}\)supererogation\(^{10}\) explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity with regards to inherent reality and meaningfulness. The peculiarity of slanting is that it is deception-of-successively-shifting-or-non-cohering-narratives-and-acts wherein the initiation of a hollow falsehood narrative is followed by the projection of another hollow falsehood narrative on the basis of the former as if the former was true, and the projection of another falsehood narrative on the basis of the previous one as if the previous one was true, and so on. Thus slanting doesn’t have a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context as is the case when someone tells a lie, and actually where such a ‘coherent whole of narratives’ with respect to existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-
ontological-completeness\textsuperscript{87} of reference-of-thought-devolving\textsuperscript{84} of instantiative-context is wrongly implied about slanting, it has to do with prelogism\textsuperscript{78} as of conviction, as to profound supererogation mind/mental-disposition ‘wrongly conjoining the succession of slanting narratives from the last iterated slanted narrative’ to wrongly imply that the slanting psychopath narratives are a ‘coherent whole of narratives as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of reference-of-thought-devolving\textsuperscript{84} of instantiative-context’, and this is the mechanism that induces conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting-conviction-as to profound supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism\textsuperscript{78} as of conviction, as to profound supererogation alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting-conviction-as to profound supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge\textsuperscript{42} due to psychopathic developmental failure to relate to meaningfulness as of prelogism\textsuperscript{78} as of conviction, as to profound supererogation with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with
respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of—social-stake-contention-or-confliction, induces interlocutors prelogic supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism alignment to its postlogic compelling—nonconviction/madeupness/bottomlining—as-to-threshold-of-shallow—supererogation narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism/preconverging-or-dementing—integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing—apriorising-psychologism. Thus, with slanting the implied-logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-
bad-faith/inauthenticity\textsuperscript{63}-of-reference-of-thought/preconverging-or-dementing\textsuperscript{19}–apriorising- 
psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-
good-faith/authenticity\textsuperscript{68}-of-reference-of-thought. Insightfully, it points out as well that the 
basis of the postlogism\textsuperscript{77}/psychopathic induced deception is not the psychopath itself (as it is 
commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the 
reasoning of the prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation interlocutor 
mental engagement reflex who ‘aligns in-conviction-as-to-profound-\textsuperscript{96}supererogation’ as it will 
‘normally do’ with other prelogic supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation— 
postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism minds to a postlogism\textsuperscript{77}-as-of-
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\textsuperscript{96}supererogation\textsuperscript{18} mind, and then wrongly validates that the postlogism\textsuperscript{77}-as-of-compulsing– 
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} mind is 
in prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation. In order words, the operation 
of the psychopathic mind as of its incomplete mentation development (as inclined to induce a 
faulty-mentation-procedure-deception) as it fails to construe meaningfulness as based on 
prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation but rather as based on 
postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\textsuperscript{96}supererogation\textsuperscript{18} with its personality development into adulthood on this basis, 
paradoxically leads to the prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation mind’s 
deception since the latter operates on the basis that everyone must be supplanting–conviction-as-
to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism 
(be it ‘poor or bad supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation— 
postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ at worst) and the notion of 
postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-\textsuperscript{96}supererogation\textsuperscript{18} doesn’t register naturally except where the personality development
of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of existential-contextualising-contiguity by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism dispositions in existential-contextualising-contiguity, however bad-or-poor their ontological-performance of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism manifestation of the interlocutor by compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation manifestation of the psychopath cross-perception effect’ wherein the supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutor by its mental-reflex
is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity\textsuperscript{38}, while the psychopath view of the supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ inclination as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity\textsuperscript{38}. While at childhood psychopathy such a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutors reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity\textsuperscript{38} is socially inefficacious and trouble-inducing giving the deliriousness effect from universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising~in-relative-ontological-completeness\textsuperscript{87}) of its acts, at adulthood psychopathy the lack of such universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising~in-relative-ontological-completeness\textsuperscript{87}) of the postlogism\textsuperscript{77}-slantedness rather makes the latter ‘sound impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex wrongly assumes as ontologically-veridical the falsely implied existential-contextualising-contiguity\textsuperscript{38}, giving the psychopath life-long learnedness and adaptation from its childhood inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely
implied existential-contextualising-contiguity\textsuperscript{38} disposition tends to be socially enculturated/endemised as of conjugated-postlogism\textsuperscript{77}. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,-as-to-entailing–amplitudes–formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) with respect to intrinsic meaningfulness further elicits supplanting–conviction–as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faultymentation-procedure-deception as of circumstantiality. [This is more profoundly exposed in the conceptualisation in reflecting holographically-conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as it induces ‘socially-functional-and-accordant\textsuperscript{93} \textsuperscript{83}reference-of-thought as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor; that can be elucidated by an existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context analysis of ‘least-and-derived-temporal-operating-modalities-of-the\textsuperscript{43}reference-of-thought-as-of-incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}–enframed-conceptualisation-inducing-the-uninstitutionalised–
of the registry-worldview/dimension institutionalisation as of an ontological-normalcy/postconvergence epistemic/notional-projective-perspective) as so reflected from the prospective registry-worldview’s/dimension’s institutionalisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<(amplituding/formative–epistemicity)>totalising–in-relative-ontological-completeness⟩ we can very much uphold a secondnatured quasi-intemporal-disposition as ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to universalisation to positivism and prospectively to notional-deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human registry-worldview’s/dimension’s institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure–⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⟩ (as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold mental-disposition’ refers to our fixation to the mere–
normalcy/postconvergence ‘wherein the non-positivism/medieval mental-disposition is
decentered and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as dialectically-out-of-
phase; and in both instances, construed as of their relative-ontological-incompleteness\textsuperscript{88–of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance (as-of-their-respective-prospective-registry-
worldview/dimension existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{87–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84–as-of-
instantiative-context; since the prospective institutionalisation existential-contextualising-
contiguity\textsuperscript{38}–in-reification\textsuperscript{86}’s-elucidation-of-prospective-relative-ontological-completeness\textsuperscript{87–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84–as-of-instantiative-context speaks of a deeper limited-
mentation-capacity (as of relative conflation\textsuperscript{12}) of a deeper and more correct grasp/apriorising-
temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ is what is reflected at
uninstitutionalised-threshold\textsuperscript{102} as registry-worldviews/dimensions threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{10}–apriorising-psychologism as of perversion-and-derived-
perversion\textsuperscript{74–of-\textsuperscript{83}reference-of-thought–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as
applicable with the construal of psychopathy and social psychopathy postlogism\textsuperscript{77})
procrypticism\textsuperscript{80}; wherein the habitual intradimensional placeholder-setup/mentation/mental-
devising-representation/consciousness-awareness–\textsuperscript{99}teleology ‘nondescript/ignorable–void\textsuperscript{59}
(actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}–narratives)
scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-
incompleteness\textsuperscript{88–of-\textsuperscript{83}reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{58–of-}}
bracketing-or-epoché of amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and–teleology\textsuperscript{55}–as-of-notional–deprocrypticism\textsuperscript{17}–reflected-historiality/ontological–eventfulness/ontological–aesthetic–tracing\textsuperscript{45} as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at uninstitutionalised-threshold\textsuperscript{102} (reflecting uninstitutionalised-threshold\textsuperscript{102}), is now substituted (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective of the prospective registry–worldview/dimension institutionalisation \textsuperscript{83}reference–of-thought) by its ‘decentering and dialectical–de–mentation of its \textsuperscript{83}reference–of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-threshold\textsuperscript{102} but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold\textsuperscript{102} as procrypticism\textsuperscript{80}, just as all registry–worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold\textsuperscript{102} is implied. Thus this implied human ‘postconverging–or–dialectical–thinking\textsuperscript{20}–psychology or psychology–of–mentation–dynamics or natural–psychological–dynamics’ as driven by ontological-normalcy/postconvergence will explain the specific natures of registry–worldviews/dimensions references–of–thought (as ‘underlying scheduling of soundness–or–ontological–good–faith/authenticity\textsuperscript{68}–of–\textsuperscript{83}reference–of–thought’) behind the successive registry–worldviews/dimensions institutional–cumulation/institutional–recomposure–<as–to–historiality/ontological–eventfulness/ontological–aesthetic–tracing\textsuperscript{45}>

peculiar psychologisms/psychologism–constructs of meaningfulness in explaining the empirical–realities of the various anthropological societies mindsets/\textsuperscript{83}reference–of–thought/consciousness–awareness–\textsuperscript{99}teleology; whether as recurrent–utter–uninstitutionalisation psychologism, base–institutitionalisation–ununiversalisation psychologism, universalisation–non–positivism/medievalism psychologism, positivism–procrypticism\textsuperscript{80} psychologism, and prospectively notional–deprocrypticism\textsuperscript{17} psychologism equally qualified as suprastructuralism.
Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing’—apriorising-psychologism’ as of their relative-ontological-incompleteness of reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychology’s articulation of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional~deprocrypticism as decentering and preconverging-or-dementing—apriorising-psychologism the positivism—procrypticism registry-worldview reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset’s-reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-thought of meaningfulness-and-teleology with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening) a renewing of mindset’s-reference-of-thought of meaningfulness-and-teleology with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity—of-the-human-institutionalisation-process leading to the successive registry-worldviews/dimensions reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional~deprocrypticism worldview/dimension reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes
present universalisation–non-positivism/medievalism registry-worldview reference-of-thought; as of the fact of fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect> so construed in order to supersedes its de-mentative/structural/paradigmatic vices-and-impediments. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence ‘human temporal uninstitutionalised-threshold mental-disposition’. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more ‘rational realistic’ construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition (‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental meaningfulness-and-teleology. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real
in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework’ that has accompanied human limited-mentation-capacity-deepening in construing/conceptualising meaningfulness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism of successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and
undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence and metaphysics-of-absence ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, notional–deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms–as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘human prospective institutionalisation capacity as the very essence of human virtue’ available to all humans past and present, that enabled this animal among all creatures to be engaged in a grander collective exercise of ‘existential-tautological eudaemonic-contemplation’ (as of human ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness’), to imply that there is a prospective virtuous possibility of human registry-worldview’s/dimension’s institutionalisation that can be grasped, and so expressed in terms–as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms–as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable temporal-to-intemporal-dispositions nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold’, across all
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for perpetuating-deprocrypticism\(^{17}\). Supposed there was no apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no perversion\(^{74}\)-of\(^{83}\)reference-of-thought\(^{<}\)-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation\(>\)) with social universal-transparency\(^{104}\)-\(\langle\)transparency-of-totalising-entailing,\(\langle\)as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^{87}\)\(\rangle\) of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this \(^{83}\)reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity\(^{68}\) but for failure in performance as defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\(^{96}\)supererogation\(^{53}\) of the registry-worldview’s/dimension’s–\(^{83}\)reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-deepening\(^{52}\) with limited grasp of intrinsic-reality at various stages of human emancipation up to the present day, such that social universal-transparency\(^{104}\)-\(\langle\)transparency-of-totalising-entailing,\(\langle\)as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^{87}\)\(\rangle\) required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold\(^{102}\) it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently
points to a different structure with regards to the ‘human temporal uninstitutionalised-threshold’ mental-disposition’ as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the wooden-language-imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry–teleology (failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview’s-reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence) of the notion of ‘human temporal uninstitutionalised-threshold’ mental-disposition’ that de-mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality/shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences
at the acceptable socially-functional-and-accordant\textsuperscript{93}-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-
reference-of-thought-as-of-incrementalism\textsuperscript{59}-in-relative-ontological-incompleteness\textsuperscript{88}—
enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{102} in the same social
space that statements of ‘maximal-as-intemporal-operating-modality-of,’\textsuperscript{83}reference-of-thought-
as-of-maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation-as-inducing-the-prospective-institutionalisation’ are made but with both
construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-
contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that
institutionalisation is not about solipsistic transformation into the intemporality\textsuperscript{51}-drive
(longness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} disposition) but rather about
acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why
uninstitutionalised-threshold\textsuperscript{102} are bound to arise successively in the \textsuperscript{66}ontological-contiguity—
of-the-human-institutionalisation-process\textsuperscript{67} (out-of-human temporality\textsuperscript{98}) together with
corresponding prospective institutionalisations (out of-human intemporality\textsuperscript{51}) with the latter
enabling
\texttt{amplituding/}formative–epistemicity\texttt{totalising–renewing-realisation/re-
perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-
contention-or-confliction as of the notional-contiguity/epistemic-contiguity\texttt{profound-
supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\texttt{qualia-
schema} in reflecting holographically--}\texttt{conjugatively-and-transfusively} the \textsuperscript{66}ontological-
contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. This equally explain why and in
particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its
very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not
be considered and related to as an absolute determinant of meaningfulness, value and worth as it
is more of a conventioning however ontologically-informed the conventioning, and ‘the need for
the social-construct further development requires that it can utterly be put into question by pure-
ontology conflatedness\textsuperscript{12} with no conventioning complexes’! (As a reminder, the notion of
intemporality\textsuperscript{51}/temporality\textsuperscript{98} is an ontological-as-of-being construct and the apparent references
to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such
that it is important to grasp that all notions articulated herein are ontological, just as the notions
of the being domains-of-study of the natural world are ontological, and the high temporal-to-
intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-
referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of the
being domains-of-study of the social world should not naively imply a construct that isn’t
ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as an otherness
from any emotional-involvement/subjectification/notional \langle\textsuperscript{amplituding/formative–
epistemicity}\rangle\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-
functional-and-accordant\textsuperscript{93} ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-
dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as
it applies in all social conceptualisations of performance and functionality whether virtuous or
virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The
conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and
intemporal-disposition rather as of socially-functional-and-accordant\textsuperscript{93} thresholds, has
deterministic implications with regards to ‘interdimensional/transdimensional/transcendental
registry-worldview/dimension-level of analysis’ as well as ‘temporal-to-intemporal-dispositions
individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’-of-
functional-and-accordant\textsuperscript{93} ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability-(as of no constraining given non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as base-institutionalisation), \textlangle\textlangle\textlangle<amplituding/formative-
epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}.of.\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}.as-of-instantiative-context/’first-level presencing—absolutising-identitive-
\textsuperscript{13}constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant\textsuperscript{93} ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-
-dissociability-(as of base-institutionalisation constraining rulemaking-over-non-rules—-
apriorising/axiomatising/referencing—psychologism, and non-constraining ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as universalisation), \textlangle\textlangle\textlangle<amplituding/formative-
epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}.of.\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84} as-of-instantiative-context/second-level presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant\textsuperscript{93} ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability-(as of universalisation constraining universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as positivism), <amplituding/formative—epistemicity>totalising—intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in—‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of reference-of-thought-devolving\textsuperscript{84} as-of-instantiative-context/third-level presencing—absolutising-identitive\textsuperscript{13} constitutedness\textsuperscript{79} of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant\textsuperscript{93} ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability-(as of positivism/rational-empiricism constraining positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as deprocrypticism), and ratio-contiguous/conflation\textsuperscript{12} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional—deprocrypticism\textsuperscript{17} socially-functional-and-accordant\textsuperscript{93} as of intemporality\textsuperscript{52}/longness or
categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\(^3\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)’of-\(^3\)reference-of-thought-devolving\(^8\)’as-of-instantiative-context/epistemic-totalising\(^3\)–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\(^3\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)’of-\(^3\)reference-of-thought-devolving\(^8\)’as-of-instantiative-context as of Stevens taxonomy, ‘possibly reveal an unrecognised mathematical depth in the reality of the evolved human condition’ rendering possible the full mathematised interpretation of the social sciences as of ‘confiliatedness\(^1\)/conflation\(^1\) of analysis’ (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity constructed scientific \(^3\)reference-of-thought of the natural sciences, as ontological-\(^3\)reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity constructed \(^3\)reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) \(^6\)ontological-contiguity as of the notional–deprocrypticism\(^1\) registry-worldview’s/dimension’s-\(^3\)reference-of-thought-for-social-functioning-and-accordance with no-temporal-to-intemporal-dispositions-non-dissociability (due to social universal-transparency\(^1\)–\((\text{transparency-of-totalising-entailing,-as-to-entailing})–\text{amplituding/formative–epistemicity}\)) totalising-in-relative-ontological-
completeness\textsuperscript{87}) of notional-deprocrypticism\textsuperscript{27} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness\textsuperscript{12} into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal in this regard, that explains our metaphysics-of-presence mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing\textsuperscript{15} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in–supererogatory–epistemic-confledness\textsuperscript{12} of the superseding–oneness-of-ontology
as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature.
The implication being that the underlying notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-
drag\textsuperscript{13}(of our ‘emotional-involvement’ as self-centering-and-definitional of human
consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped
from to more profound and unsuspecting depths of ontologically-veridical meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} construal (enabling ‘dissociability of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal
thresholds’ ontologically), and so beyond-the-consciousness-awareness.\textsuperscript{99}teleology\textsuperscript{=}in-
existential-extrication-as-of-existential-unthought\textsuperscript{6}, ushering in ‘an ontologically-veridical
existence-as-of-its-mimetic-echohess/existence-in-reverberation/existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in–supererogatory–epistemic-confledness\textsuperscript{12} contemplation to a point that subsumes
equably both animate-existential-referencing/subjectification and inanimate-existential-
effecting, wherein the underlying teleological-determinism of human functional and performance
thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining ‘effecting
teleological-determination’ of the same level as inanimate ‘effecting determination’ (with little
temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-
totalising\textsuperscript{12}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-
confliction denaturing\textsuperscript{15} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal), and so enabled with the
referentialism technique of point-referencing for conflation\textsuperscript{12} in construing temporal-to-

increasing sense of transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-<as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism–procrypticism\textsuperscript{88} registry-worldview/dimension, are relatively psychologically geared to handle meaningfulness in a relatively objective way than say a non-positivism/medievalism mindset cannot and rather parse over towards arriving at its final ‘greater egotistic or <amplitudizing/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} driven’ belief/conclusion and this explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-<as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-<as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal as manifested in our positivism–procrypticism\textsuperscript{88} registry-worldview, with the implication of metaphysics-of-absence insight that a prospective
meaningfulness-and-teleology
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83} reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context/non-contiguous-qualification-categorisation as good-to-bad construal, ‘third-level presencing—absolutising-identitive-constitutedness\textsuperscript{79}/positivism–procrypticism\textsuperscript{80}/epistemic-totalising\textsuperscript{32}–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83} reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context/non-contiguous-intervalist-categorisation as kindness-humility-helpfulness-etc. construal, and prospectively conflation\textsuperscript{12}/deprocrypticism\textsuperscript{37}/epistemic-totalising\textsuperscript{32}–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83} reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context/temporal-to-intemporal-thresholds construal as the latter fully achieves transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification–as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100}.

While the institutionalisation perspective tends to point to a commonness of \textsuperscript{83}reference-of-thought as of prospective relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83} reference-of-thought construed as \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}–as-of-conviction–as-to-profound-supererogation, however at the uninstitutionalised-threshold\textsuperscript{102} the implication of such a commonness of \textsuperscript{83}reference-of-thought is rather construed as of the relative-ontological-
incompleteness\textsuperscript{88}\textsuperscript{-of-}\textsuperscript{83}reference-of-thought so-disambiguated as of temporal-dispositions (as well as as such temporal-dispositions conjugate with postlogism\textsuperscript{77} perversion\textsuperscript{74}\textsuperscript{-of-}\textsuperscript{83}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation} inducing derived-perversion\textsuperscript{74}\textsuperscript{-of-}\textsuperscript{83}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation} beyond-the-consciousness-awareness\textsuperscript{-99}teleology\textsuperscript{-<in-existential-extrication-as-of-existential-unthought>} more succinctly construed as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing\textsuperscript{19}\textsuperscript{-apriorising-psychologism}, in the sense that in this instance such interlocutors threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing\textsuperscript{19}\textsuperscript{-apriorising-psychologism} tend to be circular with respect to their effective temporal/shortness-of-register-of-meaningfulness-and-99\textsuperscript{-teleology}\textsuperscript{55} threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing\textsuperscript{19}\textsuperscript{-apriorising-psychologism} commitments and are no longer of 83reference-of-thought\textsuperscript{-prelogism}\textsuperscript{78}\textsuperscript{-as-of-conviction\textsuperscript{-as-to-profound-96supererogation} such that the naïve implication of a mutual logical exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-96supererogation\textsuperscript{53}) is inherently deceptive as of as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework\textsuperscript{72} of mental-dispositions. threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing\textsuperscript{19}\textsuperscript{-apriorising-psychologism} across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninsitutionalised-threshold\textsuperscript{102} and points to their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism as of its uninstitutionalised-threshold\textsuperscript{102} pointing to an inclination for untranscendability and unde-mentability as of mechanical-knowledge \textit{(beyond-the-consciousness-awareness\textsuperscript{-99}teleology\textsuperscript{-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}}) but for the constraint of prospective social universal-transparency\textsuperscript{184}–\textit{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87})}, and so in contrast to the same registry-worldview/dimension \textit{83}reference-of-thought–prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound\textsuperscript{-96}supererogation mental-disposition that reflects its ontologically-veridical meaningfulness-and\textsuperscript{-99}teleology\textsuperscript{55} as its institutionalisation which rather points to an inclination for transcendability and de-mentability as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold\textsuperscript{102} as ontologically-flawed. Such construal of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{-96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism at uninstitutionalised-threshold\textsuperscript{102} is critical because then and in effect, the mental-reflex to ontologically validate these as of \textit{83}reference-of-thought–prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound\textsuperscript{-96}supererogation mental-disposition so-construed as of sound/existential-contextualising-contiguity\textsuperscript{38} logical-dueness is ontologically put into question given the perversion-and-derived-perversion\textsuperscript{74}–of-\textit{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{-96}supererogation>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity is projectable about the uninstitutionalised-threshold\textsuperscript{102}, and not as it is circularly construed within the uninstitutionalised-threshold\textsuperscript{102} frame as a construal of logical pertinence \textit{(logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{-96}supererogation\textsuperscript{53})}, but rather involving priorly the determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{-96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity\textsuperscript{68,83}reference-of-thought, that is, establishing whether or not there is perversion-and-derived-perversion\textsuperscript{74,83}reference-of-thought&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation&gt; in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold\textsuperscript{102} which is rather in want of positivistic meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview’s/dimension’s relative-ontological-incompleteness\textsuperscript{88,83}reference-of-thought as superstitious/non-positivistic inclined, its postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness\textsuperscript{59}teleology-&lt;in-existential-extrication-as-of-existential-unthought&gt;\textsuperscript{6}) thus leading to perversion-and-derived-perversion\textsuperscript{74,83}reference-of-thought-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation&gt;, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as of such non-positivism \textsuperscript{83}reference-of-thought uninstitutionalised-threshold\textsuperscript{102}. Such that it is not a logical exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53}) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview’s/dimension’s institutionalisation \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} of superstition but rather one of determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as this
reflects postlogism\textsuperscript{77} denaturing\textsuperscript{15} and conjugated-postlogism\textsuperscript{77} derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow>-\textsuperscript{66}supererogation> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemtemporal-preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism\textsuperscript{77} and derived conjugated-postlogism\textsuperscript{77}, human \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}supererogation tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>-\textsuperscript{6}) given our relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold\textsuperscript{102}. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}supererogation has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing ‘emotional involvement’ (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and⟩\textsuperscript{99}teleology\textsuperscript{55} of all human institutions, and particularly where social universal-transparency\textsuperscript{104}-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising–in-relative-}
ontological-completeness is blurred and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation-at-the-other-moment in a circular reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism-slantedness. This reality of our reference-of-thought–prelogism-as-of-conviction-as-to-profound-supererogation as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold and as associated with postlogism as conjugated-postlogism is what qualifies contextually as temporal individuations threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly reference-of-thought–prelogism-as-of-conviction-as-to-profound-supererogation as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism and reference-of-thought–prelogism-as-of-conviction-as-to-profound-supererogation takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness teleology-in-existential-extrication-as-of-existential-unthought de-convergence as of transversality-of-affirmative-and-unaﬀirmative,-disambiguated-apriorising/axiomatising/referencing. Such a distinction particular at the uninstitutionalised-threshold is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the-reference-of-thought as of categorical-imperatives/axioms/registry-teleology in the first place to establish or not
perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater . This delineation is in line with the idea of human temporal (shortness-of-register-of–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55}) to intemporal (longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) individuations nature as implicitly recognised in the de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances just as conceptual knowledge itself to further uphold, advance and skew for the latter. The point being that meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of \textsuperscript{83}reference-of-thought–
prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold\textsuperscript{102}’ the possibility of the ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism mental-
dispositions, and as is often associated with mental-dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual critique’ contention. This difference between threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism and \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation critically explains how the successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-
reordered/institutionally-recomposured going by the fact that projective-insights about prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism and prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-
ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought effective \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation (as operant construal) by social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87})

rendering the prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold\textsuperscript{182} has to do with the possibility of attaining or not attaining social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}). Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism) with regards to \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. This imbued potency in social universal-
transparency\textsuperscript{184}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) across all registry-worldviews/dimensions is what explains the possibility of social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The reason for this is that the entire construct of human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound–supererogation to meaningfulness-and-teleology\textsuperscript{55} as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of ‘universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism\textsuperscript{77}–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-

supererogation\textsuperscript{96} mindset threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency\textsuperscript{184}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) such that it can induce threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism rule) as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness\textsuperscript{88}–of–\textsuperscript{83}reference-of-thought as social procrypticism–or–disjointedness-as-of–
is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism's derived threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing—apriorising-psychologism, and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing—apriorising-psychologism is supposedly reference-of-thought—prelogism-as-of-conviction,—as-to-profound–supererogation (as to the lack of constraining social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism as a social dynamism of protracted threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing—apriorising-psychologism doesn’t socially take hold then, as such childhood postlogism persion—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation> hasn’t superseded the social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) in further inducing temporal-dispositions derived-perversion—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation>. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview’s/dimension’s temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory dementating/structuring/paradigming, and not by ontological-veridicality insight as of de-
mentative/structural/paradigmatic causality-as-to-projective-totalitative-implications-for-explicating-ontological-contiguity with respect to vices-and-impediments. Thus ensuring ontological-veridical social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-totalising-in-relative-ontological-completeness) is de-mentatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/supererogatory-de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness-of-reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-teleology is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology based on the relative-ontological-incompleteness-of-reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness-of-reference-of-thought induced distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought conflatedness). So the transcendental meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its prospective relative-ontological-completeness-of-reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes meaningfulness-and-teleology in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-
ontological-incompleteness\textsuperscript{88} of \textsuperscript{83}reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83}reference-of-thought had moved on to the new/prospective meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} which is now antipodal to his, hence his confliction with his circular-pervasiveness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-&lt;as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} -as-of-'nondescript/ignorable–void\textsuperscript{59} -with-regards-to-prospective-apriorising-implications>) which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-&lt;as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} -as-of-'nondescript/ignorable–void\textsuperscript{59} -with-regards-to-prospective-apriorising-implications>) when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-\textsuperscript{83}reference-of-thought with regards to meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} construal where Nunez’s ‘seeing of the environment’ \textsuperscript{83}reference-of-thought as of it prospective relative-ontological-completeness\textsuperscript{87} of axiomatic-construct-or-\textsuperscript{83}reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ \textsuperscript{83}reference-of-thought as of its prior relative-ontological-incompleteness\textsuperscript{88}. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior \textsuperscript{83}reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-&lt;as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} -as-of-'nondescript/ignorable–void\textsuperscript{59} -with-regards-to-prospective-apriorising-implications>) that hardly entertains its own transcendability/de-mentability, and why transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing—of-epistemic/notional-projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews uninstitutionalised-threshold, including our own as positivism–procrypticism as of its disjointedness-as-of-reference-of-thought with regards to their ‘existential value references as what is worth living for’ rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing—notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-
thought. Furthermore, it should be noted that the relative validity of a prospective <amplituding/formative–epistemicity>totalising/circumscribing/delineating  
<amplituding/formative–epistemicity>reference-of-thought-devolving  
<amplituding/formative–epistemicity>as-of-instantiative-context—meaningfulness-and-teleology  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profund-supererogation validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective  
<amplituding/formative–epistemicity>totalising/circumscribing/delineating  
<amplituding/formative–epistemicity>reference-of-thought-devolving  
<amplituding/formative–epistemicity>as-of-instantiative-context—meaningfulness-and-teleology  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior  
<amplituding/formative–epistemicity>totalising/circumscribing/delineating  
<amplituding/formative–epistemicity>reference-of-thought-devolving  
<amplituding/formative–epistemicity>as-of-instantiative-context—meaningfulness-and-teleology  
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profund-supererogation validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/reference-of-thought meaningfulness-and-teleology  

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is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics)\(^\text{14}\) with the prior ontologically construed as decentered and preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism as of distractive-alignment-to\(^\text{83}\)reference-of-thought-<of-apriorising/axiomatising/referencing>\(^\text{29}\), with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist \(^\text{83}\)reference-of-thought with their God of plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism\(^\text{17}\)) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective \(^\text{83}\)reference-of-thought (as the author in here with a supposed notional–deprocrypticism\(^\text{17}\) \(^\text{83}\)reference-of-thought construal as implying a prospective relative-ontological-completeness\(^\text{67}\)-of-\(^\text{83}\)reference-of-thought over our positivism–procrypticism\(^\text{88}\)), the fact is that any transcendental analysis is caught in two worlds as two different \(^\text{83}\)reference-of-thought in striving to explicate the ontological pre-eminence of the prospective \(^\text{83}\)reference-of-thought as of ontological-normalcy/’postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our \(^\text{83}\)reference-of-thought being construed as ‘preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism\(^\text{88}\) uninstitutionalisation as preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism and not thinking, within non-
positivism/medievalism uninstitutionalisation as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold\textsuperscript{192} will react when construed as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocripticism–or–preempting—disjointedness-as-of–\textsuperscript{83}reference-of-thought\textsuperscript{17} perspective as in disjointedness-as-of–\textsuperscript{83}reference-of-thought and rather in distractive-alignment-to–\textsuperscript{83}reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{29} ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confiction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of \textsuperscript{83}reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of \textsuperscript{83}reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as a shift of the curve-of-prospective-relative-ontological-completeness\textsuperscript{87}-of–\textsuperscript{83}reference-of-thought/axiomatic-construct and not a change in logic as a change along the same \textsuperscript{83}reference-of-thought/curve-of-prior-relative-ontological-
incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought/logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53}. In other words, a truly direct notional–deprocrypticism\textsuperscript{17} ontological analysis will be a ‘mental break-in’/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of our positivism–procrypticism\textsuperscript{88} as we by reflex ‘mentally break-in’/dement a non-positivistic \textsuperscript{83}reference-of-thought (as we don’t engage it on the basis of the non-positivistic \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} just as a notional–deprocrypticism\textsuperscript{17} analysis will not engage us on the basis of our procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought of non-positivism and procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88}). But then wholly carried out in both instances it will be off-putting to both prior \textsuperscript{83}reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought over prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God of plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is crossgenerationally
associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness87-of-
reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism17 construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism80 uninstitutionalisation as procrypticism–or–disjointedness-as-of-
reference-of-thought80 reference-of-thought–categorical-imperatives/axioms/registry-
teleology8 failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism17 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights that construes our positivism–procrypticism80 as preconverging-
or-dementing19–apriorising-psychologism/not-thinking and decentered, and wrongfully trying to
engage meaningfulness-and-99teleology55 in positivism–procrypticism80 terms–as-of-axiomatic-
construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-83reference-of-
thought. (More like a non-positivistic mindset/83reference-of-thought insisting to contendingly
engage a positivistic mindset/83reference-of-thought but failing to grasp the implications as of
circular-pervasiveness of being of non-positivistic of 83reference-of-thought as of its prior
relative-ontological-incompleteness88-of-83reference-of-thought. Such insight point out that the
‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not
logically-intelligible-but-rather-are-distractively-preconverging-or-dementing19–apriorising-
psychologism with respect to an implied prospective state of base-institutionalisation, the ‘mental
tools’ available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing19–apriorising-
psychologism with respect to an implied prospective mental state of universalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism–procrusticism\textsuperscript{88} are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism with respect to an implied prospective mental-state of deprocrusticism\textsuperscript{17}. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of logical-processing-or-logico-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
\textsuperscript{96}supererogation\textsuperscript{83}, issues of perversion-and-derived-perversion\textsuperscript{74} of \textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments\textsuperscript{105} as when so-construed as a <amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}–
narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; thus transforming such ‘denaturing\textsuperscript{15} notions of forgiveness/overlooking/resetting into a temporal mental-disposition ontological-primemovers-totalitative-framework\textsuperscript{72} ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments\textsuperscript{105}! As the question that arises is what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-ontological-incompleteness\textsuperscript{88} of \textsuperscript{83}reference-
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
explicating-64ontological-contiguity44 of the beyond-the-consciousness-awareness-99teleology-
<in-existential-extrication-as-of-existential-unthought>6 of our prior relative-ontological-
incompleteness88-of-83reference-of-thought given its likelihood to induce our prospective vices-
and-impediments105, and thus ‘our shouldering of the given transcendence-unenabling-
uninstitutionalised-threshold102 in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity53/nihilistic underlying this
prior relative-ontological-incompleteness88-of-83reference-of-thought behind our
uninstitutionalised-threshold102’s perversion-and-derived-perversion74-of-83reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
96supererogation> as vices-and-impediments105, and so as of an opened-construct-of–
meaningfulness-and-99teleology55 prospective transcendental mental inclination for prospective
relative-ontological-completeness87-of-83reference-of-thought virtue-as-ontology’. Otherwise,
such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-
perversion74-of-83reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation> shouldn’t be narrowly
interpreted only with regards to our positivism registry-worldview/dimension in its
<amplituding/formative–epistemicity>totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag33 <amplituding/formative>wooden-
language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-99teleology55-as-of-‘nondescript/ignorable–void59’-with-regards-to-
prospective-apriorising-implications>} but should go back ironically to the very beginning at
recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same
<amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-99teleology55-as-of-}
imperatives/axioms/registry-teleology,
mentation—stranding-or-attributive-dialectics). Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness\textsuperscript{68}-of-reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as human limited-mentation-capacity-deepening\textsuperscript{52} retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-perversion\textsuperscript{74}-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow>\textsuperscript{96} supererogation not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity within the framework in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} involving human limited-mentation-capacity-deepening\textsuperscript{52}. In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism–procrypticism\textsuperscript{80} disjointedness-as-of-reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness\textsuperscript{99} teleology<in-existential-
83reference-of-thought’ and thus wrongly implying our unde-mentability hence our untranscendability for a de-mentative/structural/paradigmatic 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology8, -for-aposteriorising/logicising/deriving/intelli-gising/measuring–meaningfulness-and-99teleology55 of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness88-of-83reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-99teleology temporal/shortness-of-register-of–meaningfulness-and-99teleology55 projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments185 like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the-Good/understanding/knowledge-reification86/ontological-prime-movers-totalitative-framework72 construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s 83reference-of-thought is inherently a metaphysics-of-presence construed as postconverging-or-dialectical-thinking28-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-99teleology8 soundness-or-ontological-good-faith/authenticity68-of-83reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence construals/conceptualisations as implied by prospective relative completeness-of-83reference-of-thought which rather construes it as a preconverging-or-dementing19-and-decentered-prior-
institutionalisation’s–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought and a prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing\textsuperscript{19} and decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought by the latter as a postconverging-or-dialectical-thinking\textsuperscript{28} and centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought with respect to its prior relative-ontological-incompleteness\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought. But since we have been habituated as of our existential formation within our ‹amplituding/formative› wooden-language-{imbued—averaging-of-thought-«as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications›} to be in logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} by default and thus always contendingly relevant on the basis of sharing a mutual positivism \textsuperscript{83}reference-of-thought, we will hardly entertain though a notional–deprocrypticism\textsuperscript{17} cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
as-to-profound^{53} supererogation^{53} and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness^{88} of^{83} reference-of-thought construed as disjointedness-as-of^{83} reference-of-thought. But then ironically such a unde-mentability posture could as well be adopted by a non-positivism/medievalism^{83} reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking^{20} and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-{99}teleology^{8} with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound^{53} supererogation^{53} valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic^{83} reference-of-thought–categorical-imperatives/axioms/registry-{99}teleology^{8}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-{99}teleology^{55} for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentability and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic^{53} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,-for-explicating-{66}ontological-contiguity^{44} of vices-and-impediments^{205} of our prior relative-ontological-incompleteness^{88} of^{83} reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence
as forever given as it is. The bluntness of reality/ontology doesn’t recognise the mortals that we are and we can’t advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid ‘human closure of meaningfulness-and-teleology’ which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a wooden-language—{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}> start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional—deprocrypticism prospective relative-ontological-completeness—reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’—apriorising-psychologism of positivism—procrypticism meaningfullness-and—teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of-reference-of-thought from notional—deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God of plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’—apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-
primemovers-totalitative-framework principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-and-teleology is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism demonstration with regards to our procrypticism reference-of-thought as of its disjointedness-as-of-reference-of-thought construed from a notional–deprocrypticism or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly pervasive <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag procrypticism–or–disjointedness-as-of-reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology-⟨in-existential-extrication-as-of-existential-unthought⟩ and not yet by social universal-transparency–⟨transparency-of-totalising-entailing,–as-to-entailing⟨amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⟩, just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism of their corresponding prospective institutionalisations reference-of-thought. The bigger point being that by definition a reference-of-thought doesn’t fathom the nature and degree of its relative-ontological-incompleteness–of-reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying universalisation in base-institutionalisation–ununiversalisation,
suggesting positivism in universalisation–non-positivism/medievalism and suggesting notional–deprocrypticism\textsuperscript{17} in positivism–procrypticism\textsuperscript{88} will be perceived initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’ as of ontological-primemovers-totalitative-framework\textsuperscript{72} and percolation-channelling involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing behind the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as pertinent for notional–deprocrypticism\textsuperscript{17} ‘without in the very least entertaining’ the \textlt{amplituding/formative}wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}—as-of-‘nondescript/ignorable–void\textsuperscript{59}—with-regards-to-prospective-apriorising-implications>)} mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> that has always been a drawback as of temporal extricatory de-mentating/structuring/paradigmating and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically--<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} across-the-times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments\textsuperscript{105} as of the transcendental prospective positivism prospective relative-ontological-completeness\textsuperscript{87}—of-reference-of-
thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of-meaningfulness-and-teleology purpose requires making a ‘temporal palliation argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity as intemporality-asymmetric-subsumption-of-temporality/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought thought, as this is in effect an ontologically-non-veridical-or-flawed <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness reference-of-thought social referencing of meaningfulness-and-teleology which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation-supererogatory—ontological—de-mentation—dialekical—de-mentation—stranding-or-attributive-dialectics by superseding the prior non-positivism prior relative-ontological-incompleteness reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness reference-of-thought
by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework\textsuperscript{22} in the long run as superseding the prior beyond-the-consciousness-awareness-teleology-\textsuperscript{99}\textsubscript{in-existential-extrication-as-of-existential-unthought}\textsuperscript{6} and initiating the appropriate prospective social universal-transparency\textsuperscript{164}\textsubscript{(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{\langle amplituding/formative–epistemicity\rangle totalising~in-relative-ontological-completeness\textsuperscript{87}) that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset\textsuperscript{83}\textsubscript{reference-of-thought into a positivistic mindset\textsuperscript{83}\textsubscript{reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism\textsuperscript{88} prior relative-ontological-incompleteness\textsuperscript{88}\textsubscript{of-\textsuperscript{83}\textsubscript{reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of-\textsuperscript{83}\textsubscript{reference-of-thought\textsuperscript{89} from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as conceptualising, articulating and preempting such disjointing/disparateness/disentailing meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of our positivism–procrypticism\textsuperscript{88} that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness\textsuperscript{87}\textsubscript{of-\textsuperscript{83}\textsubscript{reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-\textsuperscript{83}\textsubscript{reference-of-thought’ and the enculturation/endemisation of the manifest postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} in our positivism–procrypticism\textsuperscript{88} as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism\textsuperscript{88} circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-\textsuperscript{83}\textsubscript{reference-of-thought’ of meaningfulness-and-
99teleology, beyond-the-consciousness-awareness-mounted
ontological vices-and-impediments implications of postlogism-and-conjugated-postlogism including psychopathy and social psychopathy arising given the relative-ontological-incompleteness-of-reference-of-thought of our procrypticism as disjointedness-as-of-notional-deprocrypticism-prospective-sublimation ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) turn out to be better and possibly leading to the dismantling of the prior and vested and contingent interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing-apriorising-psychologism (as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and preconverging-or-dementing-apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought-prelogism-as-of-conviction,-as-to-profound-supererogation (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human
ontological-completeness\(^{87}\) of \(^{83}\)reference-of-thought-devolving\(^{84}\) as-of-instantiative-context as a ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{94}\)’ as–nonconviction/madeupness/bottomlining-as-to-shallow.\(^{96}\)supererogation-of-tethering-trajectory to \(^{83}\)reference-of-thought–prelogism\(^{78}\) as-of-conviction, as-to-profound.\(^{96}\)supererogation can be seen transparently in the instance of the childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality development into adult psychopathy at which point social universal-transparency\(^{104}\) (transparency-of-totalising-entailing, as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{87}\)) is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism\(^{77}\) leads to contextualised social dynamics of temporal individuations \(^{83}\)reference-of-thought–looseness-of-tethering–to–prelogism\(^{78}\) as-of-conviction, as-to-profound-\(^{96}\)supererogation that underlies various shades of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.\(^{96}\)supererogation—preconverging/dementing\(^{19}\) apriorising-psychologism. As a general rule the \(^{83}\)reference-of-thought–closeness-of-tethering–to–prelogism\(^{78}\) as-of-conviction, as-to-profound-\(^{96}\)supererogation implies a mental-disposition for intrinsic-attribution of meaningfulness-and-\(^{99}\)teleology\(^{55}\) involving an inclination for presuming and implying of meaningfulness-and-\(^{99}\)teleology\(^{55}\) as limited/constraint by existential-contextualising-contiguity\(^{38}\) s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\) of \(^{83}\)reference-of-thought-devolving\(^{84}\) as-of-instantiative-context while the \(^{83}\)reference-of-thought–looseness-of-tethering–to–prelogism\(^{78}\) as-of-conviction, as-to-profound-\(^{96}\)supererogation implies a mental-disposition for extrinsic-attribution of meaningfulness-and-\(^{99}\)teleology\(^{55}\) as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying meaningfulness-and-\(^{99}\)teleology\(^{55}\) as vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} out of the limits/constraints of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the \textsuperscript{83}reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation (\textsuperscript{83}reference-of-thought–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation) and \textsuperscript{83}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework\textsuperscript{72} of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} whether as of ‘direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} out of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context’ with temporal-dispositions or logical-dueness as of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context with the intemporal/conviction-as-to-profound-\textsuperscript{96}supererogation mental-disposition; so-construed as of their contrastive-synopsising-depths-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} rather for a ‘conflation\textsuperscript{12} construal/conceptualisation’ and not a rather deceptive analytical reflex of ‘\textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to social meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} by \textsuperscript{13}constitutedness as of elaboration-
as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity which by habit or chance will often turn out to be as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern preceding so-established/so-institutionalised by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised reference-of-thought–categorical-imperatives/axioms/registry–teleology is not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by maximalising-recomposing—for-relative-ontological-completeness—unenframed-conceptualisation) of a reference-of-thought–categorical-imperatives/axioms/registry–teleology as of conflation that enables such a certitude at uninstitutionalised-threshold of an epistemic-totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that reference-of-thought–categorical-imperatives/axioms/registry–teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–teleology as of the social at uninstitutionalised-threshold involves a totalising-entailing/nested-congruence social construal/conceptualisation that necessarily should factor in the reality of a human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor but we fail to do this due to our <amplituding/formative—
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33}
metaphysics-of-presence disposition as of institutionalisation and thus wrongly implying
intemporal construal as of our secondnatured institutionalisation which while inconsequential
within the ambits institutionalisation is not ontologically-veridical at the institutionalisation
uninstitutionalised-threshold\textsuperscript{102} with the latter rather requiring a temporal-to-intemporal appraisal
as of metaphysics-of-absence as its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry—\textsuperscript{99}teleology—\textsuperscript{8},-for—
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}.
The implication is that postlogism\textsuperscript{77}/psychopathy and other human temporal phenomena (and so,
across all registry-worldviews) which speak of uninstitutionalised-threshold\textsuperscript{102} are often
wrongfully construed on the basis of intemporal secondnatured institutionalisation human nature
whereas the conflatedness\textsuperscript{12} requires ‘synopsising-depth of a human temporal-to-intemporal
nature’ and so by conflatedness\textsuperscript{12} to establish the uninstitutionalised-threshold\textsuperscript{102} \textsuperscript{83}reference-of-
thought–categorical-imperatives/axioms/registry—\textsuperscript{99}teleology—\textsuperscript{8},-for—
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} rather as of maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—
unenframed-conceptualisation (construed as intimately tying down our limited-mentation-
capacity by imbricatedness/threadedness/recomposing to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all
uninstitutionalised-threshold\textsuperscript{102}, and so over the mental-reflex of assuming secondnatured
institutionalisation \textsuperscript{83}reference-of-thought/axiomatic-construct as elaboration-as-mere-
e-xtrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential—
contextualising-contiguity\textsuperscript{38} (construed as letting our limited-mentation-capacity by
unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview’s/dimension’s institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold\textsuperscript{102} which require their own new specific \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textsuperscript{87}) level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold\textsuperscript{102} situation which is necessarily beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textlangle in-existential-extrication-as-of-existential-unthought\textrangle\textsuperscript{6} and without social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textsuperscript{87}) of the visitor. This example is exactly along the lines of the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} needed for construing postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77} as of its social model at uninstitutionalised-threshold\textsuperscript{102}, and so by way of maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (the latter is what sets up
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposing existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}as-of-instantiative-context, in contrast to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} which is what renders-operant/incidenting predicative-insights\textsuperscript{83}). It is only then that such an established institutionalisation framework allows for elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} on the basis of the established 83reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} before the institutionalisation of such a specific uninstitutionalised-threshold\textsuperscript{102} takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-orincidenting-predicative-insights’ of positivism–procrypticism\textsuperscript{80} that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism\textsuperscript{80} or ‘disjointedness-as-of\textsuperscript{83}reference-of-thought’-as-misappropriated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} going by the visitor’s relative-ontological-incompleteness\textsuperscript{88}-of\textsuperscript{83}reference-of-thought as of positivism–procrypticism\textsuperscript{80}, while the explainer of the situation has factored in notional–deprocrypticism\textsuperscript{17} 83reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–
and-\textsuperscript{99}teleology\textsuperscript{55} to preempt the induced procrypticism\textsuperscript{80} or ‘disjointedness-as-of-\textsuperscript{83}reference-of-
thought’-as-misappropriated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} from the childhood psychopathy
slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar
decception again in its relation with the childhood psychopathy the visitor will now construe of
notional–deprocrypticism\textsuperscript{17} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–
and-\textsuperscript{99}teleology\textsuperscript{55} to preempt the slanted inducing of procrypticism\textsuperscript{80} or ‘disjointedness-as-of-
\textsuperscript{83}reference-of-thought’-as-misappropriated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and gives up on
positivism–procrypticism\textsuperscript{80} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–
and-\textsuperscript{99}teleology\textsuperscript{55} with respect to its relations with the childhood psychopathy. Thus at this
individuation-level uninstitutionalised-threshold\textsuperscript{102} with respect to the childhood psychopathy, a
new notional–deprocrypticism\textsuperscript{17} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–
and-\textsuperscript{99}teleology\textsuperscript{55} has superseded the prior positivism–procrypticism\textsuperscript{80} \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–
and-\textsuperscript{99}teleology\textsuperscript{55}, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting
predication as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. This is equally implied at the
registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance
factoring in well more than just one incident of childhood psychopathy but rather the dynamic-
cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and
as of postlogism\textsuperscript{77}/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism\textsuperscript{77}/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} as of habits and thinking patterns consequences as of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) by formality dynamics; with the implication of lack of social universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-\langle\,\text{amplitudind-formative-epistemicity}\rangle\textsuperscript{amplitudind-formative-epistemicity-totalising--in-relative-ontological-completeness}\textsuperscript{87}) as the manifestation is beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\langle\text{in-existential-extrication-as-of-existential-unthout}\rangle\textsuperscript{6} at this uninstitutionalised-threshold\textsuperscript{102}, together with the inherent human complex of non-transcendability and hence unde-mentability across all the registry-worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-perversion\textsuperscript{74}-(of-\textsuperscript{83}reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\textsuperscript{96}supererogation\rangle). However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional–deprocrypticism\textsuperscript{17} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism\textsuperscript{80} or ‘disjointedness-as-of-\textsuperscript{83}reference-of-thought’-as-misappropriated–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} will meet with a mental-complex of \langle\,\text{amplitudind-formative-epistemicity}\rangle.
reference-of-thought perspective but it is more difficult to grasp from a notional–deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing–apriorising-psychologism, given our state of metaphysics-of-presence. Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness of non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of
the prior non-positivism
reference-of-thought–categorical-imperatives/axioms/registry-teleology,
-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness
-and-teleology, highlighting that a postlogism like psychopathy in our positivism–procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness of reference-of-thought as beyond-the-consciousness-awareness–teleology–in-existential-extrication-as-of-existential-unthought and ‘lack of constraining social universal-transparency
of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness); such that implying that our prior positivism–procrypticism, as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology,
-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness
-and-teleology, cannot longer be upheld at such uninstitutionalised-threshold but requiring in lieu a notional–deprocrypticism, reference-of-thought–categorical-imperatives/axioms/registry-teleology,
-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold–as-Being-or-ontological-or-existential–defect. Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be
disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism\textsuperscript{77} condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procyrpticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity\textsuperscript{61}–<profound,\textsuperscript{96}supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema>-with superstitious claims in its meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective \textquote{logically-due prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound,\textsuperscript{96}supererogation conflatedness\textsuperscript{12} as of positivism \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}, going by their familiarisation with the childhood psychopathy \textquote{logically-undue postlogism\textsuperscript{77}–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–\textsuperscript{96}supererogation\textsuperscript{10} denaturing\textsuperscript{15} as of non-positivism \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}, over the visiting stranger prior superstition believing \textquote{logically-undue conjugated-postlogism\textsuperscript{77}/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation derived-denaturing\textsuperscript{15} as of non-positivism \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55},
with both latter logically ⁸³-reference-of-thought construed as of distractive-alignment-to-⁸³-reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ or lacking-an-ontologically-veridical-⁸³-reference-of-thought due to their derived-denaturing¹⁵ which as of dynamic-cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold⁴⁸² which should thus be always construed as being in distractive-alignment-to-⁸³-reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ with respect to its prospective institutionalisation. It is effectively derived-denaturing¹⁵ that induces threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow⁻⁶⁶-supererogation— preconverging/dementing¹⁹–apriorising-psychologism as of uninstitutionalised-threshold⁴⁸², as we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-⁹⁹-teleology⁵⁵ are in effect ontologically-speaking threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow⁻⁶⁶-supererogation— preconverging/dementing¹⁹–apriorising-psychologism. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism⁷⁷ analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism⁷⁸-as-of-conviction,-as-to-profound⁻⁹⁶-supererogation conflatedness¹² as of positivism ⁸³-reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹-teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness–and-⁹⁹-teleology⁵⁵ with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposing, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a
<amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}—as-of–‘nondescript/ignorable–void\textsuperscript{99}—with-regards-to-prospective-apriorising-implications>} just as our positivism–procrypticism\textsuperscript{80} registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension is a <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}—as-of–‘nondescript/ignorable–void\textsuperscript{99}—with-regards-to-prospective-apriorising-implications>}, in that as with all registry-worldviews/dimensions both do not contemplate of their transcendency and thus de-mentability, and keep on relapsing into their respective non-positivism and procrypticism\textsuperscript{80} reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in lieu of the respective prospective positivism and notional–deprocrypticism\textsuperscript{17} reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective relative-ontological-completeness\textsuperscript{87}—of–reference-of-thought. This is further rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-enabling as of human condition that undermines intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. This insight equally explains the pertinence of understanding postlogism\textsuperscript{77}/psychopathy in general as an epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-transversality–of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\textsuperscript{103} disruptive nature on human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ and with the de-mentating/structuring/paradigming relatively easily perceived at
childhood, much like the early modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in understanding how the complexity of the human body works. Both individuation-level understanding of postlogism⁷⁷ in a non-positivism as of notions-and-accusations-of-sorcery and positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism⁷⁷ individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism⁸³reference-of-thought–categorical-imperatives/axioms/registry⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and⁹⁹teleology⁵⁵ and a conventioning positivism–procrypticism⁸⁰ as procrypticism⁸⁰ in lieu of an ontologically-veridical notional–deprocrypticism¹⁷ ⁸³reference-of-thought–categorical-imperatives/axioms/registry⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and⁹⁹teleology⁵⁵. That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism⁷⁷/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to⁸³reference-of-thought–<of-apriorising/axiomatising/referencing>²⁹ as undermining conflatedness¹² induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness⁸⁸–of–⁸³reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism⁷⁷ as conjugated-ignorance’ is rather inclined to wrongly
imply a ‘symmetrisation-of-3\textsuperscript{nd}-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed \textless\textsuperscript{amplituding/formative–epistemicity}\textgreater\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its prelogism\textsuperscript{78-as-of-conviction,}-as-to-profound-supererogation-of-3\textsuperscript{nd}-reference-of-thought’ is in an ‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the conflatedness\textsuperscript{12} as of its asymmetrisation with respect to the visitor whose 3\textsuperscript{rd}-reference-of-thought ontologising-deficiency/relative-ontological-incompleteness\textsuperscript{88}-of-3\textsuperscript{rd}-reference-of-thought as not factoring in the childhood psychopathy postlogism\textsuperscript{77-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation}\textsuperscript{10}-of-3\textsuperscript{rd}-reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-3\textsuperscript{rd}-reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t arise in the very first place, as a 3\textsuperscript{rd}-reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-3\textsuperscript{rd}-reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-3\textsuperscript{rd}-reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation 3\textsuperscript{rd}-reference-of-thought/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity\textsuperscript{38’s-reifying/elucidating-of-prospective-relative-ontological-completeness}\textsuperscript{87}-of-3\textsuperscript{rd}-reference-of-thought-devolving\textsuperscript{84-as-of-instantiative-context as contextually-manifest
prospective relative-ontological-completeness\textsuperscript{87}\textendash of\textsuperscript{83}reference-of-thought in contrast to the visitor’s ‘supposed \textsuperscript{83}reference-of-thought/axiomatic-construct’ which is non-existential/non-ontological as not-of-existential-contextualising-contiguity\textsuperscript{38}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}\textendash of\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}as-of-instantiative-context as contextually-manifest prior relative-ontological-incompleteness\textsuperscript{88}\textendash of\textsuperscript{83}reference-of-thought. It is this fundamental fact that underlies the notion of ‘distractiveness or arrogation or usurpation or co-opting’ associated with the construal of the meaningfulness-and-teleology\textsuperscript{55} of temporal-dispositions perversion-and-derived-perversion\textsuperscript{74}\textendash of\textsuperscript{83}reference-of-thought\textendash as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation\textendash as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism in relation to intemporal meaningfulness-and-teleology\textsuperscript{55} as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology,\textendash for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–teleology\textsuperscript{55} of the visitor’s \textsuperscript{83}reference-of-thought so ontologically-destructured by the childhood psychopathy postlogism\textsuperscript{77} ‘dereifying act’ of spilling water on a chair and accusing another, thereby undermining ontological-veridicality where logic-as-of-prelogism\textsuperscript{78}–as-of-conviction,\textendash as-to–profound\textsuperscript{96}supererogation is wrongly assumed thus supposedly implying logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} is now to be engaged on the basis of the visitor’s ontologically-destructured \textsuperscript{83}reference-of-thought/axiomatic-construct rather than implying the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology,\textendash for–aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–teleology\textsuperscript{55} of the explainer of the situation \textsuperscript{83}reference-of-thought/axiomatic-construct as soundness-or-

Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion reference-of-thought <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and temporal
alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion\(^{74}\text{-of-}^{83}\)reference-of-thought\(<\text{as-effectively-apriorising-in-}\)
nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation\> as of relative-ontological-incompleteness\(^{88}\text{-of-}^{83}\)reference-of-thought and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective relative-ontological-completeness\(^{87}\text{-of-}^{83}\)reference-of-thought. One cannot depart from both ‘the state of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion\(^{74}\text{-of-}^{83}\)reference-of-thought\(<\text{as-effectively-apriorising-in-}\)
nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation\> or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion\(^{74}\text{-of-}^{83}\)reference-of-thought\(<\text{as-effectively-apriorising-in-}\)
nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation\>’ to construe meaningfulness-and\(^{99}\)teleology\(^{55}\) as of intrinsic-reality/ontological-veridicality de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness\(^{88}\text{-of-}^{83}\)reference-of-thought, as all the meaningfulness-and\(^{99}\)teleology\(^{55}\) that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness\(^{87}\text{-of-}^{83}\)reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the meaningfulness-and\(^{99}\)teleology\(^{55}\) that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-
positivism/medievalism, and in our case futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
teology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} over our positivism–procrypticism\textsuperscript{80}. The point here is to highlight that ‘conflatedness\textsuperscript{12}’ doesn’t imply any symmetrisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with regards to perversion-and-derived-perversion\textsuperscript{74}-of-
reference-of-thought--\textsuperscript{83}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{96}supererogation-- since the latter is de-mentatively/structurally/paradigmatically not logically-due for logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-
mentative/structural/paradigmatic reconstrual of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. The psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring implications associated with perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought--\textsuperscript{as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation-- ultimately falls to the grander issue of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived-perversion\textsuperscript{74}-of-
reference-of-thought--\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{96}supererogation-- possibilities; such that an intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-
mentating/structuring/paradigming as maximising-recomposuring\textsuperscript{54} for-relative-ontological-
completeness\textsuperscript{87}—unenframed-conceptualisation is not one that simply identify a perversion\textsuperscript{74}-of-
reference-of-thought--\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
preconverging/dementing\textsuperscript{10}–apriorising-psychologism qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism\textsuperscript{77}/psychopathy distractive-alignment-to-
\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{29} out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality\textsuperscript{98}/shortness of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} as conjugated-postlogism\textsuperscript{77} due to relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought, and specifically in the case of positivism–procrypticism\textsuperscript{86}, due to disjointedness-as-of-\textsuperscript{83}reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation-\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as the idea of value-reference if wrongfully ontologically construed as determined by the ‘<amplituding/formative>wooden-language-(imbued—averaging-of-thought-
<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{98}teleology\textsuperscript{55}-as-of-
’nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications>) as respectively non-positivism \textsuperscript{83}reference-of-thought’ or as procrypticism\textsuperscript{86} \textsuperscript{83}reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism\textsuperscript{77} like notions-
and-accusations-of-sorcery as well as psychopathic-postlogism\textsuperscript{77}–and-its-social-integration as of our procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{86} will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity veracity. The bigger point being that symmetrisation implying mutual recognition of \textsuperscript{83}reference-of-thought can only arise where there is mutual appropriateness-of-\textsuperscript{83}reference-of-thought-as-of-conflatedness\textsuperscript{12} as existential/ontological transcendental-enabling/sublimating/supererogatory–de-mentativity.
veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity\textsuperscript{68}\textsuperscript{-of-}\textsuperscript{83}\textsuperscript{-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} exercise which is then an altogether different issue of effective/ineffective logic-as-prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}supererogation, and this latter is what tends to be falsely implied in situations of postlogism\textsuperscript{77}/psychopathy and conjugated-postlogism\textsuperscript{77}/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-perversion\textsuperscript{74}\textsuperscript{-of-}\textsuperscript{83}\textsuperscript{-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity\textsuperscript{68}\textsuperscript{-of-}\textsuperscript{83}\textsuperscript{-reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism\textsuperscript{77}/psychopathy phenomenon relatively resolvable at that individuation-level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension-level of more surreptitious adulthood pathological postlogism\textsuperscript{77}/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency\textsuperscript{104}<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{83}) with
consequential conjugated-postlogism\textsuperscript{77} ‘involving beyond-the-consciousness-awareness-teleology-\langle\text{in-existential-extrication-as-of-existentia-unthought}\rangle^{6} dynamics further associated with a generalised social ‘lack of constraining social universal-transparency\textsuperscript{104}\langle\text{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\text{totalising~in-relative-ontological-completeness}\rangle^{87}\rangle\text{ reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{88-of-83}\text{reference-of-thought thus reflecting the uninstitutionalised-threshold\textsuperscript{102} backdrop for the registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}\text{supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism. In other words, social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is de-mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{88-of-83}\text{reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology-\langle\text{in-existential-extrication-as-of-existentia-unthought}\rangle^{6} with the implication that ‘lack of constraining social universal-transparency\textsuperscript{104}\langle\text{transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative-epistemicity}\text{totalising~in-relative-ontological-completeness}\rangle^{87}\rangle\text{ at this uninstitutionalised-threshold\textsuperscript{102} allows for denaturing\textsuperscript{15}, which is rather subpar to the notional~conflatedness\textsuperscript{12/13}\text{constitutedness-to-conflatedness\textsuperscript{12} required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as \langle\text{amplituding/formative}\text{wooden-language-\langle\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}\rangle^{8}\rangle failing intemporal-preservation-entropy-or-contiguity—ontological-preservation to be construed as socially-functional-and-accordant\textsuperscript{93}, with the possibility for such epistemic-
decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in rearticulating such
a prospective institutionalisation ‘constraining social universal-transparency\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing}\rangle\text{totalising~in-relative-ontological-completeness}\)\(^{87}\) \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-
99e\(\text{teleology}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness\(^{88}\)\(^{83}\)reference-of-thought; wherein notional–conflatedness\(^{12}/\text{constitutedness-to-conflatedness}\(^{12}\) reflects their institutionalisation and denaturing\(^{15}\) reflects their uninstitutionalised-threshold\(^{102}\). Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing–human-epistemic-abnormalcy/diminishing–preconvergence towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social universal-transparency\(^{104}\)\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing}\rangle\text{totalising~in-relative-ontological-completeness}\)\(^{87}\) which critically tends to be solicited at its beyond-the-consciousness-awareness-\(^{99}\)\(\text{teleology}\)-\(^{<\text{in-existential-extrication-as-of-existential-unthought}>}\) as in this individuation-level analysis, conflatedness\(^{12}\) can equally be construed as tying down transcendentally-enabling-level–of-ontological-good-faith/authenticity\(^{68}\)/objectification/desubjectification-as-objectification-\(^{<\text{as-to-ontological-faith}-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism}\(^{100}\) to ontological-normalcy/postconvergence as ontological-completeness-of-\(^{83}\)reference-of-thought
a notional <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{33}\) agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level–of-ontological-good-faith/authenticity\(^{68}\)/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\(^{-100}\) enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-\(^{83}\) reference-of-thought driven by conflatedness\(^{12}\) as articulated above over denaturing\(^{15}\), and explaining why conflatedness\(^{12}\) as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating the ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) behind the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)> is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing\(^{15}\) referencing of any one registry-worldview’s/dimension’s institutionalisation \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\) failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) as of our positivism–procrypticism\(^{88}\). Notional–conflatedness\(^{12}/13\) constitutedness-to-conflatedness\(^{12}\) points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-institutionalisation–ununiversalisation, for positivism from universalisation–non-positivism/medievalism and prospectively for notional–deprocrypticism\(^{17}\) from our positivism–
prorypticism\textsuperscript{80} that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and not the \textless amplituding/formative-epistemicity\textgreater totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} mental-complex of considering the \textless amplituding/formative\textgreater wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the,\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{89}teleology\textsuperscript{8}) while failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality within the given registry-worldview/dimension, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as our positivism–prorypticism\textsuperscript{80}. A naïve conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the backend in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of our positivism–prorypticism\textsuperscript{80} institutionalisation doesn’t speak of our firstnatured/intemporal projection-of-thought but rather of a secondnatured institutionalisation that induced our prospective relative-ontological-completeness\textsuperscript{87}-of-.\textsuperscript{83}reference-of-thought by the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} that cannot be confused with the idea of construing our present positivism–prorypticism\textsuperscript{80} uninstitutionalisation \textsuperscript{83}reference-of-thought as the definite ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} that has gone before in providing the secondnatured possibilities of our present as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality driven notional–confoundedness\textsuperscript{12}/\textsuperscript{13} constitutedness-to-confoundedness\textsuperscript{12}, and in that respect conjure how we can equally undertake our own part of the human existential tale homework in summoning ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven notional–confoundedness\textsuperscript{12}/\textsuperscript{13} constitutedness-to-confoundedness\textsuperscript{12} as an opened-structure for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{80}teleology\textsuperscript{85} as of prospective deprocrypticism\textsuperscript{17}, and not a closed-structure naïve <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} nombrilism as of flawed/perverted \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{89}teleology\textsuperscript{8} at our positivism–procrypticism\textsuperscript{88} uninstitutionalisation of procrypticism\textsuperscript{88} as disjointedness-as-of-\textsuperscript{83}reference-of-thought, and by so doing denying the ‘grander human existential-tale implications of notional–confoundedness\textsuperscript{12}/\textsuperscript{13} constitutedness-to-confoundedness\textsuperscript{12}’. This fundamental and protracted epiphenomenal insight as of ‘human subpotent-mimetic-echonesthesis-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of existence-as-of-its-mimetic-echonesthesis/existence-in-reverberation/existence-potency–sublimating–nascence,–disclosed-from-prospective-episticem-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-superceratory–epistemic-confoundedness\textsuperscript{12} more than just as of a virtue conceptualisation is more profoundly/all-embracingly an echonesthesis of the implication of human limited-mentation-capacity for ontological-construal/ontological-conceptualisation, and so with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction and is equally relevant with regards to innocuous knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as it subsumes virtue-as-inherent-ontology; with dynamic-cumulative-aftereffect/aftereffect implications at the individuation-level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence. In this regard, metaphysics-of-absence as articulated herein by this author is rather about, ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence/Doppler-thinking as it disambiguates human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor meaningfulness-and-teleology<amplituding/formative—epistemicity>causality—as-to-projective-totalitative-implications,—for-explicating,—ontological-contiguity, as of historiality/ontological-eventfulness/ontological-aesthetic-tracing, For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising—which-as-of-perceived—social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment that goes well beyond any given specific epiphenomenon—in-the-overall-ecstatic-existence-supervening-
conflicatedness\(^{12}\)/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment\(^{65}\) as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism\(^{77}/\)psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment\(^{65}\) is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operation-lising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment\(^{65}\) as of the possibilities of easily transcendentally-enabling-level-of-ontological-good-faith/authenticity\(^{68}/\)objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>\(^{109}\) myriad retrospective and prospective social contexts of analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction supposedly coherent ontological-commitment\(^{65}\) rather on the basis of any such specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflicatedness\(^{12}\)/incidental occurring as of its relatively poorly objectifiable-as-desubjectifiable/subjectified incidental social context for analysis. Consider similarly that an epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree thus inspiring/providing-insight-for his laws of motion supposedly coherent ontological-commitment\(^{65}\) for explaining mechanical phenomena. Certainly, the inherently more expansive, universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of his laws of
motion supposedly coherent ontological-commitment\textsuperscript{65} is the possibilities of easily transcendentally-enabling-level-of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100} myriad retrospective and prospective mechanical phenomena for analysis, and so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment\textsuperscript{65} on the basis of the specific epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity\textsuperscript{63} angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton’s laws of motion supposedly coherent ontological-commitment\textsuperscript{65} is wrong, such an insight about the supposedly coherent ontological-commitment\textsuperscript{65}
being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectifiable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}\textendash self-referencing-syncretising-as-of-perceived\textendash social-stake-contention-or-confliction that permeates the study of the social as of its blurriness\textsuperscript{7}. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment\textsuperscript{65} as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}\textendash self-referencing-syncretising-as-of-perceived\textendash social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding\textendash oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler of insight or intuition or foresight as of embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative\textendash epistemicity>causality\textendash as-to-projective-totalitative\textendash implications,\textendash for-explicating\textendash ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency\textendash sublimating\textendash nascence; thus enabling human limited-mentation-capacity-deepening\textsuperscript{52} insights as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by \textsuperscript{83}reference-of-thought\textendash categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},\textendash for-aposteriorising/logicising/deriving/intelligising/measuring\textendash meaningfulness-and-
9⁵⁷teleology⁵⁵, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold¹⁸² then over which the DNA-based genetics ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold¹⁸² that then became a new specific institutionalisation ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸ such that the prior non DNA-based construal/conceptualisation (as of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵) with respect to that now DNA-based genetics specific institutionalised <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory conflatedness¹² within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are the conjoined effect of all specific uninstitutionalised-threshold¹⁸² institutionalisation breakthroughs of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in conflatedness¹² within the same positivism
registry-worldview of appraisal is way low compared to the high ‘emotional involvement’ in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation\(^8\) reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation\(^8\) reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism\(^8\) and notional–deprocrypticism\(^17\) as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of ‘emotional involvement’ thus requiring rather a crossgenerational adjustment as conflatedness\(^12\) over the prior distractive-alignment-to\(^8\) reference-of-thought\(<\)of-apriorising/axiomatising/referencing\(>\)\(^29\). In conclusion, such a construal/conceptualisation as of notional–deprocrypticism\(^17\) \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-\(^9\) teleology\(^8\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\(^9\) teleology\(^55\) over our positivism–procrypticism\(^8\) \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-\(^9\) teleology\(^8\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\(^9\) teleology\(^55\) of our ‘lived social’ uninstitutionalised-threshold\(^18\) with respect to psychopathy and social psychopathy and procrypticism\(^8\) in general is a wholly new dramatically different depth of understanding, and from our present inclination of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^38\) within the positivism institutionalisation framework. Beyond the above contrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-\(^9\) teleology\(^8\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\(^9\) teleology\(^55\), this social reality of varying social \(^8\) reference-of-thought–closeness-of-tethering–to–
prelogism\textsuperscript{78} as-of-conviction, as-to-profound\textsuperscript{96} supererogation and \textsuperscript{83} reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78} as-of-conviction, as-to-profound\textsuperscript{96} supererogation’ implying increasing \textsuperscript{83} reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78} as-of-conviction, as-to-profound\textsuperscript{96} supererogation as of greater temporality\textsuperscript{98} / shortness construed as of various shades of threshold–of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19} – apriorising-psychologism speaks in the bigger picture of a social reality across all registry-worldviews/dimensions that tends to ‘destructure any registry-worldview/dimension institutionalisation meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55}’ by an ‘ontological degradation effect’ having to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, and in so doing inducing threshold–of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19} – apriorising-psychologism as uninstitutionalised-threshold\textsuperscript{182}. In other words, a prospective registry-worldview/dimension institutionalisation meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} in becoming the new \textsuperscript{83} reference-of-thought (over the prior registry-worldview’s/dimension’s \textsuperscript{83} reference-of-thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity–or–ontological-preservation \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99} teleology\textsuperscript{8} as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driving/behind its construal, turns out to be a prospective institutionalisation ‘reset framework for human temporal-to-intemporal mental-dispositions’ respectively in \textsuperscript{83} reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78} as-of-conviction, as-to-profound\textsuperscript{96} supererogation and \textsuperscript{83} reference-of-thought–closeness-of-tethering–to–prelogism\textsuperscript{78} as-of-conviction, as-to-profound\textsuperscript{96} supererogation of the new \textsuperscript{83} reference-of-thought’; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this
time around doing the same thing as occurred with the prior institutionalisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness of reference-of-thought limiting/constraining on the possibilities of vices-and-impediments); implying an underlying ontological-contiguity of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> and prior ‘lack of constraining social universal-transparency of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) this does not imply apart from such institutionalisation-as-secondnaturing a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold as its beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> and ‘lack of constraining social universal-transparency of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) inducing anew the new reference-of-thought owns threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold can be construed ontologically as arising out of a further temporal/shortness-of-register-of–meaningfulness-and distortedness of the new <amplituding/formative–
epistemicity>totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in the social extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) ultimately extending to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) spheres of formal constructs distorting formal construal of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and its uninstitutionalised-threshold\textsuperscript{102}'s threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology conflatedness\textsuperscript{12} for ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and ‘human temporal-to-intemporal-dispositions condition’ of reception/distortion across the successive registry-worldviews/dimensions involving denaturing\textsuperscript{15} where there is ‘lack of constraining social universal-transparency\textsuperscript{104}—(transparency-of-totalising-entailing,—as-to-entailing—\textsuperscript{amplituding/formative—epistemicity}>totalising—in-relative-ontological-completeness\textsuperscript{87}). The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation \textsuperscript{83}reference-of-thought can thus be construed as of pure-ontology conflatedness\textsuperscript{12} for ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework (as it supersedes the prior beyond-the-consciousness-awareness teleology—<in-existential-extrication-as-of-existential-unthought> meaningfulness-and teleology and the prior ‘lack of constraining social universal-transparency (transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and teleology as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology conflatedness for prospective relative-ontological-completeness-of-reference-of-thought meaningfulness-and teleology. But then in due course and at the uninstitutionalised-threshold of this prospective institutionalisation reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existent-realty for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wanes as the reality of human temporal-to-intemporal-dispositions nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as <amplituding/formative> wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasia-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry teleology) for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness-of-reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-primemovers-totalitative-framework, and is rather oriented to sovereign extrication over
knowledge-reification at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since \(^8\) reference-of-thought–categorical-imperatives/axioms/registry–teleology\(^8\) are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a ‘sense of rightness’ is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such ‘mechanistic’ effectiveness as mechanical-knowledge ‘without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the \(^8\) reference-of-thought construal in the first place’ distort in due course organic meaningfulness-and-teleology, as of temporal mental-dispositions of shortness-of-register-of–meaningfulness-and-teleology. Thus such implied prospective \(^8\) reference-of-thought, social organisations and institutions as organic meaningfulness-and-teleology then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasion gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective \(^8\) reference-of-thought social and institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating superserogatory–de-mentativity ontological-primemovers-totalitative-framework construal for the notional–deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the meaningfulness-and-teleology behind the construal of notional–deprocrypticism and the ‘reality of a human condition of
prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}-supererogation mental defect is of social universal-transparency\textsuperscript{104}, (transparency-of-totalising-entailing,-as-to-entailing-
\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87})

socially like in a ‘dereifying act’ of spilling water on a chair and accusing another, pointing to a mental-shortcut as faulty-mentation-procedure-deception-or-urge\textsuperscript{41} in relating to social-stake-contention-or-confliction) and adult psychopath (where the \textsuperscript{83}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}-supererogation mental defect is opaque due to its maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction) can be elucidated.

The underlying process as of temporal postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{96}-supererogation\textsuperscript{10} or psychopathic \textsuperscript{83}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}-supererogation mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of \textsuperscript{83}reference-of-thought–looseness-of-tethering–to–prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}-supererogation’ as of its temporal postlogism\textsuperscript{77} threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}-supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism with respect to its postlogic-backtracking–\langle iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’\rangle\textsuperscript{76}, in full conscious-awareness\textsuperscript{99}teleology, which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing\textsuperscript{19}-of-narratives) inducing its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}-supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism and its consequent derivation as conjugated-postlogism\textsuperscript{77} or social psychopathy threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism. This process is mirrored with the various conjugated-postlogism\textsuperscript{77}'s conscious or unconscious aligning to the psychopathic/postlogic postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94}. Thus effectively such a postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} process is rather very simplistic, and the deception arises actually from the prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation mental-states to be by mental-reflex in prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation thus inducing wrongful teleological elevation of the postlogism\textsuperscript{77}/psychopathic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, which wouldn’t occur at childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the ‘distractive-alignment-to-\textsuperscript{83}reference-of-thought-\textsuperscript{<of-apriorising/axiomatising/referencing>}\textsuperscript{29} of any registry-worldview/dimension institutionalisation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism\textsuperscript{77} distinctive-alignment-to-\textsuperscript{83}reference-of-thought-\textsuperscript{<of-apriorising/axiomatising/referencing>}\textsuperscript{29} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, - the generalised temporal-dispositions to integrate such ontologically-destructed meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the registry-worldview’s/dimension’s relative-ontological-incompleteness\textsuperscript{88} of-\textsuperscript{83}reference-of-thought explaining its beyond-the-consciousness-awareness-\textsuperscript{89}teleology-\textsuperscript{<in-existential-extrication-as-of-existential-unthought>}\textsuperscript{6} and ‘lack of constraining social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{<amplituding/formative–}
\[^{96}\] supererogation> due to its prior relative-ontological-incompleteness\[^{48}\]-of-\[^{83}\] reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism in recurrent-utter-uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of-reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism, that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness. Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism perversion-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional–deprocrypticism utter psychical-and-institutional conflatedness of meaningfulness-and-teleology, and not wrongfully setting-aside/glossing-over/ignoring with the idea that meaningfulness-and-teleology is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in
subsequent denaturing\textsuperscript{15} in circularity/recurrence/repetition/repeatability\textsuperscript{9}” is circumstantially relevant even in our positivistic registry-worldview wherein ‘lack of constraining social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}}) induces a ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ temporality\textsuperscript{98}/shortness or shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold\textsuperscript{102} with respect to perceived–social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening\textsuperscript{52}, truly reflect the inherent nature of ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’; and the deprocrypticism\textsuperscript{17}-driven understanding of which should rather be an avenue for a pivoting/decentering psychologism with respect to positivism–procrypticism\textsuperscript{88} registry-worldview/dimensions vices-and-impediments\textsuperscript{105} (just as with all previous transcendence-and-sublimity/sublimation/supergenerative/de-mentativity of ‘intemporal ontological-faith-notion–or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-
\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} \textsuperscript{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating--\textsuperscript{66}ontological-contiguity\textsuperscript{44}’, rather than a naïve metaphysics-of-presence mental complex that only serves ‘flawed egos’ and is of no ontologically-veridical import). The point of this distinction made between the nature of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought and ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into
perspective the idea that the present and as of our present social construction and individuations as being relatively more exceptional than the solipsistic nature of humans in prior epochs is false, with such wrongly implied exception rather being a confusion between ‘cumulated institutionalisation’ (which we carry by being secondnatured at the backend in reflecting holographically-<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-institutionalisation-process67 as of human limited-mentation-capacity-deepening52 leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporalilty51/longness (which overall is no more greater than that of humans of previous successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold102 mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold102, which choices when of intemporalilty52-drive solipsistic-choices are maximalising-recomposuring54-for-relative-ontological-completeness87—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-99teleology55 as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold102-facet, so-construed by metaphysics-of-absence, carries institutionalisation and uninstitutionalised-threshold102 implications with respect to the determination of ontologically-veridical meaningfulness-and-99teleology55 as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity. Such metaphysics-of-absence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold102 implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality...
enabling/sublimating/supererogatory--dementativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing101. Insightfully, it is the case that our present-day positivistic institutionalisation secondnatured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--dementativity is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology55 (as ‘moulting’ firstnature/intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--dementativity) from the non-positivism/medievalism registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific meaningfulness-and-teleology55 as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--dementativity), given the social non-positivism/medievalism uninstitutionalised-threshold102 non-scientific disposition, as beyond-the-consciousness-awareness--teleology<-in-existential-extrication-as-of-existential-unthought>. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--dementativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition
that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold\textsuperscript{102} social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework\textsuperscript{72} and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturizing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}. In another respect, with regards to scientific meaningfulness-and-teleology\textsuperscript{55} and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold\textsuperscript{102} when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all
opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplitudine/formative>wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness⁸⁷-of-reference-of-thought increasingly defer domains of meaningfulness-and-teleology⁵⁵ more and more to formal constructs while increasingly reducing the sphere of the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁵⁵} as of its free-for-all nature. The bigger point being that even in our positivism–procrypticism⁸⁰ registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology⁵⁵ terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism\textsuperscript{77}/psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that is based on ‘social consensus as of social-aggregation-enabling by human temporal <\textipa{amplituding}/\textipa{formative}>wooden-language-(imbu{\textipa{ed}}—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and,\textipa{99} teleology\textipa{55}–as-of–
‘nondescript/ignorable–void\textipa{59}–with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism\textsuperscript{77} phenomenon including psychopathy on the assumption of an overall ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence instead of assuming a ‘human temporal uninstitutionalised-threshold\textipa{82} mental-disposition’ of the social by prospective metaphysics-of-absence, since the construal of our postlogism\textsuperscript{77} as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and,\textipa{99} teleology\textipa{55} as of prospective notional~deprocrypticism\textipa{17} registry-worldview’s/dimension’s \textipa{83}reference-of-thought. Insightfully, by metaphysics-of-absence we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-
positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities and drives such that it is endemised/enculturated in various temporalities/shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>) in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of
metaphysics-of-absence/postdication with reference-of-thought–categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought–categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding-as-apriorising/axiomatising/referencing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence/postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness-of-reference-of-thought, by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporality-drive to supersede the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology that the evil forest brings bad omen substituting it with the positivistic one that the root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more than just the circumstantial situation will equally appreciate that positivistic thinking over animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of existential-contextualising-contiguity here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-
incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} \textsuperscript{83}reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification\textsuperscript{86} perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification as of their prior relative-ontological-incompleteness\textsuperscript{88}–of-\textsuperscript{83}reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86} as-seeking-a-cure as of its prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrypticism\textsuperscript{88} registry-worldview/dimension as of its prior relative-ontological-incompleteness\textsuperscript{88}–of-\textsuperscript{83}reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity\textsuperscript{38}–reification\textsuperscript{86} as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity\textsuperscript{61}–<profound–\textsuperscript{96}supererogation–of-mentally-aestheticised–postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence
rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the dementative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness\textsuperscript{87}\textsuperscript{-of-}\textsuperscript{83}reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{31};\ with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism\textsuperscript{4} as of reasoning-through/messianic-reasoning contortion is rather in transversality-of-affirmative-and-unaffirmative-,disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of the prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought and the contorted prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism\textsuperscript{4} as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought but for the induced crossgenerational transcendental metaphoricity\textsuperscript{56} possibility, and the contortion is more of a token as of the metaphoricity\textsuperscript{56} possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’, as a gesturing of metaphoricity that is ‘beyond the prior relative-ontological-incompleteness reference-of-thought full meaningfulness-and-teleology implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity possibility for prospective relative-ontological-completeness reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity into the ordinariness of prior relative-ontological-incompleteness reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness reference-of-thought transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism as of contortive metaphoricity gesturing for prospective relative-ontological-completeness reference-of-thought as of nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism, different from asceticism as reasoning-from-results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various
99teleology55-as-of-‘nondescript/ignorable–void49’-with-regards-to-prospective-apriorising-implications>) mental-disposition to prospective opened-construct-of–meaningfulness-and-99teleology55. The fundamental ontological dearth of identitive-13constitutedness-as-‘epistemic-totality36’-dereification-in-dissingularisation28-as-flawed-epistemic-determinism48 as of dissingularisation28/epistemic-nonimmanence/flawed-epistemic-determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-99teleology55 with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performance72-<including-virtue-as-ontology> thus failing to reflect existential wholeness/nested-congruence of meaningfulness-and-99teleology55 and undermining existential-contextualising-contiguity38 knowledge-reification86 at a given 83reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable–void49 (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing19-narratives) threshold as of its prior relative-ontological-incompleteness88 construed as uninstitutionalised-threshold102, while falsely implying the given 83reference-of-thought mere identitive conceptualisations/‘candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a 83reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation falsely implies that its meaningfulness-and-99teleology55 is necessarily as of ‘identitive <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging-or-dialectical-thinking28–apriorising-psychologism’ even at its uninstitutionalised-threshold102 where it is effectively preconverging-or-dementing19–apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing of
existential-contextualising-contiguity\textsuperscript{38}. We can imagine as of a non-positivistic social-setup \textsuperscript{83}reference-of-thought identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} \textlt;amplituding/formative–epistemicity\gtotalising/circumscribing/delineating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{102}, much like as from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} perspective we can imagine the ‘candid existential expressiveness’ in our positivism–procrypticism\textsuperscript{88} that ‘integrates procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{102}; and in both cases the ‘trace/ontological-aesthetic-tracing of ontological wholeness/nested-congruence’ as of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} breaks down at the uninstitutionalised-threshold\textsuperscript{102} thus assuming a nondescriptor/ignorable–void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}-narratives) identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} representation of the breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical reality of ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism superstition’ and ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88}’. It is \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism in preempting any such dementative/structural/paradigmatic threshold construed as uninstitutionalised-threshold\textsuperscript{102} as implied by notional–notional–deprocrypticism\textsuperscript{17} that reflects ‘ontologically-veridical difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as factoring in prior registry-worldviews/dimensions \textsuperscript{83}reference-of-thought prior
relative-ontological-incompleteness\textsuperscript{88} as of the ontologically-flawed threshold of its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation from the perspective of prospective registry-worldview/dimension \textsuperscript{83}reference-of-thought prospective relative-ontological-completeness\textsuperscript{87} to construe historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as of notionally-full existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}. In other words, existential-contextualising-contiguity\textsuperscript{38} as reflecting existence—as-the-absolute-a-priori-of-conceptualisation—end—existence—as-sublimating-withdrawal,—eliciting-of-prospective—\textsuperscript{96}supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming’> isn’t halted at any given registry-worldview’s/dimension’s de-mentative/structural/paradigmatic limit/threshold-construed-as-mathesis/motif/thrownness-disposition for ontological conception, but rather reifies as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epismic-determinism as implied with ontologically-veridical difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in—\textsuperscript{92}singularisation—as-veridical-epistemic-determinism\textsuperscript{21} as of notional—deprocrypticism\textsuperscript{17}, with such \textsuperscript{92}singularisation/epistemic-immanence/veridical-epismic-determinism reflecting an historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of all such de-mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/thrownness-disposition of \textsuperscript{83}reference-of-thought ontological conception. In effect, such a trace/ontological-aesthetic-tracing can be construed as a ‘creative metaphoricity\textsuperscript{56} tracing’ of human temporal-to-intemporal ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of human meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} as of the dynamics of ‘overall human Being-personality-growth and the implications for its living-personality-growth and institutional-personality-growth’ implied as of notional—notional—deprocrypticism\textsuperscript{17} ontologically-uncompromised—referentialism, as a fundamental hermeneutic/reprojective psychological science which as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-episticem-
determinism articulates-and-rearticulates such tracing/ontological-aesthetic-tracing as of comprehensive/totalising-entailing/nested-congruence conflatedness12 from a most profound existential-contextualising-contiguity38 knowledge-reification86 depth of notional-notional-deprocrypticism17 protracted-consciousness. Such a hermeneutic/reprojective psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness87 reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for 83reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed meaninglessness-and-99teleology55 aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaninglessness-and-99teleology55 aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojective psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism
searching, for the psychoanalytic-unshackling of the human subject as of a de-
mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject
‘epistemic-totality\(^36/83\) reference-of-thought/epistemic-totalising\(^32\) self-referencing-
syncretising/circularity conception of meaningfulness-and-\(^99\) teleology\(^55\) as from prior
positivism–procrypticism\(^80\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
ininfrastructure-of–meaningfulness-and-\(^99\) teleology\(^55\) as of prospective deprocrypticism–or–
preempting—disjointedness-as-of-\(^83\) reference-of-thought\(^17\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the
fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrypticism\(^80\)
human subject superegoic vices-and-impediments\(^195\). It should be noted that the way the
construction of knowledge works at \(^83\) reference-of-thought-level of reasoning-
through/messianic-reasoning is utterly counterintuitive to how we perceive prospective
elucidation of human knowledge and emancipation going by the given reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of \(^83\) reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-\(^99\) teleology\(^55\) aposteriorising/logicising/deriving/intelligising/measuring. In
this regard, we can construe that even the <amplituding/formative> wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
\(^99\) teleology\(^55\) as-of-’nondescript/ignorable–void\(^97\) with-regards-to-prospective-apriorising-
implications>) mental-disposition in a non-positivism/medievalism social-setup has a sense of
human knowledge development and emancipation but with a mental-reflex that such a conception
is necessarily by way of the non-positivism/medievalism social-setup reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of \(^83\) reference-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and.-teleology\textsuperscript{55} aposteriorising/logicising/deriving/intelligising/measuring is the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} is very much alien to our positivism–procrypticism\textsuperscript{80} cloistered-consciousness. In both instances the notion of prospective metaphoricity\textsuperscript{56} is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘epistemic-totality\textsuperscript{36/83}reference-of-thought/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/circularity conception of meaningfulness-and-teleology\textsuperscript{55}’ which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness\textsuperscript{87}! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative-implications,-for-explicating–ontological-contiguity\textsuperscript{44}’ to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn’t anticipate that emancipation as of prospective relative-ontological-completeness\textsuperscript{87} is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism\textsuperscript{17}. The fact is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at its uninstitutionalised-threshold\textsuperscript{102} implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold\textsuperscript{102} ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of 92\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-thrownness, as reflected by the successive prior relative-ontological-incompleteness\textsuperscript{88} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17}; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness\textsuperscript{88-of-93}reference-of-thought meaningfulness-and-99\textsuperscript{99}teleology\textsuperscript{55} state is downright ontologically ridiculous and the manifestation of an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions \textsuperscript{83}reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given \textsuperscript{83}reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{88} as of dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-
epistemic-determinism has its very own complete transformative and emancipative potential as if of fully-attained epistemic singularisation/epistemic-immanence/veridical-epistemic-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-or-dialectical-thinking apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing apriorising-psychologism as of prospective postconverging-or-dialectical-thinking apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojective psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ it is beyond the idea of convincing for convincing sake as it is simply ‘a blunted eliciting of a solipsistic sense of intemporal/longness-of-register-of—meaningfulness-and—teleology projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—shallow—supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema>; and so, as its essential meaningfulness-and—teleology is as of a solipsistic transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing reflection
of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity, on the same token that a natural scientist is in a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s2 on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s2 but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-totalitative-framework. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ of human
Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking\textsuperscript{28}\textendash apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing\textsuperscript{19}\textendash apriorising-psychologism uninstitutionalised-threshold\textsuperscript{102} which it tends to represent as nondescript/ignorable\textendash void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}\textendash narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory\textendash de-mentativity into prospective institutionalisation. This reality is known as human ‘supererogatory\textendash de-mentative constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory\textendash de-mentativity as of the possibility of prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought.

Human supererogatory\textendash de-mentative constraint is fundamentally associated with poor universal-transparency\textsuperscript{184} (transparency-of-totalising-entailing\textendash as-to-entailing\textsuperscript{amplituding/formative\textendash epistemicity}totalising\textendash in-relative-ontological-completeness\textsuperscript{87}) with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold\textsuperscript{102}. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory\textendash de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of wooden-language-(imbued\textendash temporal\textendash mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}\textendash narratives\textendash of-the\textsuperscript{83}reference-of-thought\textendash categorical-imperatives/axioms/registry\textendash teleology\textsuperscript{99}) as of the prior institutionalisation’s \textsuperscript{83}reference-of-thought\textendash categorical-imperatives/axioms/registry\textendash teleology\textsuperscript{99} that stifle the transcendence-and-sublimity/sublimation/supererogatory\textendash de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-
ontological-completeness\textsuperscript{87} of \textsuperscript{83}reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior \textsuperscript{83}reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{88}, for resolving a given registry-worldview/dimension vices-and-impediments\textsuperscript{105}; this notion of human supererogatory\textsuperscript{14} de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{14} de-mentativity as implied by a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation\textsuperscript{14} (supererogatory\textsuperscript{14} ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}, rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} \textsuperscript{83}reference-of-thought <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44}, and thus making the given presence \textsuperscript{83}reference-of-thought as our positivism–procrypticism\textsuperscript{80} ‘all-determinative of what can be construed as psychological emancipation’ as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} despite the fact of its prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{55}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. The underlying issue here as well as of ontologically-veridical difference-conflatedness\textsuperscript{32}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} has to do with deficient human capacity for dispensing-with-immediacy-for-
relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally–collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory—epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teology\textsuperscript{55}-as-of—‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>) in construing meaningfulness-and—teology\textsuperscript{55} beyond the constraint of ‘human lifespan of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming. In this regard as of lack of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} is the human temporal inclination to decontortion construed as a disposition to undermine ‘intemporal ontological-veracity as of universal existential import’ for the sake of ‘temporal narrow-and-specific existentially-invested advantage/interest with little concern about emancipatory universal meaningfulness-and—teology\textsuperscript{55}, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition by its
deterministic hanging onto prior relative-ontological-incompleteness\textsuperscript{80}-of-reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing of reifying existential-contextualising-contiguity\textsuperscript{38}, and thus adopting a dereification posture as enabled by ‘lack of constraining social universal-transparency\textsuperscript{104}.〈transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{83}〉’. Such a human disposition to decontortion at uninstitutionalised-threshold\textsuperscript{102} arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology\textsuperscript{55} as it reflects existence’s coherence/contiguity as of singularisation/epistemic-immanence/veridical-epistemic-determinism. But then such a decontortioning disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold\textsuperscript{102} where we are actually preconverging-or-dementing—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} and vague untransvaluated–temporal-intemporality\textsuperscript{53} gesturing. The ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}; wherein across the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of ontological-prime movers-totalitative-framework\textsuperscript{72} in undermining the human
temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of universal-transparency\textsuperscript{104}\langle\textsuperscript{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\textsuperscript{87}\rangle.

Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness\textsuperscript{7} and emotional-involvement. In another respect the implications of flawed identitive\textsuperscript{13}-constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} as of dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance\textsuperscript{71}\langle\textsuperscript{including-virtue-as-ontology}\rangle as of the effective productivity potential of human knowledge construction.

In this regard, it is herein contended that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive\textsuperscript{13}-constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} implied as of dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive\textsuperscript{13}-constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48}’ thus leading to a disposition that
considers knowledge as an exercise of mere conceptual patterning inherently validated by formalisations on the basis of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} without the constraint of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation—\textasciitilde as to perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and—sublimity/sublimation/supererogatory—de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care—and—episteme\textsuperscript{5}. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification\textsuperscript{86} as simply projecting ‘the supposedly reifying atomising/taking-to-pieces
formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing and producing relatively ontologically-flawed meaningfulness-and-teleology. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness/relative-ontological-completeness (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formative–supererogating–in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing) with respect to temporal-to-intemporal ontological-performance which is what enables the reification of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its existential-contextualising-contiguity knowledge-reification with regards to the possibility of human transcendence-and-sublimity/sublimation/supereoratory–de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative constitutedness nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying conflatedness connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-
explicating-ontological-contiguity posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness-as-to-totalitative-reification-singularisation-as-veridical-epistemic-determinism causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative constitutedness nature outside existential-contextualising-contiguity whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative ontological-performance as of its reifying conflatedness connotative nature reflecting the ontological-veracity/ontological-performance of human-subpotency epistemic/notional-projective-perspective meaningfulness- and teleology articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity-as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness epistemic/notional-projective-perspective of ontological-prime movers-totalitative-framework as of prospective relative-ontological-completeness causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity, and so-construed as of difference-conflatedness-as-to-totalitative-reification singularisation-as-veridical-epistemic-determinism causality-as-to-projective-totalitative-
reflex is involved in construing of both the right 
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
prospective-deprocrypticism\textsuperscript{17}-dissemination\textsuperscript{27} and thus the knowledge for that right mindset-as-
of-prospective-deprocrypticism\textsuperscript{17}-dissemination\textsuperscript{27} for completeness as of ontologically-
uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected 
conflatedness\textsuperscript{32} (as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism
and dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, -for-
explicating–ontological-contiguity\textsuperscript{44} of
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} with regards to
human limited-mentation-capacity-deepening\textsuperscript{52} as prospective psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent 
edging towards completion of ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> of
intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of
successive reproducibility—mathesis/motif/thrownness-disposition, –as–reproducibility-of-
aestheticisation), whereas the \textsuperscript{33}constitutedness mental-reflex assumes uncritically of its right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,-in-
positivism–procrypticism\textsuperscript{80}/disjointedness and goes on as of its categorising constituting to
construe knowledge for completeness without questioning its mindset,-in-positivism–
procrypticism\textsuperscript{80}/disjointedness as if it has got an absolutely veridical
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this is exactly
what is implied by displacement/decentering-of-the-human-subject as of its relative-ontological-
incompleteness. This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-ordialectical-thinking of apriorising/axiomatising/referencing/intelligibilitysetup/measuring-instrument as axiomatic-construct’, and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical meaningfulness-and-teleology that exists is about existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework of supposedly coherent ontological-commitment implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of an supposedly coherent ontological-commitment as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as expressed above (with regards to the social contextualisation beyond just speech for the possibility of human transcendence-and-sublimity/sublimation/supererogatory-dementativity…) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment having to do with such social contextualisation.’ Likewise the underlying notion of ontological-performance-as-including-virtue-as-ontology as herein articulated by this author is as difference-conflatedness-as-to-totalitative-reification-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism <amplituding/formative-epistemicity> causality-as-to-projective-totalitative-implications, for-explicating-ontological-contiguity of supposedly coherent ontological-commitment implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment having to do with such social contextualisation’.
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity as from existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supercerogatory~epistemic-confalatedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-veridical meaningfulness-and-teleology as of the existential-contextualising-contiguity knowledge-reification <amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity of human underlying relative-ontological-incompleteness/relative-ontological-completeness. This underlying notion of ontological-performance speaks more fundamentally of aetiologisation/ontological-escalation, as explicitly underlined in all transcendence-and-sublimity/sublimation/supercerogatory~de-mentativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-poorly-appreciate the fact that just as scientific studies are transformative the study of the social rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to prospective human living-development~as-to-personality-development, institutional-development~as-to-social-function-development and Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology, even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject. 

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implications,-for-explicating-ontological-contiguity. Whereas the analytic tradition posture with ‘speech act’ gives precedence to logical-commitment as reflected in its atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity) geared towards identitive-constitutedness-as-‘epistemic-totality’dereification-in-dissingularisation-as-flawed-epistemic-determinism, which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment in want of existential-contextualising-contiguity knowledge-reification for knowledge as ontologically-veridical meaningfulness-and-teleology, as can be validated and falsified by ontological-primemovers-totalitative-framework <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendency of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in need of existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity, and goes on to naively deploy outside existential-contextualising-contiguity knowledge-reification such logic
notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in constitutedness as ends in themselves, rather than construing logic as of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ of supposedly coherent ontological-commitment for knowledge elucidating/reifying which validation and falsifiability is rather a matter of ontological-primemovers-totalitative-framework and causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability is ever always a matter of ontological-primemovers-totalitative-framework and causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human totalising~purview-of-construal’ or any totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> when the conceptualising is in prospective relative-ontological-completeness or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-
ontology/apriorising/axiomatising/referencing of Being and beings. However, because a
reference-of-thought is already an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism—slantedness as of the historiality/ontological-eventfulness/ontological-aesthetic-tracing of its meaningfulness-and—teleology as from difference-conflatedness—as-to-totalitative-reification—in—singularisation-as-veridical—epistemic-determinism in ontological-contiguity, we go on to aposteriorise/logicise/derive/interligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> as of the flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of
implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing–apriorising-psychologism>, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism> of flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing–apriorising-psychologism>; as so implied at the uninstitutionalised-threshold including as of our procrypticism–or–disjointedness-as-of-reference-of-thought. The underlying insight can be garnered as of the temporal meaningfulness-and-teleology in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflected as of the prior relative-ontological-incompleteness of a reference-of-thought uninstitutionalised-threshold, for instance with the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing–apriorising-psychologism> of flawed-as-preconverging-or-dementing–apriorising-psychologism non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to our positivism or prospectively the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism> of our flawed-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{80} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of existence or any <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, by affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring–<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} as of underlying relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}– ⟨sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing⟩, is further elucidative of the notions of incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}–enframed-conceptualisation and maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}–unenframed-conceptualisation. Wherein incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}–enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness\textsuperscript{88}–of\textsuperscript{63}reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8})
of the prospective/transcending/superseding registry-worldview/dimension’ as deterministically
affirmative of emancipatory/sublimating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Whereas
maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation associated with organic knowledge is about ‘utterly resolving as of
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or any
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
ontological-completeness\textsuperscript{87}-of–\textsuperscript{83}reference-of-thought
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8},—for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}’
involving

\textsuperscript{3} supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,—for-
explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44}. incrementalism\textsuperscript{50}–in-relative-ontological-
incompleteness\textsuperscript{88}—enframed-conceptualisation can undermine knowledge development and as
of its sophistic/pedantic peddling of <amplituding/formative>wooden-language-(imbued—
\textsuperscript{99}teleology\textsuperscript{55}–as-of–‘nondescript/ignorable–void\textsuperscript{99}’–with-regards-to-prospective-apriorising–

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implications) while straddling inbetween the prior relative-ontological-incompleteness\textsuperscript{88}-of-
\textsuperscript{83}reference-of-thought conventioning-referencing and the prospective relative-ontological-
completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology\textsuperscript{55}, as of social-stake-contention-or-confliction induced institutional-being-and-craft
with possible denaturing\textsuperscript{15} of such prospective relative-ontological-completeness\textsuperscript{87}-of-
\textsuperscript{83}reference-of-thought organic knowledge, and by social-construct destructuring postures of
significant-otherness. Fundamentally thus there de-mentative/structural/paradigmatic divergence
imbued notional-discontiguity/epistemic-discontiguity\textsuperscript{62}−shallow−supererogation-of-
mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> of their incrementalism\textsuperscript{58}−
in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation from the prospective
notional-contiguity/epistemic-contiguity\textsuperscript{61}−profound−supererogation-of-mentally-
aestheticised–postconverging/dialectical-thinking\textsuperscript{29}–qualia-schema> of maximalising-
recomposuring\textsuperscript{54}−for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, with
maximalising-recomposuring\textsuperscript{54}−for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation reflected in affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring−as-to-postconverging-or-
dialectical-thinking\textsuperscript{28}–apriorising-psychologism> as of ontologically-veridical difference-
conflatedness\textsuperscript{12}−as-to-totalitative-reification\textsuperscript{86}−in−\textsuperscript{92}singularisation-as-veridical-epistemic-
determinism\textsuperscript{21} in \textsuperscript{66}ontological-contiguity as from existence-potency–sublimating–nascence,−
disclosed-from-prospective-epistemic-digression-as-of−amplituding/formative−
epistemicity>totalising–renewing-realisation/re-perception/re-thought,−in-
supererogatory–epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism, while incrementalism\textsuperscript{50}−in-relative-ontological-
incompleteness\textsuperscript{88}−enframed-conceptualisation is reflected in unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> as ontologically-
flawed identitive\textsuperscript{13}–constitutedness-as-'epistemic-totality\textsuperscript{36}'-dereification-in-dissingularisation\textsuperscript{28}-
as-flawed-epistemic-determinism\textsuperscript{48} of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-
<shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-
schema>; and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-
construal’. This divergence implies lack of mutual-intelligibility as of lack of common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just
contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do
not imply the divergence of common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying
relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>). This is so-implied with regards to say
Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-
exansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} common
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
relative-ontological-completeness\textsuperscript{87}s but as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> devaluing their
presencing—absolutising-identitive\textsuperscript{13}–constitutedness\textsuperscript{79} conventioning-referencing as of

common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness's but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing–apriorising-psychologism> devaluing their presencing—absolutising-identitive-constitutedness conventioning-referencing in scholasticism pedantry

implications)} conventioning-referencing <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiac-drag31, and by that token is geared
towards antinihilistic undermining of sophistic/pedantic dispositions as of incrementalism50-in-
relative-ontological-incompleteness68—enframed-conceptualisation. With the very blurry nature
of the social, even with the best of intentions as when continental philosophers try to engage the
analytic tradition, the experience has often turned out poorly given the failure to explicitly
grasp/appreciate the conflicting implications of their differing knowledge commitments as of
supposedly coherent ontological-commitment65 implied ecstatic-totalising-entailing/nested-
congruence with the former and logical-commitment implied atomising/taking-to-pieces
formalisation with the latter; even as going by conceptual-patterning, it can be naively implied
that similar conceptual wordings imply similar knowledge commitments and operant
articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in the
physics  <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly
coherent ontological-commitment65 about ‘axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-
contiguity38 knowledge-reification46 as of ontological-primemovers-totalitative-framework72
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-
explicating–66ontological-contiguity44, and logic can only be the ‘inner working
coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-
world/conditions’ as of such supposedly coherent ontological-commitment65, and all the physics
that is relevant is their further existential-contextualising-contiguity38 knowledge-reification86 as
physics knowledge as of its ontological-veridical meaningfulness-and.99teleology55 as can be
validated and is falsifiable by ontological-primemovers-totalitative-framework72
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-
explicating-ontological-contiguity. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity knowledge-reification constraining implications of its ‘equal sign’, speaking of a self-conscious awareness that calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics supposedly coherent ontological-commitment ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficulty be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-
construct’ insight about supposedly coherent ontological-commitment\textsuperscript{65} articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicited/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment\textsuperscript{65} in producing knowledge as meaningfulness-and-teleology\textsuperscript{55}; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ontological-primemovers-totalitative-framework\textsuperscript{72}, and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of conflatedness\textsuperscript{12} than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-
inspired experience-and-interpretation from ‘general and normal day to day experience about
living itself’. The point here is to highlight that by its very given domain-of-study with respect to
overall existence, philosophical knowledge more profoundly makes a totalising-entailing
conflatedness\textsuperscript{12} demand on human living experience for the inspired construing of ‘the ecstatic
manifestation of existence and then human experience-and-interpretation of that ecstatic
manifestation of existence’ than other more specific domains-of-study for which ad-hoc and
focussed domain study methods are pervasively decisive for ontological pertinence. But then this
is more a question of ‘expanded onticising construal of existence as of <amplituding/formative–
epistemicity> totalising-devolved purviews of existence so-construed as subject-
matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such
<amplituding/formative–epistemicity> totalising-devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent
philosophical domain-of-study construal of ecstatic manifestation of existence but for their
‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence
metaphoricity\textsuperscript{56}/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility\textsuperscript{73}–<imbued-and-'hermeneutically/reprojectively-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> as of supervening-
conflatedness\textsuperscript{12}. Knowledge as meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}, whether of underlying
ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent
ontological-commitment\textsuperscript{65} as reflected by ontological-primemovers-totalitative-framework\textsuperscript{72}. Inherently, because human-subpotency supposedly coherent ontological-commitment\textsuperscript{65} is very
much intimately linked with the ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> of
human as of prospective relative-ontological-completeness\textsuperscript{87} appraisal, it is always ever the case
that as of human <amplituding/formative–epistemicity> totalising–thrownness-in-existence\textsuperscript{34} the
validation of knowledge as meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of supposedly coherent ontological-commitment\textsuperscript{65} is equally as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <amplituding/formative–epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of conflatedness\textsuperscript{12} with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or <amplituding/formative–epistemicity>totalising~devolved~purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness\textsuperscript{87} as of human limited-mentation-capacity-deepening\textsuperscript{52}, thus invalidating the epistemic-veracity of \textsuperscript{13}constitutedness of knowledge. The implication here is that the epistemic-veracity of knowledge as meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is rather as of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating construal as of existence’ with <amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}.<imbued-and-'hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, and hence of nested-congruence with existence’. This further points out that the traditional explicited \textsuperscript{13}constitutedness conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-framework\textsuperscript{72} is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} to imply unconnectedness-with/not-in-nested-
congruence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-
as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or
<amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to
elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity. This 12constitutedness nature of the notion of
cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework72
arises as of the ‘basic and mere mimicking and deployment’ of supposedly science approaches
and methodologies on the naïve assumption that their mere deployment is inherently of epistemic-
veracity, such that such deployment when it undermines the ‘inherently nested-congruence of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or
<amplituding/formative–epistemicity>totalising–devolved–purviews-as-domains-of-construal-
as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity. Rather any such science approaches and methodologies striving to
validate knowledge as meaningfulness-and-teleology55 by the supposedly coherent ontological-
commitment65 reflected by ontological-primemovers-totalitative-framework72 as to existence-
potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought, in-supereorogatory–epistemic-conflicatedness12, is necessarily instigated as from a
philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-
onontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while
in many ways such an elucidation hardly needs to be explicited in many a natural science domain-
of study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ontological-prime-movers-totalitative-framework as to existence-potency~sublimating~nascence, disclosed from prospective-epistemic-digression as of <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness, this unexplicit implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in many a social domain-of-study. The fact is notwithstanding the ‘onticising specifisms of existence’s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity, and so construed as-the-enabler-of-insight-or-intuition-or-foresight as of embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with existential-contextualising-contiguity as of conflatedness; so implied as of their supposedly coherent ontological-commitment reflected by ontological-prime-movers-totalitative-framework as to existence-potency~sublimating~nascence, disclosed from prospective-epistemic-digression as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the <amplituding/formative–epistemicity>totalising–develved–purview-as-domain-of-construal–as–
intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the
philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the
implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidations outcomes as of ontological-primemovers-totalitative-framework\textsuperscript{72} will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theoretisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework\textsuperscript{72} as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} enforced’ unifying coherence as in many a natural science domains-of-study, with the consequence that studies are often aloof to direct existential-contextualising-contiguity\textsuperscript{38} knowledge reifying exercise as of a tendency to technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} sublimating-validation/desublimating-invalidation implications, beyond their conventioning-referencing existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition\textsuperscript{46}. Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating \textasciitilde\textasciitilde reference-of-thought-devolving\textsuperscript{94} foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting \textasciitilde immanent-\textsuperscript{66}ontological-contiguity')—as-operative-notional-deprocrypticism\textsuperscript{43} that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional-deprocrypticism\textsuperscript{17} ontology as \textasciitilde true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and teleology\textsuperscript{55} holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including dementative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism–procrypticism\textsuperscript{80} ‘contingent-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a ‘comprehensively elucidated/reified foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting \textasciitilde immanent-\textsuperscript{66}ontological-contiguity')—as-operative-notional-deprocrypticism\textsuperscript{43} of the given natural science domain-of-study’ with specialism more of a furtherance of such a foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence— as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting \textasciitilde immanent-\textsuperscript{66}ontological-contiguity')—as-operative-
notional-deprocrypticism scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation (including some science domains as well which naively tend to draw comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with ‘major interpretative loopholes at the general-theoretical-level of the subject-matter’ with regards to the knowledge-reification implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest-subpotency—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and—
general-theoretical-level of the subject-matter as reflecting \(^{66}\text{ontological-contiguity}\) whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective,supertorval in reflecting \(\text{‘immanent-}^{66}\text{ontological-contiguity’}\)}—as-operative-notional–deprocrypticism\(^{63}\) implications articulated herein in reflecting holographically-<conjugatively-and-transfusively> the \(^{66}\text{ontological-contiguity—of-the-human-institutionalisation-process}\)\(^{67}\) can be garnered by the fact that all the knowledge-reification\(^{86}\) herein implied arises as of the very same underlying ‘objectifying cogent unifying process and gesturing’ as of ‘the <amplitudes/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating-\(^{66}\text{ontological-contiguity}\)\(^{44}\) of relative-ontological-incompleteness\(^{88}\)/relative-ontological-completeness\(^{87}\) (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\(^{12}\)/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>)’, which is exactly what avails in the good practices of the natural sciences as driven by their ‘cogent-unifying-operant-dynamics’ whether with regards to say ‘objectifying chemical processes articulation’, ‘objectifying physical principles articulation’ or ‘objectifying biological processes articulations’, contrary to a practice of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-\(\text{‘immanent-}^{66}\text{ontological-contiguity’}\)> in many a social domain-of-study wherein supposedly reified knowledge ‘hardly has any underlying implied knowledge-reification process/gesturing for its derivation’ as ‘cogent-unifying-operant-dynamics’ such that these turn out to be poorly operant or non-operant with the conceptual-patterning gesturing of mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-
confused-for-knowledge-reification\textsuperscript{86}, such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification\textsuperscript{86} is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness\textsuperscript{7} of the social seem to be misconstrued as implying knowledge-reification\textsuperscript{86} in the social should reflect such blurriness\textsuperscript{7}-as-of-disparateness rather than the ultimate objectifying foregrounding—entailment-\{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’\},–as-operative-notional–deprocrypticism\textsuperscript{43}, and so by conjugating ‘relative-ontological-completeness\textsuperscript{87} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44}’ together with ‘subject-matter breadth and depth’ to achieve such an overall subject-matter knowledge-reification\textsuperscript{86} as of objectifying foregrounding—entailment-\{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’\},–as-operative-notional–deprocrypticism\textsuperscript{43}, in order to elucidate the blurriness\textsuperscript{7}. Such that quite often as of institutional practice the notion of foregrounding—entailment-\{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’\},–as-operative-notional–deprocrypticism\textsuperscript{43} is often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation)’ in a naïve substitution of the idea that foregrounding—entailment-\{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’\},–as-operative-notional–deprocrypticism\textsuperscript{43} truly speaks of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant <amplituating/formative–epistemicity> causality~as-to-projective-totalitative–implications, for explicating 66ontological-contiguity44 in existential-contextualising-contiguity38 conflatedness12’ as herein implied (involving prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existential-contextualising-contiguity38 conflatedness12; and further, such an insight of underlying ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-reification86 reflecting inherent domains-of-study as of their given epistemic-conceptions phenomenal/manifest–subpotency<in-transitive-conflatedness12–reflexivity, in the full-potency-of-existence’s–sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility73<imbued-and–hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> takes the form of the process/gesturing of knowledge-reification86 in say physics with the ‘supposed monotony’ of differential equations on physical variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparateness-of-conceptualisation<unforegrounding-disentailment,–failing-to-reflect–immanent 66ontological-contiguity’> is inherently convenient as of a mental-reflex oriented towards ordinary
human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency–sublimating–nascence–disclosed–from-prospective-epistemic-digression-as-of-human–subpotency ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-contextualising-contiguity conflatedness that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse
narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completenesss transcendental-and-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{87} and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{87} as of the \textless{amplituding/formative–epistemicity}\textgreater causality–as-to-projective-totalitative–implications,–for-explicating–ontological-contiguity\textsuperscript{44} of existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}. It is thus not surprising that naive disparateness-of-conceptualisation-\textless{unforegrounding-disentailment,-failing-to-reflect–ontological-contiguity}> leads to subject-matters and studies whose supposed knowledge-reification\textsuperscript{86} tend to be most heavily dependent on ‘peering to a fault’ of the contingent-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment\textsuperscript{65} as validatable and falsifiable by ontological-primemovers-totalitative-framework\textsuperscript{72} as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confledness\textsuperscript{12} as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist ‘identitive conception of meaningfulness-and-teleology\textsuperscript{55} as of ontologically-flawed identitive–constitutedness-as–‘epistemic-totality\textsuperscript{36}–dereification-in-dissingularisation\textsuperscript{28}–as-flawed–epistemic-determinism\textsuperscript{48} is basically caught up in its very own enframed
insights’/epistemic-projection-in-conflatedness\textsuperscript{12}/of-notional-deprocripticism\textsuperscript{17}/prospective-sublimation\textsuperscript{90} opened-construct-of—meaningfulness-and—teleology\textsuperscript{55} so-implied with respect to ‘the transcendental-signifier that is ecstatic-existence’, as so-reflected in existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12} for elucidating, deriving and knowledge-reification\textsuperscript{86} of concepts and conceptualisations as of \textlangle amplituding/formative-epistemicity\textrangle causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity\textsuperscript{44} of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}.

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—\textlangle in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing\textrangle). This explains why postmodern-thought cannot truly be understood in terms—as-of-axiomatic-construct of naïve identitive positivistic modern thought because the meaningfulness-and—teleology\textsuperscript{55} of postmodern-thought only arise rather in the reification\textsuperscript{86} process/gesturing involving the displacement/decentering-of-the-human-subject implied as of its \textlangle amplituding/formative-epistemicity\textrangle causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity\textsuperscript{44} of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}.

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—\textlangle in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing\textrangle) for elucidating, deriving and knowledge-reification\textsuperscript{86} of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its \textlangle amplituding/formative-epistemicity\textrangle totalising—self-referencing—syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of presencing—absolutising-identitive—constitutedness\textsuperscript{79} by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent
postmodern-thought implied elucidation, derivation and knowledge-reification\textsuperscript{86} of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification\textsuperscript{86} process/gesturing as of \textlangle amplituding/formative–epistemicity\textrangle causality as-to-projective-totalitative–implications,–for-explicating\textsuperscript{66} ontological-contiguity\textsuperscript{44} of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{32}/formative–supererogating–\textlangle in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\textrangle). Such a recurrent ontologically-flawed predisposition is tantamount to say construing Newtonian physics in the absolute terms—as-of-axiomatic-construct of its concepts and conceptualisations of say space, time, force, etc. to then project this predisposition by mere referring, mentioning and synonymisation of these Newtonian physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will enable the elucidation, derivation and knowledge-reification\textsuperscript{86} of Einsteinian physics, whereas the latter implies an utterly different reification\textsuperscript{86} process/gesturing for its specific physics elucidation, derivation and knowledge-reification\textsuperscript{86} as of its \textlangle amplituding/formative–epistemicity\textrangle causality as-to-projective-totalitative–implications,–for-explicating\textsuperscript{66} ontological-contiguity\textsuperscript{44} of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{32}/formative–supererogating–\textlangle in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\textrangle). It is rather the suprastructuralism/postmodernism reification\textsuperscript{86} process/gesturing as of \textlangle amplituding/formative–epistemicity\textrangle causality as-to-projective-totalitative–implications,–for-explicating\textsuperscript{66} ontological-contiguity\textsuperscript{44} of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating-\langle\text{in-projective/reprojective—}\text{aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing}\rangle\textsuperscript{2} that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification\textsuperscript{86}, just as the same can be said of Einsteinian physics reification\textsuperscript{86} process/gesturing as of  \langle\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications,–for-explicating}\textsuperscript{66}/\text{ontological-contiguity}\textsuperscript{44} of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-\langle\text{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness}\textsuperscript{12}/formative–supererogating-\langle\text{in-projective/reprojective—}\text{aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing}\rangle\textsuperscript{2}\rangle\textsuperscript{ in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification\textsuperscript{86} of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness\textsuperscript{88} perspective in ontologically-flawed presencing—absolutising-identitive-\textsuperscript{13}/\text{constitutedness}\textsuperscript{79} of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a presencing—absolutising-identitive-\textsuperscript{13}/\text{constitutedness}\textsuperscript{79} with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} as from the relative-ontological-completeness\textsuperscript{87} perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity\textsuperscript{38} in conflatedness\textsuperscript{12}; and likewise, the fact that existential-contextualising-contiguity\textsuperscript{38} in conflatedness\textsuperscript{12} ‘epistemically implies human limited-mentation-capacity-deepening\textsuperscript{52} for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness\textsuperscript{12-as-to-totalitative-reification}\textsuperscript{86-in–\textsuperscript{92}/\text{singularisation-as-veridical-epistemic-determinism}\textsuperscript{21} all presencing—absolutising-identitive-\textsuperscript{13}/\text{constitutedness}\textsuperscript{79} traditional
conceptions beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness perspective in presencing—absolutising-identitive-constitutedness as nominalistic rather than as of ‘foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operate-notional—deprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as from the relative-ontological-completeness perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness—(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflatedness/formative—supererogating,<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of—meaningfulness-and—teleology between the relative-ontological-incompleteness and relative-ontological-completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying
the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism> and cannot simply be projected as the latter which is what is rather truly and effectively of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating~⁶⁶ontological-contiguity⁴⁴ implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-psychologism>. A further naivety is the appreciation of postmodern knowledge-reification⁸⁶ process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification⁸⁶ process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence⁷³,<imbued-and-
atomising/taking-to-pieces constitutedness is shown to be veridically rather as of existential-contextualising-contiguity conflatedness going by the successive relative-ontological-completeness physics conception of such notions as space, time, etc. in totalising/circumscribing/delineating development of successive theories say Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-notions but with different implications. This totalising/circumscribing/delineating nature of all domains-of-study in existential-contextualising-contiguity conflatedness as of causality–as-to-projective-totalitative–implications,-for-explicating ontological-contiguity, speaks of the epistemic-veracity of the fact that ‘all knowledge is truly developed as of a hermeneutic/reprojective circle for relative-ontological-completeness’ that involves human limited-mentation-capacity-deepening. This hermeneutic/reprojective circle knowledge-reification process/gesturing is furthermore reflected in both human scholarly-and-pedagagic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojective insight as of maximalising-recomposuring—unenframed-conceptualisation. The implication here is that postmodern knowledge-reification process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification process/gesturing at its ‘appropriate hermeneutic/reprojective circle level of postmodern knowledge-reification’ no different from say top-level physicists and natural scientists articulating their knowledge-reification process/gesturing at their ‘appropriate hermeneutic/reprojective circle level of top-level physics/natural-science knowledge-reification’. In both instances, the knowledge-reification process/gesturing implies that the scholar or student striving to engage at that top-level understanding, needs to grasp the ‘preceding formative/pedagogic hermeneutic/reprojective circle levels of knowledge-reification’. Such a supposed scholar or student cannot depart from
ordinary/banal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective circle of knowledge-reification process/gesturing should be directly and fully graspable to it as of a <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} predisposition to incrementalism in-relative-ontological-incompleteness—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojective circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation are meant to transmit a ‘<amplituding/formative—epistemicity> totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘<amplituding/formative—epistemicity> totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojective circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojective circle of knowledge-reification in its maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective circle of knowledge-reification process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal <amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications} level of
knowledge conception, and implicated in its knowledge-reification\textsuperscript{86}–gesturing/process is the notion that the prior/all-the-prior hermeneutic/reprojective circle level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is basically because such a top-level is imbued with fundamental and new knowledge-reification\textsuperscript{86} priorities. While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojective circle of levels of understanding’ more or less very transparent, with regards to the blurriness\textsuperscript{7} of the social such a postmodern-thought ‘hermeneutic/reprojective circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying \textsuperscript{83}reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying \textsuperscript{83}reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework\textsuperscript{72} as of inherent existence/ontological implications, as fundamentally requiring contemplative reification\textsuperscript{86} arising with human limited-mentation-capacity-deepening\textsuperscript{52}, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-\textless unfocussing-disentailment,-failing-to-reflect-‘immanent.\textsuperscript{64}ontological-contiguity’\textgreater but rather implying a
furtherance of the overall hermeneutic/reprojective exercise involved in the advancement of all human knowledge as of \(<amplituding/formative–epistemicity>\) totalising–renewing–realisation/re-perception/re-thought, wherein all such knowledge-reification\(^{86}\) is a hermeneutic/reprojective circle involving: the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\(\langle\) imbued-postconverging/dialectical-thinking\(^{28}\) ‘projective-insights’/‘epistemic-projection-in-conflicatedness\(^{12}\)–of-notional–deprocrypticism\(^{17}\)–prospective–sublimation\(\rangle\) \(^{90}\) up-to-date knowledge-reification\(^{86}\) process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\(\langle\) imbued-postconverging/dialectical-thinking\(^{28}\) ‘projective-insights’/‘epistemic-projection-in-conflicatedness\(^{12}\)–of-notional–deprocrypticism\(^{17}\)–prospective–sublimation\(\rangle\) \(^{90}\) up-to-date knowledge-reification\(^{86}\) process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification\(^{86}\); and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance\(^{71}\)–\(\langle\) including-virtue-as-ontology\(\rangle\) of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability\(^{40}\) as of inherent existence/ontological implications thus amenable to foregrounding—entailment–\(\langle\) postconverging–narrowing-down–sublimation as to existence—as–sublimating-withdrawal,—eliciting-of-prospective–\(^{96}\) supererogation in reflecting ‘immanent–ontological-contiguity’),—as-operative-notional–deprocrypticism\(^{43}\) with other so-constructed
knowledge-reification\textsuperscript{86}, that are well beyond a disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-\textsuperscript{66}ontological-contiguity’>
orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—
discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to
appreciate here that a history of postmodern-thought criticism driven by populism, media
operations, false intellectual engagement and ontological-bad-faith/inauthenticity\textsuperscript{63}, is
particularly telling not about postmodern thinkers knowledge-reification\textsuperscript{86} epistemic-veracity but
rather ‘the knowledge-reification\textsuperscript{86} epistemic-veracity of such critics who often pride themselves
on not understanding postmodern-thought then by a strange paradox have the knowledge to
produce a profound criticism of postmodern-thought which they supposedly do not understand’.

Even more critically, the question can be raised whether such critics profoundly appreciate the
overall human knowledge-reification\textsuperscript{86} process/gesturing as herein articulated, and whether this
very fact isn’t linked to the knowledge-reification\textsuperscript{86} methodological difficulties arising in many
social domains-of-study ‘assuming a disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-\textsuperscript{66}ontological-contiguity’>
epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative
knowledge-reification\textsuperscript{86} passivity with regards to many a social issue ‘but for adventures into
social commentary divorced from genuine operant knowledge-reification\textsuperscript{86} implications’; and in
this regards could it be that the true ‘unsaid issue with suprastructuralism/postmodern-thought’
lies with its parrhesiastic emphasis on the displacement/decentering-of-the-human-subject for the
right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{87} and thereof the knowledge
for that given right mindset-as-of-prospective-relative-ontological-completeness\textsuperscript{87} as of projected
existential-contextualising-contiguity\textsuperscript{38} in conflatedness\textsuperscript{12}, an issue that has always been a
difficult knot throughout the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-
process\textsuperscript{67} but which inevitably has to be dealt with for the possibility of prospective human
registry-worldview’s/dimension’s institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the *amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity involved in knowledge-reification*, and is reflected in a lack of parrhesiastic and hermeneutic/reprojective insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-historiality/ontological-eventfulness/ontological-aesthetic-tracing*, as if philosophy only started as of our present positivist era with a naivety that seems to imply that all-that-should-have-been,-that-is-and-that-will-be,-as-of-the-human-potential is as of a modern positivist *wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and—teleology–as-of–nondescript/ignorable–void–with-regards-to-prospective-apriorising-implications)>*) in its given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity in conflatedness; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojective insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive–constitutedness-as–‘epistemic-totality–dereification-in-dissingularisation–as-flawed-epistemic-determinism* ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojective conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification process/gesturing and thus be able to understand how such knowledge-
reification process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojective analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity in conflatedness and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of <amplituding/formative–epistemicity> totalising–renewing–realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojective and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel universalising-idealisation that ‘runs-through/is-deflating’ by its evental-instigation traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising-idealisation transformative meaningfulness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political
developments. In another respect, it is often touted from a presencing—absolutising-identitive-constitutedness orientation that Socratic philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern day crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation that then feeds into prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific
limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-
reification—gesturing and organic implications’, just as we cannot simplistically interpret the
importance of Aristotelian science in terms of its constitutive elements as earth, water, air, fire
and aether on a naïve presencing—absolutising-identitive—constitutedness basis from the
vantage perspective of our modern positivism (as being at the receiving backend of the
institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing> in reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process but
rather the more critical insight lies with its novel and transformative universalising—
classificatory knowledge-reification—gesturing as opening up the possibility for prospective
human reconceptualisation of science providing the backdrop from which modern science took
off from the medieval times to the present. Likewise, the transformative nature of budding-
positivism more than just as garnered from the precised narrative accounts about budding-
positivist thinkers, lies more profoundly with its meaningfulness-and—teleology infrastructure
impact on the developing enlightenment social developments and as this budding-positivism
metaphoricity—epistemic-ricochettingly/transepistemically brought about our
positivism/rational-empiricism modern society. The analyses of human becoming so-implied as
of parrhesiastic and hermeneutic/reprojective development is in of itself a pure science that is
epistemically-derivable as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific
accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic
and hermeneutic/reprojective insight actually informs about the ontological-pertinence of such
narrative accounts. In another respect, even with a most natural sense of parrhesia and
hermeneutic/reprojective insight, many a figure predispose to atomising/taking-to-pieces
analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/superroratory–de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification for prospective human transcendence-and-sublimity/sublimation/superroratory–de-mentativity’. In this regards, the transcendental-and-sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social domain-of-study and even some of the natural sciences as of naïve science-ideology, and so because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-existence-implications there need to be ‘human intemporal contemplation that abstractly lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of meaningfulness-and-teleology infrastructure’, something which a-lifespan-of-existence-implications projection as of a wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as of ‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>) is not de-mentated/structured/paradigmed to do! But then
the phenomenological question arising with respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> epistemic-disposition that is in many ways poorly constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-dynamics’ affect the realisation of the full knowledge-reification potentiality of domains-of-study as of their supposedly coherent ontological-commitment as reflected by ontological-primemovers-totalitative-framework as of existence-potency~sublimating~nascence? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-primemovers-totalitative-framework as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification; wherein objectifying foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism as good-practice/epistemic-veracity of knowledge-reification involves the construal of ontological-primemovers-totalitative-framework as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework as of existential-contextualising-contiguity conflatedness’, whereas disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect-‘immanent-ontological-contiguity’> as bad-practice/epistemic-impertinence of knowledge-reification involves the construal of ontological-primemovers-totalitative-framework as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework in constitutedness outside existential-contextualising-contiguity’. Thus ‘disjointing/disparateness/disentailing of primemovers as disparate-contingent-disenvelopment-<unforegrounding-disentailment,—failing-to-reflect-‘immanent-ontological-contiguity’>’ basically undermines the veridical underlying ‘ontological-totalitative-framework
as of existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}, and thus undermines aetiologisation/ontological-escalation predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment\textsuperscript{65}). ‘disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation-\textlangle unforegrounding-disentailment,-failing-to-reflect-\textrangle ‘immanent-\textsuperscript{66}ontological-contiguity’> undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}, such that the supposed exercise of knowledge-reification\textsuperscript{86} ends up ‘losing the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} of axiomatic-constructs as reflective of existential-reality’; as of the flawed disjointing/disparateness/disentailing of overall inherent existential-reality supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected variously as temporal over-emphasising and/or underemphasising/ignoring of primemovers reflecting ‘ontological-totalitative-framework as of existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}, and so due to ‘human-subpotency presencing—absolutising-identitive-constitutedness\textsuperscript{79} \textlangle amplituding/formative–epistemicity\rangle totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} as well as lack of prospective intemporal parrhesiastic aestheticisation for prospectively renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ thus undermining existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textlangle amplituding/formative–epistemicity\rangle totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic–conflatedness\textsuperscript{12} \textlangle amplituding/formative–epistemicity\rangle causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-\textlangle sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness^{12}/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing^{2})). While in many a natural science ‘the high-
and-immediate subjection to existential/experimental falsifiability^{40} and validation as of
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-
explicating-^{66}ontological-contiguity^{44} of conceptualisations’ acts as a strong constraining effect
in relatively undermining ‘disjointing/disparateness/disentailing of primemovers’ and rather
encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-
contextualising-contiguity^{38} conflatedness^{12}, ‘the blurriness^{7} and remoteness of falsifiability^{40}
and validation as of <amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications,-for-explicating-^{66}ontological-contiguity^{44} of conceptualisations’ in
many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity
selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting existential-
contextualising-contiguity^{38} conflatedness^{12}, as the latter is inclined to an institutional-disposition
that construes of the unification of disparateness-of-conceptualisation<-unforegrounding-
disentailment,-failing-to-reflect-‘immanent-^{66}ontological-contiguity’> substitutively as merely
‘human-subpotency institutional-practice driven unification as of vague contrasting-and-
comparison’ rather than as of ‘existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression-as-of<-amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness^{32} driven foregrounding—entailment-(postconverging–
narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-^{96}supererogation in reflecting ‘immanent-^{66}ontological-contiguity’),–as-operative-
notional~deprocrypticism^{43}’. This equally explains this author emphasis that ontological-
veridicality cannot be construed as the mutual-agreement as of human-subpotency but rather as
of the constraining sublimating-over-desublimating implications of existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
though,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} on human-subpotency. Human
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its ontological-performance\textsuperscript{\textsuperscript{71}.-<including-virtue-as-ontology> is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the extensive manifest outcomes/outfits/shells—
construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-
reflected-as-institutional-manifestations of human meaningfullness-and-\textsuperscript{99}teleology\textsuperscript{55} as from:
human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-
tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-
art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human
conscious-able intermediating ascriptivity’. Basically, human meaningfullness-and-\textsuperscript{99}teleology\textsuperscript{55}
refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying
human ontological-performance\textsuperscript{\textsuperscript{71}.-<including-virtue-as-ontology> in veridically reflecting
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
though,-in-supererogatory–epistemic-conflatedness\textsuperscript{12}. Underlying the ontological-
performance\textsuperscript{\textsuperscript{71}.-<including-virtue-as-ontology> of human-subpotency conscious-able
aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as
originariness-parrhesia,—as–spontaneity-of-aestheticisation and human reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation reflected-together
in all human meaningfullness-and-\textsuperscript{99}teleology\textsuperscript{55}, as-of-their-inversely-varying-emphasis; and
more specifically ‘as institutive of underlying \textsuperscript{83}reference-of-thought’, their implied spontaneity
and reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation conjointly drive ‘human existence historiality/ontological-
performance71-<including-virtue-as-ontology> implications. The inevitability of this relation of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in all human aestheticisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} lies with the fact that, however human limited-mentation-capacity-deepening\textsuperscript{52} implications of more and more profound reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation given supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument\textsuperscript{3} for meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence-as-transcendental-signifier’ such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—<as-to-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as—of—<amplituding/formative—epistemicity>—totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12}—as—to-the-ontological-normalcy/postconvergence—projective-perspective,—to-which-latter-human-subpotency-projectively-conflates-to-in-order— to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{30} from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of-aestheticisation ever always warrant prospective originariness-parrhesia,—as—spontaneity—of-aestheticisation and thus the epistemic-ricoquetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—
aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of human aestheticisation of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} in the construal of existential-reality’ while overcoming the stalling in ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-manifest aestheticisation as of as of human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflected with genres of music as of their originariness-parrhesia,—as—spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating apriorising/axiomatising/referencing—re-originariness/re-origination; and prospective reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’, and this is more fundamentally with respect to human underlying supposedly coherent ontological-commitment\textsuperscript{63} reflected by ontological-primemovers-totalitative-framework\textsuperscript{72} as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12}, and so-construed from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of—inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’. The latter (‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’) relates for instance to the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}: in the dynamic reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected within the successive registry-worldviews/dimensions \textsuperscript{83}reference-of-thought-level ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} for devolving meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aposteriorising/logicising/deriving/intelligising/measuring’ as both \textsuperscript{<amplituding/formative>}wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{99} -with-regards-to-prospective-apriorising-implications>), and as the originariness-parrhesia,–as–spontaneity-of-aestheticisation enabling the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> to occur reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of prospective intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the succession of registry-worldviews/dimensions \textsuperscript{83}reference-of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as to existence-potency~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} sublimating-validation/desublimating-invalidation implications is not compromisable, and so over temporal nihilistic dispositions of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation susceptible to compromising ontological-performance\textsuperscript{71}.—<including-virtue-as-ontology> of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of human-subpotency <amplituding/formative>wooden-language-{imbuéd—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of—nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications>} and sophistic/pedantic dispositions. Ultimately, human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-supererogatory–epistemic-conflatedness\textsuperscript{12} is ever always a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,—as—spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance\textsuperscript{71}.—<including-virtue-as-ontology> wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
performance\textsuperscript{71}<&\textcolor{red}{\text{-including-virtue-as-ontology}> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<&\textcolor{red}{\text{-amplituding/formative–epistemicity}>totalising—renewing-realisation/re-perception/re-thought,—in-supercerogatory—epistemic-conflicatedness\textsuperscript{12} sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aestheticisation (as of human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’), is reflective of underlying ‘hermeneutic/reprojective reactualising as &<\textcolor{red}{\text{-amplituding/formative–epistemicity}>totalising—renewing-realisation/re-perception/re-thought’ human aestheticisation process with respect to living-development—as-to-personality-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, institutional-development—as-to-social-function-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so epistemic-ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\textsuperscript{72}<&\textcolor{red}{\text{-including-virtue-as-ontology}> wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/put-back-at-stake the reconstruing of existential-reality despite the
taxingness-of-originariness. This human aestheticisation process involves inversely-varying-emphasis of originariness-parresia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology55’), reflecting the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’. For instance with regards to living-development–as-to-personality-development meaningfulness-and-teleology55, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology55’ involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness87-by-reification86/contemplative-distension26 in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness87-by-reification86/contemplative-distension26 as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development–as-to-personality-development human aestheticisation of meaningfulness-and-teleology55 (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation’) in existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12} involving ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}, it is ontologically-flawed for ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be construed in \textsuperscript{12}constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} (even as on occasion such an ontologically-flawed construal in identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} may be incidentally/accidentally/ad-hocly seemingly veridical but ontologically-flawed in principle from the perspective of the precedence over ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of the collective social human ‘complex sense of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aestheticisation’ as of the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ of language, as of the implied ‘high parthesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojective reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ in difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21}). This is so because ‘human <amplituding/formative–epistemicity>causality–as–to-projective-totalitative–implications,—for-explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44} purposefulness-reflexivity for prospective relative-ontological-completeness\textsuperscript{87} orientation’ supersedes any such human ‘institutional-development–as-to-social-function-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness\textsuperscript{12} conceptions like language’, in its existential-contextualising-
contiguity³⁸ conflatedness¹² (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-function-development meaningfulness-and teleology⁵⁵ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existential-contextualising-contiguity³⁸ conflatedness¹² as it is adapted to ‘human <amplituding/formative–epistemicity> causality~as-to-projective-totalititative–implications,-for-explicating ontological-contiguity⁴⁴ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development meaningfulness-and teleology⁵⁵ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-¹³ constitutedness⁷⁹ of—meaningfulness-and teleology⁵⁵ (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human <amplituding/formative–epistemicity> causality~as-to-projective-totalititative–implications,-for-explicating ontological-contiguity⁴⁴ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’ implied as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development meaningfulness-and teleology⁵⁵ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions’ to be
necessarily as of existential-contextualising-contiguity\textsuperscript{38} in conflatedness\textsuperscript{12} and not in \textsuperscript{13}constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. In another respect, ‘living-development–as-to-personality-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development–as-to-social-function-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aestheticisation’ that rather cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> such as with regards to any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. This will explain why the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of ‘institutional-development–as-to-social-function-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> of prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation epistemic- ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance—<including-virtue-as-ontology> of prior reproducibility—

mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for such ‘institutional-development—as-to-social-function-development meaningfulness-and—teleology aestheticisation’ underlying ‘hermeneutic/reprojective reactualising as <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, the ‘institutional-development—as-to-social-function-development meaningfulness-and—teleology aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human meaningfulness-and—teleology aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—<imbued-and—‘hermeneutically/reprojectively—educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—
re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, reflected in human underlying supposedly coherent ontological-commitment, is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of meaningfulness-and-\textsuperscript{99}teleology so-reflected in ‘human existence historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} creative aestheticisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ driven as of originariness-parrhesia,—as—spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation involves an ‘overall flux of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of varying temporal-to-intemporal ontological-performance\textsuperscript{71}.<including-virtue-as-ontology>’ wherein such a flux construed as human aporetic dissemination\textsuperscript{27} is confronted to ‘existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12} validative/invalidative selectivity/deselectivity’ enabling living-development—as-to-personality-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, institutional-development—as-to-social-function-development meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; and thereof reflected in the secondnatured institutionalisation framework of the given registry-worldview underpinning—suprasocial-construct and its <amplituding/formative>wooden-language-(imbed—averaging-of-thought<as-to—leveling/ressentiment/closed-construct-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of—‘nondescript/ignorable—void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications>
thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{12} at its uninstitutionalised-threshold\textsuperscript{102} its prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so in obfuscation and pedantry. The possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity has ever always been able to arise at such uninstitutionalised-threshold\textsuperscript{102} of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one in want of candid analysis as of the very same prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia,–as–spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; as perfectly understood by the Socratic philosophers advancing of universalising\textsuperscript{103}-idealisation relative to the Ancient sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism–procrypticism\textsuperscript{80} this author construes practices of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> not constrained to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{12} but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17}
foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocriptism

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. In other words, the uninstitutionalised-threshold⁴⁰ of all registry-worldviews/dimensions as of their shiftiness-of-the-Self⁹¹ are the aporetic point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance⁷¹—<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parhesis,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise dimensionality—of-sublimating⁴—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness⁴²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension meaningfulness-and-teleology⁵⁵ beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ever always underdetermined, as
between prior reasoning–as-reasoning-from-results/afterthought and prospective reasoning–through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
dimensionality-of-sublimating

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of:<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-
surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflicatedness\textsuperscript{12} to supersede human
temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-
of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>}), and
likewise between base-institutionalisation and universalisation, non-positivism/medievalism and
positivism/rational-empiricism, and prospectively positivism–procrypticism\textsuperscript{88} and
deprocrypticism\textsuperscript{17}. But then in reflecting holographically-<conjugatively-and-transfusively> the
\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} what is easily lost is
exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvalutative-
structuralising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation element of
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} instigating the successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity-and-sublimity’, as the very renewing of
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human
ontological-performance\textsuperscript{71}’<including-virtue-as-ontology> strategies are valid by their
mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation’ inducing human naïve untransvaluated–
temporal-intemporality\textsuperscript{51} as of the shiftiness-of-the-Self\textsuperscript{91} of the corresponding registry-
worldview/dimension wherein the eliciting of a mutual sense of temporality\textsuperscript{98}/shortness within such a framework as of \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} is wrongly reconstrued as ‘intemporality\textsuperscript{51}’ (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold\textsuperscript{192} and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension, as of its notional–notional–deprocrypticism\textsuperscript{17} reflexivity of this human limited-mentation-capacity instigating ‘aporetic deficiency of ontological-performance\textsuperscript{71}–\textless including-virtue-as-ontology\textgreater ’ along the overall \textless immanent-ontological-contiguity\textgreater of-the-human-institutionalisation-process\textsuperscript{67}, effectively elicits originariness-parrhesia,–as–spontaneity-of-aestheticisation but then as of its ‘foregrounding–entailment–(postconverging–narrowing-down–sublimation as to existence–as-sublimating-withdrawal,-eliciting-of-prospective–supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{37}, it is not receptive to a human dephasing shiftiness-of-the-Self\textsuperscript{94} as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our presencing—absolutising-identititive–constitutedness\textsuperscript{79} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} while paradoxically failing to articulate a coherent existential narrative underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor involving a developing
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of human recurrent destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> and its superseding with human recurrent constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>, and so beyond just the nombrilism of our lifespans. This orientation is very much the peculiarity of notional–deprocrypticism\textsuperscript{17} as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional–procrypticism\textsuperscript{80} or notional–disjointedness-as-of-reference-of-thought (in successive relative-ontological-completeness\textsuperscript{87} as of increasing notional–notional–deprocrypticism\textsuperscript{17} or increasing <amplituding/formative>notional–preempting–disjointedness-as-of-reference-of-thought) but it is prospective notional–deprocrypticism\textsuperscript{17} ontological-faith-notional–or-ontological-fideism dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation specific originariness-parrhesia,–as–spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self\textsuperscript{93} undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity narrative; and so-construed as implying that notional–deprocrypticism\textsuperscript{17} as of its protensive–self-consciousness achieves an epistemic-ricochet/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening\textsuperscript{52} so-reflected with the 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equality as to difference-conflatedness\textsuperscript{12} as to totalitative-reification\textsuperscript{86} in singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for explicating\textsuperscript{66} ontological-contiguity\textsuperscript{44} successiveness of registry-worldviews/dimensions involving underlying successive construction-of-the-Self enabling successive human knowledge-reification\textsuperscript{86} capacity. This is achieved rather as of notional–deprocrypticism\textsuperscript{17} self-conscious construing of human ontological-performance\textsuperscript{71} <including-virtue-as-ontology> at constructiveness-of-ontological-performance\textsuperscript{71} <including-virtue-as-ontology> and vices-and-impediments\textsuperscript{305} at destructuring-threshold\textsuperscript{102} <uninstitutionalised-threshold/presublimating–desublimating–decisionality> of ontological-performance\textsuperscript{71} <including-virtue-as-ontology> as inherently defined de-mentatively/structurally/paradigmatically by ‘the <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for explicating\textsuperscript{66} ontological-contiguity\textsuperscript{44} in reflecting holographically–<conjugatively-and-transfusively> the \textsuperscript{66} ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} in reflection of underlying human limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87} <sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56} as rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{89} induced/spawned/hatched/emerged difference-conflatedness\textsuperscript{12} as to totalitative-reification\textsuperscript{86} in singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as instigating both human constructiveness-of-ontological-performance\textsuperscript{71} <including-virtue-as-ontology> and human destructuring-threshold\textsuperscript{102} <uninstitutionalised-threshold/presublimating–desublimating–
decisionality⟩-of-ontological-performance71-⟨including-virtue-as-ontology⟩ across the successive registry-worldviews/dimensions; thus eliciting the construal of aetiologisation/ontological-escalation as of a reflection of human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility72-⟨imbued-and-
‘hermeneutically/reproductively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation⟩ in de-mentatively/structurally/paradigmatically upholding human virtue at constructiveness-of-ontological-performance71-⟨including-virtue-as-ontology⟩ and undermining human vices-and-impediments105 at destructuring-threshold-
⟨uninstitutionalised-threshold102/presublimating–desublimating–decisionality⟩–of-ontological-
performance71-⟨including-virtue-as-ontology⟩'. This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-
performance71-⟨including-virtue-as-ontology⟩ and vices-and-impediments105 at destructuring-
threshold-⟨uninstitutionalised-threshold102/presublimating–desublimating–decisionality⟩–of-
ontological-performance71-⟨including-virtue-as-ontology⟩ overrides/supersedes the naïve/ontologically-flawed traditional orientation as of presencing—absolutising-identitive-
13-constitutedness79/identitive-13-constitutedness-as-‘epistemic-totality36’-dereification-in-
dissingularisation28-as-flawed-epistemic-determinism48 failing to grasp the dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-
naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-
pertinent de-mentative/structural/paradigmatic process as of ‘relative-ontological-
incompleteness88/relative-ontological-completeness87-
⟨sublimating–referencing/registering decisioning,—as-self-becoming/self-
conflatedness32/formative–supererogating–in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing⟩ as to human-and-social–


registry-worldviews/dimensions will find them relatively wanting/deficient with regards to our positivism, this ‘is not decisively/critically the case on the basis that we are inherently better individuals than any of the prior registry-worldviews/dimensions individuals’ but rather a question of us being at the vantage backend of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process `

threshold\(^{62}/\)presublimating–desublimating-decisionality\(^{-}\)–of-ontological-performance\(^{71}\)–<including-virtue-as-ontology> as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\(^{99}\)teleology\(^{55}\). The overall emphasis herein of the conjunction between psychopathic manifestation with the \(^{66}\)ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) arises in the sense that as previously articulated the ‘postlogism\(^{77}/\)psychopathy-as-of-preconverging-or-dementing\(^{19}\)–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\(^{102}/\)presublimating–desublimating-decisionality)–of-ontological-performance\(^{71}\)–<including-virtue-as-ontology>’ manifestation of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising\(^{22}\) on the basis of the same <amplituding/formative–epistemicity>totalising/circumscribing/delineating supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\(^{3}\) construed as of the ‘underlying apriorising/axiomatising/referencing–psychologism/mental-schema’ of the given registry-worldview’s/dimension’s \(^{83}\)reference-of-thought-devolving\(^{84}\) meaningfulness-and-\(^{99}\)teleology\(^{55}\). Thus a registry-worldview’s/dimension’s ‘postlogism\(^{77}/\)psychopathy-as-of-preconverging-or-dementing\(^{19}\)–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\(^{102}/\)presublimating–desublimating-decisionality)–of-ontological-performance\(^{71}\)–<including-virtue-as-ontology>’ manifestation is rather as of an ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^{86}/\)contemplative-distension\(^{26}\) for living-development–as-to-personality-development’ that is just a difference-in-kind/difference-in-aposteriorising-or-logicising\(^{22}\) to the registry-
destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}–{<including-virtue-as-ontology>} covert manifestation. Along this same line of difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} implied between the ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}–{<including-virtue-as-ontology>}’ disposition and ‘prelogism\textsuperscript{78}/postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism constructiveness-of-ontological-performance\textsuperscript{71}–{<including-virtue-as-ontology>}’ disposition within a given registry-worldview/dimension \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, between two registry-worldviews/dimensions as of their relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–{<sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness}\textsuperscript{12}/formative–supererogating–{<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>} we can equally construe that the same registry-worldview/dimension construed rather in relative-ontological-incompleteness\textsuperscript{88} as of its ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for living-development–as-to-personality-development’, and previously considered as supposedly of ‘prelogism\textsuperscript{78}/postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism constructiveness-of-ontological-performance\textsuperscript{71}–{<including-virtue-as-ontology>}’ manifestation in its existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12} is now rather turning out at its destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}–{<including-virtue-as-ontology>} to be (as of {<amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-}
drag/denatured/preconverging-or-dementing\textsuperscript{19}–narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{49}teleology\textsuperscript{8}) veridically of manifest ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-as-of-postlogism\textsuperscript{77}/psychopathy–(as-of-the–preconverging/dementing\textsuperscript{19}–qualia-schema’–at-its-uninstitutionalised-threshold\textsuperscript{182}–it-wrongly-implies-as-nondescript/ignorable–void\textsuperscript{59}) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’

ontologically-flawed in ordinary/unexpected/anormal catching-up-by-extrinsic-attribution for social-functioning-and-accordance as from the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} of the prospective relative-ontological-completeness\textsuperscript{87} registry-worldview/dimension perspective for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ (that is, so-construed as from the perspective of the prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity induced constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>); explaining why the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} from the prior registry-worldview’s/dimension’s given supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}, and equally explaining why a ‘postlogism\textsuperscript{77}/psychopathy–as-of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’
manifestation as of a prior registry-worldview/dimension doesn’t work/is-inoperant with respect to a prospective registry-worldview/dimension say for instance a ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>’ manifestation on the basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight wouldn’t be effective with respect to a positivism registry-worldview’s/dimension’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} due to the difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} between the two registry-worldviews/dimensions. Contrastively, ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>’ manifestation going by its ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for living-development–as-to-personality-development’ (and so as of existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12} becoming as from childhood postlogism\textsuperscript{77}/psychopathy overt manifestation to adulthood postlogism\textsuperscript{77}/psychopathy covert manifestation) when effective/successful elicits in others corresponding manifestations as of difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} (on the basis of the very same registry-worldview’s/dimension’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social

relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} from base-institutionalisation perspective, ununiversalisation’s warped–self-consciousness specific notional–procrypticism\textsuperscript{80}/notional–disjointedness of ‘failing universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} from universalisation perspective, non-positivism’s/medievalism’s preclusive–self-consciousness specific notional–procrypticism\textsuperscript{80}/notional–disjointedness of ‘failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} from positivism/rational-empiricism perspective or prospectively procryptism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{80} occlusive–self-consciousness specific notional–procrypticism\textsuperscript{80}/notional–disjointedness of ‘failing preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought, as to ‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} from deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17} protensive–self-consciousness perspective; as of epistemic-ricochetting/transepistemicity foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’}, as-operative-notional–deprocrypticism\textsuperscript{43} meaningfulness-and teleology\textsuperscript{55} as of human limited-mentation-
capacity-deepening\textsuperscript{52} grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-

\textsuperscript{96}supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’>) so-reflected as the given prior registry-worldview’s/dimension’s susceptibility to its corresponding ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism destructuring-threshold-

(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>’ manifestation (and so respectively as susceptible to any such ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ manifestation on ‘the given registry-worldview/dimension defining basis of failing dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}—by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}’: reflected as of ‘non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition-or-failing-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with recurrent-utter-uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with base-institutionalisation–ununiversalisation, ‘failing-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with universalisation–non-positivism/medievalism, ‘failing-preempting—disjointedness-as-of-

\textsuperscript{83}reference-of-thought,—as-to—‘<amplituding/formative–epistemicity>growth-or-
\(\text{<including-virtue-as-ontology> the given registry-worldview’s/dimension’s }\)⁸³reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-
aestheticisation is rather related to as of \(<\text{amplituding/formative>wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}^{\text{19}}—\text{narratives—of-the, }\)⁸³reference-of-thought—categorical-imperatives/axioms/registry—⁹⁸\text{teleology}⁸, even as it is equally susceptible however difficultly to prospective crossgenerational originariness-parrhesia, as—spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation for the prospective registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument⁴ as renewed meaningfulness-and—⁹⁸\text{teleology}⁵⁵ infrastructure induced difference-in-nature/difference-in—apriorising—or-axiomatising²³. What is central and critical in this contrastive construal of
difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} and difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} so-reflect\textsuperscript{26}d in the implications of ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing disp\textsuperscript{86}ensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-re\textsuperscript{86}ification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for living-development–as-to-personality-development’ associated with ‘postlogism\textsuperscript{77}/psychopathy-as-of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ and ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing disp\textsuperscript{86}ensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-re\textsuperscript{86}ification\textsuperscript{86}/contemplative-distension\textsuperscript{26} for living-development–as-to-personality-development’ associated with ‘prelogism\textsuperscript{78}/postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ (as from within the very same registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human-amplituding/formative–epistemicity>totalising~purview-of-construal’, is effectively our human limited-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by which we then assume/adopt a presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} disposition for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} ‘as if humankind has ever always been as of ‘prelogism\textsuperscript{78}/postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-
ontology’ disposition and never ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-as-of-postlogism\textsuperscript{77}/psychopathy–(as-of-the-‘preconverging/dementing\textsuperscript{19}–qualia-schema’–at-its-uninstitutionalised-threshold\textsuperscript{102}–it-wrongly-implies-as-nondescript/ignorable–void\textsuperscript{59}) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> disposition’ when factoring in <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating–ontological-contiguity\textsuperscript{44} as of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-confilatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>); in the sense that the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{3} of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism\textsuperscript{88} respectively reflexive of their ‘prelogism\textsuperscript{78}/postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ disposition as of their presencing–absolutising-identitive–constitutedness\textsuperscript{79}, do not factor in that their destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> wherein respectively the transcendental/nonpresencing\textsuperscript{69}–<perspective–ontological-normalcy/postconvergence> prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism\textsuperscript{17} arise as of ‘prelogism\textsuperscript{78}/postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ disposition imply respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procrypticism are then effectively of ‘preconverging-or-dementing–apriorising-psychologism-as-of-postlogism/psychopathy-(as-of-the-
‘preconverging/dementing–qualia-schema’-at-its-uninstitutionalised-threshold–it-wrongly-
implies-as-nondescript/ignorable–void) at the registry-worldview’s/dimension’s
destructuring-threshold-of-ontological-performance,<including-virtue-as-ontology>’
disposition. The point is that ‘ecstatic-existence doesn’t have any inherent/supposed limit of
manifestation tied-down/bogged-down to human limited-mentation-capacity as of its relative-
ontological-incompleteness (successively as of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our
positivism–procrypticism), such that the implied difference-conflatedness-as-to-totalitative-
reification–singularisation-as-veridical-epistemic-determinism between the prior and
prospective registry-worldviews/dimensions involving prospective human limited-mentation-
capacity-deepening
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument construed of
ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality, as-to-‘human-ecstatic-existence-meta-construal’, so-implied from the prospective registry-worldview/dimension transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity constructiveness-of-ontological-
performance,<including-virtue-as-ontology> exposes the prior registry-worldview/dimension
destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-
decisionality)–of-ontological-performance,<including-virtue-as-ontology> veridically as of
manifest ‘preconverging-or-dementing–apriorising-psychologism-as-of-
postlogism/psychopathy-(as-of-the-‘preconverging/dementing–qualia-schema’-at-its-
uninstitutionalised-threshold–it-wrongly-implies-as-nondescript/ignorable–void) at the
registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance,<including-virtue-as-ontology>’.
dispositions in wrongly and cynically implying the equivalence of prospective intemporal-projection and prior temporal-projection as to when ancient Sophists elicit the contemplation of Socratic philosophers intemporal universalising\textsuperscript{483}-idealisation narrative in terms of their epochal <amplituding/formative>wooden-language-{(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55}-as-of–‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>) \textsuperscript{non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism meaningfulness-and,\textsuperscript{99}teleology\textsuperscript{55} and harkening rather to its dogmatism pedantry, and as to when modern day intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) seems to be blinded to the implication of ‘prospective event/aporetic thinking implied deprocrypticism—or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17}’ and take the route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> unconstrained to existential-reality as of ontological-primemovers-totalitative-framework\textsuperscript{72} such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence> as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; that is, human aestheticisation as from prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with the latter achieving the given registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity and human limited-mentation-capacity-deepening possibility, ever always involves a ‘human disposition in portraying/reflecting/construing existence/ontological-veracity’ as of ‘presencing—absolutising-identitive-constitutedness finitism of aestheticisation’ and as of ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresencing—<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ which then define together the aestheticisation specificity of the culturally cumulated outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations explaining why human institutional constructs like language, cultural practices, etc. are inherently of their
given cultural specificness. In this regards, the social-setup in its furtherance of human 
aestheticisation towards human ontologising of meaningfulness-and-teleology is ever always 
drawn between ‘presencing—absolutising-identitive-constitutedness finitism of 
aestheticisation’ rather in constitutedness as of its reproducibility—mathesis/motif/thrownness-
disposition,–as—reproducibility-of-aestheticisation and ‘human-subpotency— 
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint 
nonpresencing approaches in ontological-normalcy/postconvergence>/transcending infinitism 
of aestheticisation possibilities’ rather in conflatedness as of instigative originariness-
parrhesia,–as—spontaneity-of-aestheticisation; explaining the de-
mentative/structural/paradigmatic nature of human living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as to the respective possibility bound by 
either a non-transcendental <amplituding/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-
of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>) and a 
transcendental opened-construct-of—meaningfulness-and-teleology with regards to 
reference-of-thought-level 
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of— 
aprorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The prospect for 
prospective transcendence-and-sublimity/sublimation/supererogatory—de—mentativity is thus in 
many ways re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-
conflatedness’—of—notional—deprocrypticism—prospective-sublimation) to any given social-
setup by the mere token that it more critically construes of ontologisation/ontological-
aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-
mentation-capacity is that however a seemingly universal disposition for
ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a
disposition is not open-ended as reflected at any destructuring-threshold-{uninstitutionalised-
threshold\(^{102}\)/presublimating–desublimating-decisionality}–of-ontological-performance\(^{71}\)–
including-virtue-as-ontology as of prior reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation, in the sense that the human investment as of
‘presencing—absolutising-identitive–constitutedness\(^{79}\) finitism of aestheticisation’ in prior
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
implies that it can be rather inclined to reject/ignore prospective ‘human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint
nonpresencing\(^{6}\)nonpresencing\(^{6}\)<perspective–ontological-normalcy/postconvergence>/transcending infinitism
of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-
onontology, and so where this discrepancy is sophistically perceived as advantageous to the social-
vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention-or-
confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient
Sophists, medieval-scholasticism pedants and modern day intellectual-muddlement-
(blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{87}\)\>). In
this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness\(^{87}\) human-and-social–expectations/anticipations—metaphoricity\(^{56}\) as-rede-
mentating/restructuring/reparadigming–psychologism–<as-from-perspective–ontological-
normalcy/postconvergence> of a social-setup epistemic-ricochetting/transepistemicity
hierarchisation-of-values (rather in <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\)) is what provides the prospect
for deflating/undermining its given vices-and-impediments\textsuperscript{105} as from prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The fact that all registry-worldviews/dimensions are sub-ontological–as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> as of their ‘presencing—absolutising-identitive–constitutedness\textsuperscript{79} finitim of aestheticisation’ with respect to prospective ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresencing\textsuperscript{60}–<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ (so-reflected in the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of universalising\textsuperscript{183}–idealisation rather as from re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90} Socratic philosophers over the ancient mythologies and cultism of the technically more potent Ancient Egyptians and Persians, etc., the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology by re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{28}–‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{90} budding-positivists over medieval Europe scholasticism pedantry notwithstanding its medieval institutional hegemony, likewise modern day disjointedness-as-of–reference-of-thought intellectual-muddlement–(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) involving institutional-being-and-craft speaks of our uninstitutionalised-threshold\textsuperscript{102} requiring prospective notional–deprocrypticism\textsuperscript{17} transcendental advancing of ontologisation/ontological–
externalism-form-factor, that ‘all registry-worldviews/dimensions are ever always at the crossroads of knowledge-reification86 and sophistry as the latter is facilitated by underlying social <amplitudes/formative> wooden-language—<imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and,teleology55—as-of—
‘nondescript/ignorable—void99—with-regards-to-prospective-apriorising-implications>) as of the implications of human limited-mentation-capacity’; and so, as to the confluence of ‘prospective parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (inherently so as all prospective knowledge is inherently initially underdetermined thus depended at its instigation on ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and is only prospectively validated as of ontological-primemovers-totalitative-framework72 in reflection of the-transcendental-signifier as existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplitudes/formative—
epistemicity> totalising—renewing-realisation/re-perception/re-thought,—in—
supererogatory—epistemic-confalatedness12) parrhesiastic seeding-promise of prospective knowledge-reification86 reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation’ as of reasoning-through/messianic-reasoning induced
constructiveness-of-ontological-performance\textsuperscript{71} \textless including-virtue-as-ontology\textgreater \text{and}\text{‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{63} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising as mere-form of the prospective knowledge-reification\textsuperscript{86} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ as of reasoning-from-results/afterthought induced destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71} \textless including-virtue-as-ontology\textgreater. This de-mentatively/structurally/paradigmatically defined existential framework of knowledge-reification\textsuperscript{86} of any given registry-worldview/dimension is known as its parrhesiastic~de-mentating/structuring/paradigming and is intimately associated with its given shiftiness-of-the-Self\textsuperscript{91}. The parrhesiastic~de-mentating/structuring/paradigming speaks of ‘a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,–in-overcoming–‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as-to-existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-\textless amplituding/formative–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness \textless amplituding/formative\textgreater wooden-language{(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct–of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}–as–of–‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>)} that then allows for the corresponding ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation \textless reference-of-thought-level supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} for
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{aposteriorising/logicising/deriving/intelligising/measuring}'. This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism\textsuperscript{17}. The overall point here is that it is the parrhesiastic-de-
mentating/structuring/paradigming as of parrhesiastic-aestheticisation that ‘invents/creates’ the prospective registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating\textsuperscript{24}—
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation of the registry-worldview/dimension meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’. But then human temporality\textsuperscript{98}/shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-
promise of prospective knowledge-reification\textsuperscript{86} and assumes at the given registry-
worldview/dimension destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{192}/presublimating–
desublimating-decisionality)—of-ontological-performance\textsuperscript{71}<including-virtue-as-ontology> ‘an absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity\textsuperscript{63} reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation seeding-misprising as mere-form of reproducibility—

<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic <amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology, as well as present day overall intellectual-muddlement—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological—
completeness\(^2\)) as of institutional-being-and-craft normativities, conventions, practices, etc. in ‘procrpticism–or–disjointedness-as-of\(^{83}\)reference-of-thought\(^{80}\) reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective 

deprocrypticism–or–preempting—disjointedness-as-of\(^{83}\)reference-of-thought\(^{17}\) foregrounding—entailment\{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\(^{96}\)supererogation in reflecting ‘immanent-ontological-contiguity’\},–as-operative-notional–deprocrypticism\(^{43}\)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^{37}\) on the basis that such social practices are absolutely deterministic of meaningfulness-and-teleology\(^{55}\). In other words, adherence to prospective knowledge-reification\(^{86}\) as of human temporality\(^{98}/shortness arises as of the existentially constraining untenability of positive-opportunism\(^{75}\) induced reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-sublimating\(^{24}\)–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for prospective knowledge-reification\(^{86}\) as of ‘a weak social mental-reflex that any parrhesiastic <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity> at uninstitutionalised-threshold\(^{102}\) as ‘mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-confatedness sublimating-validation/desublimating-
invalidation implications ‘as of parrhesiastic <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought of ontological-veracity’
thus providing the framework for ontological-bad-faith/inauthenticity and sophistry hanging on
unto secondnatured normativities, conventions, practices, etc. thus rendering prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity impotent. Thus ‘the
possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity is ever always a renewed parrhesiastic–de-mentating/structuring/paradigming’ that
as of its reasoning-through/messianic-reasoning can overcome such a
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications
⟩, and so
counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity as rather occuring along its already
secondnatured established reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much
explains why the successive registry-worldviews/dimensions are successive parrhesiastic
instigation of renewed reproducibility—mathesis/motif/thrownness-disposition,–as–
reproducibility-of-aestheticisation. Further the ‘renewed parrhesiastic–de-
mentating/structuring/paradigming’ in undermining prior ‘reference-of-thought-level and thus
reference-of-thought-devolving-level of disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity⟩’
implies ‘foregrounding—entailment-(postconverging–narrowing-down–sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional—deprocriptism as to existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought,-in—supererogatory—epistemic-conflatedness, and not ‘unification as of human-
subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification of 
 disparities-of-conceptualisation—unforegrounding-disentailment,—failing-to-reflect—
‘immanent-ontological-contiguity’ along the very same reproducibility—
mathesis/motif/throwness-disposition,–as—reproducibility-of-aestheticisation as of an 
onologically-flawed human-subpotency dialogical-equivalence that ‘allows the mortals that we 
are to average our thoughts’ rather than existence-potency~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression-as-of—<amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—
supererogatory—epistemic-conflatedness imposing ontological-veracity as of prospective 
onological-primemovers-totalitative-framework. This explains why the universalising—idealis 
ialisation of Socratic philosophers, budding-positivists thought and herein as well 
suprastructuralism/postmodern-thought are all characterised in their knowledge-reification not 
by an articulation along the prior established reproducibility—mathesis/motif/throwness-
disposition,–as—reproducibility-of-aestheticisation but rather prospective existence-
potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of—
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflatedness constraining parrhesiastic aestheticisation 
of prospective reproducibility—mathesis/motif/throwness-disposition,–as—reproducibility-of-
aestheticisation, that in all three cases looks down upon the notion of human-subpotency 
sophistic/pedantic pretence of foregrounding—entailment—postconverging—narrowing—
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism that is no more than complexification of disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'>. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; as all that is as of knowledge-reification at uninstitutionalised-threshold is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—
deepening\textsuperscript{52} of implications of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{3} for meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aposteriorising/logicising/deriving/intelligising/measuring, and so `over human-subpotency dialogical-equivalence implied disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect`\textsuperscript{1}\`immanent\textsuperscript{66}ontological-contiguity’> unification as of an ontologically-flawed human-subpotency contrasting-and-comparison driven notion of foregrounding—entailment-{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-\textsuperscript{96}supererogation in reflecting \textsuperscript{1}`immanent\textsuperscript{66}ontological-contiguity’)\textsuperscript{1}, as-operative-notional—deprocrypticism\textsuperscript{43}`. Rather the Socratic philosophers are not obstinate as all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory/de-mentativity that can-exist-as-of-existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in-supererogatory—epistemic—confoundedness\textsuperscript{12} (as from ontological-faith—notion—or—ontological-fideism—imbued—underdetermination—of—apriorising/axiomatising/referencing—as—so—being—as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality—of—sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de—mentativeness/epistemic—growth—or—confoundedness\textsuperscript{32}/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation for prospective knowledge—reification\textsuperscript{86}, with respect to human limited—mentation—capacity—deepening\textsuperscript{52}) can only arise as to existence—potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression—as—of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in-supererogatory—epistemic—confoundedness\textsuperscript{12} implied prospective relative-ontological—
completeness\textsuperscript{87} parrhesiastic instigation implications of universalising\textsuperscript{103}-idealisation as the foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} at \textsuperscript{83}reference-of-thought-level for devolving meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-\textsuperscript{66}ontological-contiguity’> in human-subpotency dialogical-equivalence as of non-universalising sophistry reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective Socratic philosophers universalising\textsuperscript{103}-idealisation foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96}supererogation in reflecting ‘immanent-\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43}

\textsuperscript{supererogatory} acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3}; likewise the budding-positivists are not obstinate as all the possibility for prospective transcendence-and-sublimity/sublimation/suberogatory–de-mentativity that can-exist-as-of-existence-potency–sublimating–nascent,-disclosed-from-prospective-epistemic-digression-as-of-

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-suprerogatory–epistemic-conflatedness\textsuperscript{12} (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>suprerogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for prospective knowledge-reification\textsuperscript{86}, with respect to human limited-

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument3’. In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification86–gesturing/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-66ontological-contiguity’> implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification86–gesturing/process articulated herein. Generally, such perversion of thought as it discreetly networks fails society in the long-run when it seems to assume a foreshadowing posture with regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of vague highmindedness is no more different from the gross inanity of ancient sophists or medieval-scholastic pedants, as of naïve shallowminded incrementalism58-in-relative-ontological-incompleteness88—enframed-conceptualisation as of a poor sense of intemporality51/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective,26supererogation in reflecting ‘immanent-66ontological-contiguity’),–as-operative-notional–deprocrypticism43’ reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-pan intelligibility73.<imbued-and-
conflatedness²²-as-to-totalitative-reification⁸⁶-in-⁹²-singularisation-as-veridical-epistemic-determinism²¹ contends that this effectively captures-and-reflects the evolving reality of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of human meaningfulness-and-⁹⁹-teleology⁵⁵, and so over analytic atomising/taking-to-pieces formalisation approach as of identitive⁻¹³-constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ that goes on to analyse as if all the analysis that has ever been is as of presencing—absolutising-identitive⁻¹³-constitutedness⁷⁹ while ignoring the <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-⁶⁶-ontological-contiguity⁴⁴ of human underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
⟨sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness²²/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing⟩⟩ with respect to temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive⁻¹³-constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity³⁸ and then reifies-out conceptualisations as of difference-conflatedness²²-as-to-totalitative-reification⁸⁶-in-⁹²-singularisation-as-veridical-epistemic-determinism²¹. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation
frameworks of supposed reification\textsuperscript{86}/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very <amplituding/formative>wooden-language-(imbued—averaging-of-thought-\textless as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-'nondescript/ignorable–void\textsuperscript{59}'-with-regards-to-prospective-apriorising-implications\textgreater ) that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification\textsuperscript{86}/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of existential-contextualising-contiguity\textsuperscript{38} in a rather blurry social domain of study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the existential-contextualising-contiguity\textsuperscript{38} dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/knowledge as of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}’, as being rather all about elucidating the necessary-existential-states-and-conditions so-construed as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and not presuming-and-skirting-around them, before further expanding on the
elucidation/reification\textsuperscript{86} of their manifestations as validated or can be falsifiable by ontological-primemovers-totalitative-framework\textsuperscript{72}; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification\textsuperscript{86} as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework\textsuperscript{72} disposition rather than an orientation towards the ‘transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{108} or transversal-analysis-towards-validatory-selectivity-for-foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective–\textsuperscript{96}supererogation in reflecting ‘immanent–\textsuperscript{66}ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} of conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-framework\textsuperscript{72} which is what further reifies the body of knowledge by enabling existence as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity to continually select the trace/ontological-aesthetic-tracing of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21}, construable rather as a more precise theoretical, conceptual and operant notion of truth by its existential-contextualising-
contiguity\textsuperscript{38} knowledge-reifying <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating\textsuperscript{46}ontological-contiguity\textsuperscript{44} as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
\textsuperscript{92}singularisation\textsuperscript{47} as reflected with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality instigated 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-92singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating\textsuperscript{46}ontological-contiguity\textsuperscript{44} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48}. Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of ‘a much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} mental-dispositions as if all the world that has ever existed is as of presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}, and displaces/decenters the human subject as of its presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of
naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on wooden-language—(imbued—averaging-of-thought—leveling/ressentiment/closed-construct-of—meaningfulness—and—teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-of-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’ as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care—and—episteme as of ontologically-veridical difference-confalatedness—as-to-totalititative-reification—in-singularisation-as-veridical-epistemic-determinism for existential-contextualising-contiguity knowledge-reification of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of existential-contextualising-contiguity from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification as of existential-contextualising-contiguity—and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation/epistemic-immanence/veridical-epistemic-determinism speaking of an underlying ecstatic commonness though not common phenomenality. Thus, in all cases the overall implications for the optimum advancement of human knowledge is most critically about constraining knowledge to existential-contextualising-contiguity elucidation/reification rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to existential-contextualising-contiguity knowledge-reification by the implicated
immediate-constraining ontological-primemovers-totalitative-framework\textsuperscript{72} transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{--}de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{--}de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification\textsuperscript{86} of existential-contextualising-contiguity\textsuperscript{38} but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/supererogatory\textsuperscript{--}de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual patterning, then in many ways the latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{--}de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual patterning rather than existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} \textsuperscript{<amplituding/formative\textendash epistemicity>}causality\textendash as-to-projective-totalitative\textendash implications\textsuperscript{,}for-explicating\textsuperscript{--}ontological-contiguity\textsuperscript{44}. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicited creative process of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}. This process is one of human limited-mentation-capacity-deepening\textsuperscript{52} as of ‘repeating/repetition of maximalising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}, inducing successive differences of ontological-performance\textsuperscript{71}\textsuperscript{<including-virtue-as-ontology>} of meaningfulness-and-teleology\textsuperscript{55} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality\textsuperscript{,}as-to\textsuperscript{--}‘human\textsuperscript{<amplituding/formative\textendash epistemicity>}totalising\textendash purview-of-construal’ with increasing
prospective relative-ontological-completeness reflected as of difference-confoundedness-as-to-totalitative-reification in singularisation-as-veridical-epistemic-determinism, and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity reflected as of identitive-constitutedness-as-epistemic-totality. dereification-in-dissingularisation-as-flawed-epistemic-determinism; with repeating/repetition of maximalising-recomposuring for relative-ontological-completeness—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance including-virtue-as-ontology of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human-amplitunding-formative-epistemicity-totalising-purview-of-construal with increasing prospective relative-ontological-completeness rather reflected as of ontologically-veridical difference-confoundedness-as-to-totalitative-reification in singularisation-as-veridical-epistemic-determinism which implied singularisation/epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity/sublimation/supererogatory-dementativity which is 'concurrently formatted as formalisation'. Thus we know of the recurrent stories of 'mathematics invented by physicists or mathematicians working under the physics existential-contextualising-contiguity guise' as of the insight of their existential-contextualising-contiguity knowledge-reification of the physics domain-of-study, with such mathematics 'very often not well presented but essentially sublime', and thereafter such existential-contextualising-contiguity initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity insight while 'exquisitely formalised in concurrence'. This reality of repeating/repetition of maximalising-recomposuring for relative-ontological-completeness—unenframed-conceptualisation for
existential-contextualising-contiguity\textsuperscript{38}, inducing successive differences of ontological-performance\textsuperscript{71}<including-virtue-as-ontology> of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the very same immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness\textsuperscript{87} is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the natural sciences as of the ‘very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness\textsuperscript{12} as to totalitative-reification\textsuperscript{86} in,\textsuperscript{92} singularisation-as-veridical-epistemic-determinism\textsuperscript{21} ‘repeating/repetition of maximalising-recomposuring\textsuperscript{54} for relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}, inducing successive differences of ontological-performance\textsuperscript{71}<including-virtue-as-ontology> of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the very same immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness\textsuperscript{87} construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance\textsuperscript{71}<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness\textsuperscript{87} is considered as postconverging-or-dialectical-thinking\textsuperscript{20} apriorising-psychologism, and striving to operate the classical-
mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness is effectively preconverging-or-dementing—apriorising-psychologism; even though both address the ‘very same physics <amplituding/formative-epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. The implications of flawed formalisation credo as of conceptual patterning identitivite-constitutedness-as-‘epistemic-totality—dereification-in-dissingularisation—as-flawed-epistemic-determinism implied dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism extends, as of its flawed primacy of conceptual patterning on the basis of a conception of knowledge that tends to belittle and trivialise original knowledge contributions geared towards creative existential-contextualising-contiguity knowledge-reification while naively overrating contributions to knowledge of a conceptual patterning orientation, in further blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor conflatedness of totalising-entailing/nested-congruence’, is that the underlying conception about growing the body of human knowledge seems to be the ‘incrementing of all such conceptual patterning conceptualisations’ going by their cross-analysis as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Basically, the underlying implication of conflatedness, and so over naïve constitutedness, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation/epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplituding/formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and logocentrism as of constitutedness. Critically, no concepts have any veridical meaningfulness-and-teleology but only rather as of their conflatedness with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness which just leads to ontologically-flawed dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive–constitutedness-as–epistemic-totality–dereification-in-dissingularisation-as–flawed-epistemic-determinism. We can appreciate that the naïve conceptual patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent knowledge implications-and-contributions as of existential-contextualising-contiguity knowledge-reification end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative existential-contextualising-contiguity knowledge-reification, and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and appreciation for grasping the existential-contextualising-contiguity reifying gestures of postmodern-thought and other critical theories, and end up often haranguing such orientations by
striving to constrain them on the basis of vague abstractions as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity\(^{38}\). This failure in fully appreciating the import of ontologically-
veridical difference-confoundedness\(^{32}\)-as-to-totalitative-reification\(^{86}\)-in-
92-singularisation-as- 
veridical-epistemic-determinism\(^{21}\) ‘repeating/repetition of maximalising-recomposuring\(^{54}\)-for-
relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation for existential-
contextualising-contiguity\(^{38}\) knowledge-reification\(^{86}\), inducing successive differences of 
ontological-performance\(^{71}\)-<including-virtue-as-ontology> of meaningfulness-and-
99-teleology\(^{55}\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality.-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing 
prospective relative-ontological-completeness\(^{87}\) as of implied 92-singularisation/epistemic-
immanence/veridical-epistemic-determinism has fundamental <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-66-ontological-
contiguity\(^{44}\), as transcendence-and-sublimity/sublimation/supererogatory~de-mentativity only 
arise as of human expansion of its reifying grasp of existential-contextualising-contiguity\(^{38}\). 
Consider in this regard that the repeated maximalising-recomposuring\(^{54}\)-for-relative-ontological-
completeness\(^{87}\)—unenframed-conceptualisation articulation by this author on the theme of 
conceptual patterning here further complements as of further articulated reification\(^{86}\) of this very 
theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-
reification\(^{86}\) insight often goes missing with many a subscriber to the formalisation credo, as of 
reification\(^{86}\) along the three frames indicated above (as of same scholar interest-of-study, scholars 
of the same generation interest-of-study and scholars crossgenerationally developing interest-of-
study). In this regard, the contribution of post-structuralist scholars like Foucault, Derrida, 
Lyotard, Lacan, Deleuze have now and then been belittled as not original, as of a very much naïve 
conceptual patterning conception of knowledge; going by their profound association with earlier
scholars and more specifically Heidegger and Nietzsche. From a creative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} perspective of knowledge construal, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originarily/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} causality—as-to-projective-totalitative–implications,—for-explicating—ontological-contiguity\textsuperscript{44} of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative—epistemicity>totalising~purview-of-construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying/elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation for existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}, inducing successive differences of ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of meaningfulness-and-teleology\textsuperscript{55} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ with
increasing prospective relative-ontological-completeness\textsuperscript{87}. This is especially the case where such headway mirrors ‘pure-ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}. Ultimately, and it is this author’s contention, the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism–or–preempting—disjointedness-as-of.\textsuperscript{83}reference-of-thought\textsuperscript{17} ontologically-verbatim difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21}. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity\textsuperscript{56} orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/poria ‘left it’ to existence as of ontological-prime movers-totalitative-framework\textsuperscript{72} as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-
and-sublimity/sublimation/supererogatory~de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism–procrypticism⁸⁰ human subject is rather undecentered’ relative to the prospective postmodern—notional–deprocrypticism¹⁷ self-conscious mindset we fail to truly appreciate the dementative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework⁷² as the veritable transcendental-signifier/transcendental-enabling/subliming/supererogatory~de-mentativity to ‘continually select’ postmodern—notional–deprocrypticism¹⁷ disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the dementative/structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective~supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied~prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. But then with regards
to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} here implies human displacement/decentering even though our temporal/shortness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of trite existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44}, as on critical occasions this puts the human subject itself into question; and so, as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ even where this edges into contortioning asceticism\textsuperscript{4} as of nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’ orientation grounded on creative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} is ever always a ‘conflatedness\textsuperscript{12} totalising-entailing/nested-congruence’ as it aspires to grasping and articulating meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’; with such construal in reality rather very much as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their ‘creative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}’ develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are ‘operant as of wholeness/nested-congruence’. Likewise, the underlying deprocrpticism–or–preempting—
disjointedness-as-of reference-of-thought conflatedness totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation/epistemic-immanence/veridical-epistemic-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the constitutedness rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of conflatedness totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence causality—as-to-projective-totalitative—implications,—for—explicating—ontological-contiguity with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative—epistemicity>totalising—purview-of-construal’ implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time’. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the
wholeness. That underlying dynamic theoretical-conceptual-operant interrelatedness speaking of

92 singularisation/epistemic-immanence/veridical-epistemic-determinism is often very much lacking in many a social domain-of-study which ad-hoc nature of conceptualisations can easily be misconstrued as of the same wholeness/nested-congruence nature with many natural science conceptualisations. This reality of comprehensive depth of knowledge is easily lost to ad-hoc and disparate social conceptualisations that by their 13 constitutedness token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity 38 knowledge-reification 46’ of existence— as-the-absolute-a-priori-of-conceptualisation— and—existence— as-sublimating-withdrawal,-eliciting-of-prospective- 96 supererogation<-as-to-perspective-ontological-normalcy/postconvergence-implied- ‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied 13 constitutedness in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding-formative–epistemicity>totalising~purview-of-construal’ will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of conflatedness 12 in this respect; but then such parsimony loses more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of ‘totalising-entailing/nested-congruence conflatedness 12 with existence as of its ecstatic singularity’. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework 72 are naturally and ad-hocly dementated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence conflatedness 12 with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of
relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought towards ontologically-uncompromised—referentialism avails, effectively the construal of the social assumes the requisite reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument for wholeness/nested-congruence conceptualisation as of the conflatedness\textsuperscript{12} of ’prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism notional—depocrypticism\textsuperscript{17} apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument’, as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—’prospective-aporeticism-overcoming/unovercoming’>, and so over our present parsimony/disparateness of conceptualisations ‘reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising positivism—procrypticism\textsuperscript{88} apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument’. Thus we can appreciate here that ultimately singularisation/epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the de-mentative/structural/paradigmatic consequence of the prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought apriorising/axiomatising/referencing/intelligence/setup/measuring/instrument attitude/mental-disposition/care—–and—episteme\textsuperscript{4}, ultimately as of prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17}. Our mental-disposition is caught up between its capacity to conceptualise as of singularisation/epistemic-immanence/veridical-
epistemic-determinism implied prospective relative-ontological-completeness\textsuperscript{87} conflatedness\textsuperscript{12} and dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness\textsuperscript{88} \textsuperscript{13}constitutedness; and basically intemporal ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> arises by drawing out the full <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,–for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} exclusively as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism implied conflatedness\textsuperscript{12} prospective relative-ontological-completeness\textsuperscript{87} as it enables ‘ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> to be utterly as of predictable de-mientative/structural/paradigmatic internal-necessity/determinism so-construed as immanence-function-conflatedness\textsuperscript{12}’. Thus the inherent ecstatic singularity of existence carries intemporal ‘immanence-functions-conflatedness\textsuperscript{12} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,–for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44}’ as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism conflatedness\textsuperscript{12}, while dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism \textsuperscript{13}constitutedness arises as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} ontological-construal defect when naively failing to convey the ‘immanence-function-conflatedness\textsuperscript{12} implication’ of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>. Thus naturalistic methodologies are only as pertinent as of their explaining of underlying background of the social as of physical and biological reality, but not as substitutive explanations as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–<imbued-and–‘hermeneutically/reprojectively-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> of social emanance as this is bound to induce ⁴³ constitutedness. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility <⁷³≥<imbuéd-and-

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epistemicity→causality→as-to-projective-totalitative→implications→for-explicating→ontological-contiguity of singularisation/epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed constitutedness’ or ‘we are as potently immanent as of our virtuous conflatedness’. Immanence-function-conflatedness points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness and prior relative-ontological-incompleteness is fundamentally flawed as of constitutedness, as all the objectifying discursivity that is ontologically-veridical is as of the conflatedness of prospective relative-ontological-completeness over prior relative-ontological-incompleteness construed as immanence-function-conflatedness. Thus metaphoricity of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstitution, spiritualism, etc. This same conception holds with the notional-deprocrypticism immanence-function-conflatedness overriding the meaningfulness-and teleology of procrypticism–or–disjointedness-as-of reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the notional-deprocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to existential desublimation manifestations of disjointedness-as-of reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and teleology aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness implying that all the meaningfulness-and teleology is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism. If by

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anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness\(^{12}\) with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional–deprocrypticism\(^{17}\) immanence-function-conflatedness\(^{12}\) as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of\(^{83}\)reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism\(^{80}\) mental-disposition with no pretence of such a positivism–procrypticism\(^{80}\) ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of\(^{83}\)reference-of-thought inclination. In other words, immanence-function-conflatedness\(^{12}\) is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework\(^{72}\) as of \(^{92}\)singularisation/epistemic-immanence/veridical-epistemic-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as de-mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness\(^{88}\) meaningfulness-and-\(^{90}\)teleology\(^{55}\) as if of prospective relative-ontological-completeness\(^{87}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness\(^{12}\) equally highlights knowledge as of its essential organic construct implications. As a \(^{33}\)constitutedness predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly de-mentated/structured/paradigmed mindset, but
nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as with such a reflection as ‘God of plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness of reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of a prior relative-ontological-incompleteness of reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein
contended that similarly a notional-deprocrypticism\textsuperscript{17} contortion reifying gesture necessarily questioning our positivism–procrypticism\textsuperscript{80} disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and imp\textsuperscript{55} teleology\textsuperscript{55} as of prospective deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought\textsuperscript{17} transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness\textsuperscript{12}, likewise does base-institutionalisation–ununiversalisation fails as of prospective universalisation immanence-function-conflatedness\textsuperscript{12}, universalisation–non-positivism/medievialism fails as of prospective positivism immanence-function-conflatedness\textsuperscript{12}, and prospectively positivism–procrypticism\textsuperscript{80} fails in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and imp\textsuperscript{55} teleology\textsuperscript{55} as of prospective notional-deprocrypticism\textsuperscript{17} immanence-function-conflatedness\textsuperscript{12}; so-implied as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism reflection of existence’s ecstatic singularity. Hence ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in \textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} as amplituding/formative–epistemicity causality–as-to-projective-totalitative–
implications, for explicating ontological-contiguity implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness, with the pretence of prior relative-ontological-incompleteness of reference-of-thought for objectifying/contending discursivity nothing more but flawed with the pretence of prior relative-ontological-incompleteness of reference-of-thought as of immanence-function-conflatedness, with the pretence of prior relative-ontological-incompleteness of reference-of-thought for objectifying/contending discursivity nothing more but flawed <amplituding/formative–epistemicity>totalising~self-referencing~syncretising/circularity/interiorising/akrasiatic-drag temporal meaningfulness-and-teleology. The study of the social as of immanence-function-conflatedness insight grasp that the blurriness, <amplituding/formative–epistemicity>totalising~self-referencing~syncretising/circularity/interiorising/akrasiatic-drag and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a 'construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability-or-deferring-falsifiability and validation-or-deferring-validation. It is herein contended that it is the implicited orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their
thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}. This insight equally informs this author’s supplanting–conviction-as-to-profound\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{28} apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}, as well as existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of the disposition for advancing the metalevel transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{181} foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective\textsuperscript{96} supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism\textsuperscript{43} of the ‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence\textsuperscript{95}’ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework\textsuperscript{72} unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability\textsuperscript{48} or-deferred-falsifiability\textsuperscript{40} and validation-or-deferred-validation as of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as implied by the articulation of ontological-good-faith/authenticity\textsuperscript{68} herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme\textsuperscript{5} ‘implicitation of ontological-primemovers-totalitative-
framework\textsuperscript{22}, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity\textsuperscript{63} criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}, and thus an immanence-function-conflicatedness\textsuperscript{12} insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold\textsuperscript{102}, human existential-investment as of its temporality\textsuperscript{98}/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity\textsuperscript{56} beyond <amplituding/formative>wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology\textsuperscript{55}—as-of—‘nondescript/ignorable—void\textsuperscript{59}—with-regards-to-prospective-apriorising-implications>) socially intelligible meaningfulness-and—teleology\textsuperscript{55} conceptualisation in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. metaphoricity\textsuperscript{56} as such ironises on social intellectual nihilism as it is bent on undermining any temporality\textsuperscript{98}/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic intemporality\textsuperscript{61}/longness parrhesiastic askance, and as of immanence-function-conflicatedness\textsuperscript{12} ‘highlights and keeps wide-opened the prospect’ for prospective authentic.
intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality\textsuperscript{51} manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation\textsuperscript{83}reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procryptoicism\textsuperscript{80} social-setup to perceive our positivism–procryptoicism\textsuperscript{80} humanistic knowledge system as absolute; it is immanence-function-conflatedness\textsuperscript{12} by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions \textsuperscript{83}reference-of-thought. With such immanence-function-conflatedness\textsuperscript{12} insight, the epistemic and methodological pretences as of our humanistic positivism–procryptoicism\textsuperscript{80} are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-
programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic de-mentating/structuring/paradigming as of their ultimate existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic\textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism\textsuperscript{17}; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism–procrypticism\textsuperscript{80}. Thus, if immanence-function-conflatedness\textsuperscript{12} reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}’ that is its preeminent epistemic and methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} are nothing more but \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-\textless as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’\textgreater, and institutionalised, such \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} predispositions may actually be de-
mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge
and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and more
seriously so where the possibility of varied research-programme choices are difficultly
entertainable without institutional backing for research needing major funding and/or resources.
Finally, the research-programme epistemic model attends to the social as of the reality of human
emotional-involvement by its extensiveness. Consider that many a transformative natural science
idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses
as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo
heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at
the beginning of the last century with relativity and quantum mechanics hardly eliciting any social
sensitivities, rather as of the disarming effect on conventioning simply on the basis of their
matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much
lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that
if the present was all that great then its very transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity wouldn’t be occurring, and so
existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity occurs as to conflict with the naïve social
‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–
epistemicity>totalising–purview-of-construal’ but with contrastive underlying relative-
ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>). It is quite absurd to think that the possibility
of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed for modern day science to develop and just as well modern day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further ‘decentering of the human subject’ as implied by deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Immanence-function-conflatedness analytical implications equally arise as of the ‘countervailing transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing relation induced as of ontological-primemovers-totalitative-framework between ‘existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity’ and ‘the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold to relative
institutionalisation so-construed as prospective institutionalisation dissemination as this transversality-of-affirmative-and-unaffirmative-disambiguated-apriorising/axiomatising/referencing is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness as relevant for the protracted-consciousness of notional-deprocripticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness as of the de-mentative/structural/paradigmatic implication of singularisation/epistemic-immanence/veridical-epistemic-determinism as of the decentering of the human subject’ involved in knowledge-reification. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold’ and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity transversally induced ontological-prime movers-totalitative-framework selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In this regard and at the general epistemic level of reference-of-thought-devolving, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic
social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated 66 ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness as-to-totalitative-reification in singularisation-as-veridical-epistemic-determinism

<amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications, for explicating ontological-contiguity 44 is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness 87 <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications, for explicating ontological-contiguity 44 induced from ontological-primemovers-totalitative-framework. Central to such epistemic-veracity thinning out is the very essential process behind increasing 66 ontological-contiguity—of-the-human-institutionalisation-process 67 which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ontological-primemovers-totalitative-framework and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology as of ‘nondescript/ignorable—void’ with regards-to-prospective-apriorising-implications>}

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epistemic impertinence. Prospective notional~notional~deprocrypticism\textsuperscript{17} necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness\textsuperscript{87} of\textsuperscript{83}reference-of-thought associated ontological-primemovers-totalitative-framework\textsuperscript{72}, with the implication that our positivism–procrypticism\textsuperscript{99} uninstitutionalised-threshold\textsuperscript{102} epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of\textsuperscript{83}reference-of-thought uninstitutionalised-threshold\textsuperscript{102} and superseded by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional~deprocrypticism\textsuperscript{17} disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/supererogatory–de-mentativity determinant selector as of the deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17} disseminative research-programme coherence and \textsuperscript{66}ontological-contiguity. The idea being that the notional~deprocrypticism\textsuperscript{17} epistemic-veracity as of such disseminative research-programme coherence and \textsuperscript{66}ontological-contiguity equally imply an underlying falsifiability\textsuperscript{48}–or-deferred-falsifiability\textsuperscript{48} and validation–or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable to ontological-primemovers-totalitative-framework\textsuperscript{72} \textsuperscript{<amplituding/formative–epistemicity>}causality–as-to-projective-totalitative–implications,–for-explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44} capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such a notional~deprocrypticism\textsuperscript{17} epistemic-veracity implication is pertinent because blurriness\textsuperscript{7} and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to ontological-primemovers-
totalitative-framework\textsuperscript{22}, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework\textsuperscript{22} as developed in the natural sciences tends to be poorly developed in many a domain-of-study of the social. In this regard, we can appreciate for instance in the physics and other natural sciences <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the ‘thin epistemic-veracity line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{181} constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity\textsuperscript{63} with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability\textsuperscript{49} and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied \textsuperscript{66}ontological-contiguity of observations, conceptualisations and predictions, in their conflatedness\textsuperscript{12} totalising-entailing/nested-congruence or how these conflate as of prospective
relative-ontological-completeness\textsuperscript{87} with existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’\. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of their critical operant implications and unmuddled conceptions. Furthermore, the notional—deprocrypticism\textsuperscript{17} epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality \langle\text{amplituding/formative}\text{wooden-language—}\langle\text{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct—}\langle\text{meaningfulness-and—}\langle\text{teleology}\text{as-of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}\rangle\rangle\text{. With the}\langle\text{amplituding/formative—epistemicity}\text{causality—as-to-projective-totalitative—implications,—for—explicating}\text{ontological-contiguity}^{44}\text{ that the deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought}^{17}\text{ extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-opportunism\textsuperscript{75} sense-of-things. This is critical because the notional—deprocrypticism\textsuperscript{17} \text{reference-of-thought warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to secondnatured institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating—<amplituding/formative—supererogatory—de—mentativeness/epistemic—growth—or—conflatedness\textsuperscript{22}/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being—as-of-existential—}\text{.}

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reality parrhesiastic asksis-or-acumen behind the ‘inventing’ as of reasoning-through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism\textsuperscript{17}-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness\textsuperscript{12} insight, of most critical importance and decisiveness as de-mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{55} as of prospective notional—deprocrypticism\textsuperscript{17} meaningfulness-and-teleology\textsuperscript{55} is the need for a notional—deprocrypticism\textsuperscript{17} reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as of a natural human predisposition to totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-suprerogatory–epistemic-conflatedness\textsuperscript{12} absolutising epistemic reference, specifically as so-construed from our positivism–procrypticism\textsuperscript{98} registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein “the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence\textsuperscript{39}” considering the necessarily decontorting human-
of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of universalisation mental-disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procripticism will likewise fail as of notional–deprocripticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procripticism prior relative-ontological-incompleteness of reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional–notional–deprocripticism perspective of analysis as of singularisation/epistemic-immanence/veridical-epistemic-determinism. We can perceive the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness of reference-of-thought, and so as of the latter’s difference-conflatedness as to totalitative-reification in singularisation-as-veridical-epistemic-determinism as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold of the prior relative-ontological-incompleteness of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness of reference-of-thought mental-disposition reflects its uninstitutionalised-threshold as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) of notional-discontiguity/epistemic-discontiguity.<shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema> by ‘resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold\textsuperscript{102}’ thus taking a flawed posture of identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48} of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow\textsuperscript{,96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema>. Such akrasia-susceptibility-or-akrasiac-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ is reflected as of the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33} of the prior relative-ontological-incompleteness\textsuperscript{88,83}reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold\textsuperscript{102}’. Consider the akrasia-susceptibility-or-akrasiac-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ from a prospective positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards, with respect to ‘God of plane’ type of expression in an animistic/base-institutionalisation setup wherein their fundamental apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychology is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textsuperscript{83}reference-of-thought psychology of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33}
with its uninstitutionalised-threshold\textsuperscript{102} as a nondescript/ignorable–void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}-narratives) whereas such a representation as a nondescript/ignorable–void\textsuperscript{59} wouldn’t be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeless\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable–void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}-narratives) we imply as of our positivism–procrypticism\textsuperscript{80} disjointedness-as-of-\textsuperscript{83}reference-of-thought in the positivism–procrypticism\textsuperscript{80} disjointedness-as-of-\textsuperscript{83}reference-of-thought is certainly prospectively contemplatable in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} reflection of our akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ of positivism–procrypticism\textsuperscript{80} disjointedness-as-of-\textsuperscript{83}reference-of-thought in ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} from the notional–deprocrypticism\textsuperscript{17} \textsuperscript{66}ontological-contiguity, whereas from our positivism–procrypticism\textsuperscript{80} perspective we’ll tend to a ‘resetting of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ of positivism–procrypticism\textsuperscript{80} in ontological-disconguity as of identitive-\textsuperscript{13}constitutedness-as–‘epistemic-totality\textsuperscript{367}–dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48}. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency–sublimating–nascente,–disclosed–from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory—epistemic-conflatedness\textsuperscript{12} as to ontologically-uncompromised ontological-normalcy/postconvergence/referentialism \textsuperscript{<amplituding/formative>notional–preempting—disjointedness-as-of\textsuperscript{,49}reference-of-thought/notional–notional–deprocrypticism\textsuperscript{17} and not as of ontologically-compromised human-subpotency epistemic/notional–projective-perspective; and is articulated more completely to reflect ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as of the the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{87} \textsuperscript{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,—for-explicating–}\textsuperscript{66}ontological-contiguity\textsuperscript{44} in accounting for human differences of ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>. It is herein contended that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive–\textsuperscript{13}constitutedness–as–’epistemic-totality\textsuperscript{36}’–dereification-in-dissingularisation\textsuperscript{28}–as–flawed-epistemic-determinism\textsuperscript{48}. Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>–of-the-self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>–and-vice-and-impediments\textsuperscript{105}’. Rather an ontologically-veridical construction-of-the-Self is necessarily in conflatedness\textsuperscript{12} as of the intemporal absolutising epistemic reference of existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in–
supererogatory–epistemic-conflatedness\textsuperscript{12} constrainous-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and construed as of difference-conflatedness\textsuperscript{12}–as-to–
totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21}. Such a conflatedness\textsuperscript{12} construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{amplituding/}formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought–in–supererogatory–epistemic-confoundedness\textsuperscript{12}, as it construes of human-subpotency\textsuperscript{83}reference-of-thought given level of ontological-veridicality-commitment/aetiolgisation/ontological-escalation/otherliness implications; and so as devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential referencing/registering/decisioning, contemplating, responding, conceptualising, articulating, effecting and acting-out of its social meaningfulness-and-teleology\textsuperscript{55} as of the \textsuperscript{amplituding/}formative–epistemicity>causality–as-to-projective-totalitative–implications–for-explicating–ontological-contiguity\textsuperscript{44} of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55}. Thus fundamentally the \textsuperscript{amplituding/}formative–epistemicity>causality–as-to-projective-totalitative–implications–for-explicating–ontological-contiguity\textsuperscript{44} and orientations underlying construction-of-the-Self as of a notional–deprocrypticism\textsuperscript{17} conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self as of institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} with successive registry-worldviews/dimensions human-subpotency\textsuperscript{83}reference-of-thought induced recurrently from the instigative \textsuperscript{amplituding/}formative–epistemicity>causality–as-to-projective-totalitative–implications–for-explicating–ontological-contiguity\textsuperscript{44} of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics). Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\(^{91}\)ontological-fracturing/desublimation/gimmickiness complex’. Interestingly, many a traditional take on the notion of akrasia, construed herein as akrasia-susceptibility-or-akrasiatic-drag complex, like the Socratic argument of its non-veridicality strangely enough rather confirms its veridicality, in the sense that such arguments are being made from the perspective of human-subpotency, which is exactly the irrelevant perspective for ontological-veridicality articulation. Consider the idea that a cholera epidemic that was to occur say in 100 B.C. will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; as existence/intrinsic-reality/ontological-veridicality will not factor in such a state of ‘human-subpotency in its \(<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\), and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-\(^{99}\)teleology\(^{55}\) implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework\(^{72}\). Thus intemporal ontological-performance\(^{71}\)-<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought for empowering and responsible meaningfulness-and-\(^{99}\)teleology\(^{55}\) for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness\(^{88}\) as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its
vices-and-impediments\textsuperscript{405}, and as the very possibility for prospective ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{55}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications> )? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{34} induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}―as-to-totalitative-reification\textsuperscript{46}―in\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications,-for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} development of the human species psyche. This insight equally specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects the basic human psychological nature across all ages and times, so appraised as from the-Good/understanding/knowledge-reification\textsuperscript{46}/ontological-primemovers-totalitative-framework\textsuperscript{72} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{87}―of-reference-of-thought \textsuperscript{83}reference-of-thought <amplituding/formative–epistemicity> causality~as-to-projective-totalitative–implications,-for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} in accounting for human differences of ontological-performance\textsuperscript{71}<including-virtue-as-ontology> across the successive registry-worldviews/dimensions \textsuperscript{83}reference-of-thought-level of ontological-performance\textsuperscript{71}<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-
performance\textsuperscript{71}-\textless{including-virtue-as-ontology}\textgreater{} as of each registry-worldview’s/dimension’s reference-of-thought-devolving\textsuperscript{84}-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. this idea of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’ fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of its ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}-\textless{including-virtue-as-ontology}\textgreater{} equivalence/correspondence with the full-potency-of-existence’s/sublimating–nascence-as-of-its-coherence/contiguity’; wherein successive prospective relative-ontological-completeness\textsuperscript{83}-of reference-of-thought generate de-mentative/structural/paradigmatic existential implications as of ‘successive specific less-and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’ with respect to the successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance\textsuperscript{71}-\textless{including-virtue-as-ontology}\textgreater{}-and-vices-and-impediments\textsuperscript{105}. Basically, construction-of-the-Self is herein construed rather as: ‘the self, as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} metaphoricity\textsuperscript{56}, as of its evolving-and-devolving constraining \textsuperscript{83}reference-of-thought pitting its axiomatic de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument correspondingly with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,-in-superceragory–epistemic-conflatedness\textsuperscript{12}/intrinsic-reality/ontological-veridicality, as so-entertainable/permissible by its given registry-
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism with the increasing existential outing of superfluous notions like superstitions, etc., likewise ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-completeness epistemically shrinks with the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. That is, in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} epistemic-veracity of foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative-notional—deprocrypticism constraining, the ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’ for everyday existential occurrences as of meaningfulness-and—teleology ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-consciousness shiftiness-of-the-Self\textsuperscript{91} complex (by its epistemic non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition relative neuterising\textsuperscript{57} as of its random—as—uncircumscribing/undelineating—as—‘epistemic-totality\textsuperscript{36}’ existential—epistemic-totalisation-scheme-of—meaningfulness-and—teleology\textsuperscript{55}), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-of-bad-omen existential-contextualising-contiguity\textsuperscript{38}-lowest-level-reification\textsuperscript{86}; - the warped-consciousness shiftiness-of-the-Self\textsuperscript{91} complex (by its epistemic rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism relative neuterising\textsuperscript{57} as of its tendentious—circumscribing-as—‘epistemic-totality\textsuperscript{36}’ or-delineating-as—‘epistemic-totality\textsuperscript{36}’ existential—epistemic-totalisation-scheme-of—meaningfulness-and—teleology\textsuperscript{55}), given its animistic base-
institutionalisation–ununiversalisation

perceptivity-as-of-a-specific-place-or-specific-evil-
people-or-specific-evil-period

existential-contextualising-contiguity

second-level-reification

- the preclusive-consciousness shiftiness-of-the-Self complex (by its epistemic
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism relative neutralising
as of its qualifying–circumscribing-as-‘epistemic-totality’

or-delineating-as-‘epistemic-totality’

existential–epistemic-totalisation-scheme-of–
meaningfulness-and–teleology), given its
universalisation–non-positivism/medievalism

perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-
mysticism-or-failure-to-pay-reverence-to-an-ancestor

existential-contextualising-contiguity

third-level-reification

- the occlusive-consciousness shiftiness-of-the-Self complex (by its
epistemic

positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism relative neutralising
as of its
categorising–circumscribing-as-‘epistemic-totality’
or-delineating-as-‘epistemic-totality’

existential–epistemic-totalisation-scheme-of–
meaningfulness-and–teleology), given its

positivism–procripticism

perceptivity-as-of-full-rational-account-as-exclusive-cause-and-
effect-conceptualisation

existential-contextualising-contiguity

fourth-level-reification

and

prospectively - the protensive-consciousness nonshiftiness-of-the-Self complex (by its epistemic
preempting—disjointedness-as-of
reference-of-thought, as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness

transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness

in-superseding-merе-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism
deneuterising

referentialism as of referentialism–circumscribing-as-‘epistemic-totality’
or-delineating-as–
‘epistemic-totality’

existential–epistemic-totalisation-scheme-of–
meaningfulness-and–teleology), given its
notional–notional–deprocripticism

perceptivity-as-of-full-preempting-
of-preconverging-or-dementing\textsuperscript{19}-disjointedness-of-thought-conceptualisation existential-contextualising-contiguity\textsuperscript{38}-full-level-of-reification\textsuperscript{86}. This reality in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} very much explains the statement ‘I know that I know nothing’ made by Socrates reflecting his conception of anamnesis, as the state of human limited-mentation-capacity implies that it is foolhardy to articulate in presencing—absolutising-identitive\textsuperscript{13}-constitutedness\textsuperscript{79} terms meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of absolutising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather ‘the anamnesis of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} reflects prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ (and so, in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}.in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44}). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought.–in-
supererogatory—epistemic-conflatedness\textsuperscript{12} (with anamnesis so-construed as ‘dimensionality-of-
sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation mental-disposition’) and not any presencing—absolutising-identitive-
\textsuperscript{13}constitutedness\textsuperscript{79} as reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation
of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the
one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis
of the specific universalising\textsuperscript{103}-idealisation phronetic/practicality situations as to its defining
existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-
of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12}). The fact is that Socrates (and as
momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things
in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically
instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and
Plato were more engaged with establishing overall philosophical insight beyond just their
universalising\textsuperscript{103}-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation over non-universalising sophistry (even as their association
of anamnesis with mythical recollection was caught up in the universalising\textsuperscript{103}-idealisation
apriorising/axiomatising/referencing—psychologism but by the practical demonstration is
relevant in all registry-worldviews/dimensions as of the example articulated as well herein by
this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules
of additionality even a deliberately collective social misleading will not derail the child’s true
sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising
conceptualisation, speaking prospectively of destructuring-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\textsuperscript{71}–of-ontological-performance\textsuperscript{71}–
\begin{quote}
<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification\textsuperscript{86} as of the transepistemic implications of human limited-mentation-capacity-deepening\textsuperscript{52}. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising\textsuperscript{103}–idealisation meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is what induces existential-contextualising-contiguity\textsuperscript{38} and thus allows prospective dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>soperogatory–dementativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative–rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation insight for further human limited-mentation-capacity-deepening\textsuperscript{52} (as to ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} \begin{quote}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating–ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides the existentially inherent human-subpotency potential) leading to further superseding/transcendence as of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. But the fact is there is comprehensive coherence in the philosophical articulations of the three thinkers when construed with this comprehensive philosophical knowledge-reification\textsuperscript{86} projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense
that human knowledge-reification\textsuperscript{86}, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemic/anamnestic-residuality/spirit-drivenness—equality and phronesis existential-contextualising-contiguity\textsuperscript{38} in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—as-to-existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness\textsuperscript{12}—as-to-the-ontological-normalcy/postconvergence-projective-perspective, to which latter human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{30}> as so reflected with prospective originariness-parrhesia, as spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic philosophers universalising\textsuperscript{103}—idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—as-to-existence-potency—sublimating—nascence, disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought, in supererogatory—epistemic-conflatedness\textsuperscript{12}—as-to-the-ontological-normalcy/postconvergence-projective-perspective, to which latter human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence\textsuperscript{30}>, and that such a possibility lies in perpetual knowledge-
reification\textsuperscript{86} disposition as of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72}. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising\textsuperscript{103}-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis existential-contextualising-contiguity\textsuperscript{38} as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising\textsuperscript{103}-idealisation phronesis existential-contextualising-contiguity\textsuperscript{38} at the latter’s destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{103}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}.<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}.in-as-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating–ontological-contiguity\textsuperscript{44} of phronesis existential-contextualising-contiguity\textsuperscript{38}. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ existential desublimation manifestation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of both a universalisation–non-positivism/medievalism and our positivism–procrypticism\textsuperscript{88} registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity\textsuperscript{63} geared to undermine ontological-veracity’; but then the positivism–procrypticism\textsuperscript{88} perspective as of its prospective relative-ontological-completeness\textsuperscript{87} will be less complexed in identifying the mental flaw of the universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ as of the former’s <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as it underlies non-positivism
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism acts ‘like say a plot to accuse someone
of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex
‘<\textit{amplituding/formative–epistemicity}>totalising/circumscribing/delineating
preconverging/dementing\textsuperscript{19}–qualia-schema’ as of its <\textit{amplituding/formative–
epistemicity}>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
underlying nondescript/ignorable–void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing\textsuperscript{19}-narratives) of its preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on
occasion as of a positivism–procrypticism\textsuperscript{80} <\textit{amplituding/formative}>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-\textit{teleology}\textsuperscript{55} as of ‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-
prospective-apriorising-implications>)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation
may be construed as smart while it construes of the former as abhorrent, but then not factoring in
its own abhorrence from futural Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textit{teleology}\textsuperscript{55} as of
prospective deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{57}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.
This point out the ontological-veracity for avoiding the absolutising/presencing—absolutising-
identitive-\textsuperscript{13}constitutedness\textsuperscript{79} referencing of psychology/psychoanalysis as of any human-
subpotency epistemic/notional–projective-perspective in prior relative-ontological-
incompleteness\textsuperscript{88}–\textsuperscript{83}reference-of-thought as of identitive-\textsuperscript{13}constitutedness-as–‘epistemic-
totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48} of notional-
discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow-\textsuperscript{96}supererogation-of-mentally-
aestheticised-preconverging/dementing\textsuperscript{19}-qualia-schema>, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{21}/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more profound and fuller construst of the human psychological potency as of difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} in ontological-contiguity as from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the veridical protractedness of the notional~deprocrypticism\textsuperscript{17} protensive self-consciousness as of its <amplituding/formative>notional–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought as can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the fundamental de-mentating/structuring/paradigming of the human psyche as it is caught up between dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44} of prior relative-ontological-incompleteness\textsuperscript{88} of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and singularisation/epistemic-immanence/veridical-epistemic-determinism <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating ontological-contiguity\textsuperscript{44} of prospective relative-ontological-completeness\textsuperscript{87} of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a notional–notional–deprocrypticism\textsuperscript{17} articulation herein of akrasia-susceptibility-or-akrasiatic-drag complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any
given registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its uninstitutionalised-threshold\textsuperscript{182} construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’, the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism> of prospective relative-ontological-completeness\textsuperscript{87} like base-institutionalisation with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as from its singularisation/epistemic-immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness\textsuperscript{88} like recurrent-utter-uninstitutionalisation as from its dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} in recurrent-utter-uninstitutionalisation conventioning-referencing over any such prospective base-institutionalisation pretence of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44}, and as of social-stake-contention-or-confliction it further elicits sophistic/pedantic significant-otherness dispositions inclined to undermine such prospective transcendental implications as it falsely absolutises the conventioning-referencing of recurrent-utter-uninstitutionalisation over any such implied prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold\textsuperscript{182} in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{66} inducing human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. This explains why prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity is actually reflected by the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity\textsuperscript{56}, and not incisively about dialogical-equivalence level of contemplation induced transcendence-and-sublimity/sublimation/supererogatory~de-mentativity even as such a dialogical conception arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument say with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{55} common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{87}s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-&as-to-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism> devaluing their presencing—absolutising-identitive-constitutedness conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\textsuperscript{88} or as with budding-positivists Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology\textsuperscript{55} common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{87}s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their presencing—absolutising-identitive-constitutedness conventioning-referencing in scholasticism pedantry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness or with a Rousseau Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness. Thus more critically prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity that exploits the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from a presencing—absolutising-identitive-constitutedness perspective is not actual meaningfulness-and-teleology but rather such is rather acting as a constrained metaphoricity upon a social-setup
supposedly coherent ontological-commitment to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology mostly as of prospective crossgenerational reasoning-from-results/afterthought. In this regards as of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology as of prospective notional—deprocriptism—transcendence-and-sublimity/sublimation/supererogatory—dementativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification exercise exclusively as of the full existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic-conflatedness—reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed
to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-9⁰teleology⁵⁵.

Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the
prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications) dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the successive given levels in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation–ununiversalisation ontological-fracturing, universalisation–non-positivism-mediievalism ontological-fracturing, positivism–procrypticism88 ontological-fracturing towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance<-including-virtue-as-
ontology> equivalence/correspondence with the full-potency-of-existence’s sublimating-nascence-as-of-its-coherence/contiguity in instigating ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated 66 ontological-contiguity—of-the-human-institutionalisation-process 67 as of difference-conflatedness 12 as-to-totalitative-reification 86 in-singularisation-as-veridical-epistemic-determinism 21 <amplituding/formative-epistemicity> causality—of-projective-totalitative-implications,—for-explicating 66 ontological-contiguity 44 '. Ontological-fracturing as such is a reflection of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness 59 teleology—<in-existential-extrication-as-of-existential-unthought> 6 only human intemporal ontological-performance 71 —<including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance 71 —<including-virtue-as-ontology> of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. The implication here is that all projections of idealisation should be anticipatory-and-preemptive of the possibility of their prospective ontological-fracturing, for efficient institutionalisation deferential-formalisation-transference and percolation-channelling, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing 15 of such idealisations with regards to their more profound
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuations-within-the-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome as of deferential-formalisation-transference and percolation-channelling doesn’t substitute for the <amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or <amplituding/formative> wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{99}’-with-regards-to-prospective-apriorising-implications> framework that ‘invents’ and accounts for prospective social transcendence-and-
sublimity/sublimation/supernormal—de-mentativity idealisation, in the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective amplituding/formative—epistemicity totalising—renewing—realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension 83—reference-of-thought and the subsequent secondnatured institutionalisation of its given intemporal ontological-performance 71—<including—virtue—as-ontology>; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or amplituding/formative—wooden-language—(imbued—averaging-of-thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—55—as—of—‘nondescript/ignorable—void’—with—regards—to—prospective—apriorising—implications>) absolutising epistemic reference of ontological-veracity for prospective transcendence—and—sublimity/sublimation/supernormal—de-mentativity idealisation. We can garner that it is intemporal individuations transversality-of-affirmative—and—unaffirmative,—disambiguated—apriorising/axiomatising/referencing 101 intemporal projection as of ontological-faith—notion—or—ontological—fideism—imbued—underdetermination—of—apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality for reasoning—through/messianic-reasoning in recurrent—utter—uninstitutionalisation that induced prospective base—institutionalisation and not a suprasocial or amplituding/formative—wooden-language—(imbued—averaging—of—thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—55—as—of—‘nondescript/ignorable—void’—with—regards—to—prospective—apriorising—implications>) absolutising epistemic reference in recurrent—utter—uninstitutionalisation, likewise for prospective universalisation and not a suprasocial or amplituding/formative—wooden-language—(imbued—averaging—of—thought—<as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—55—as—of—
absolutising epistemic reference of base-institutionalisation–ununiversalisation, likewise for prospective positivism and not a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{55}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications> absolutising epistemic reference of universalisation–non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do have a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications> absolutilising epistemic reference for our prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity rather than as of prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in our positivism–procrypticism\textsuperscript{89} to bring about futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55} as of prospective notional~deprocrypticism\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising epistemic reference that can de-mentatively/structurally/paradigmatically bring about human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, it is inevitably the case that the examination of any such representation with say for instance the physics <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation necessarily had to pass through the intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Poincarés, Rutherford, Einsteins, Bohrs, etc and the subsequent secondnatured institutionalisation as of deferential-formalisation-transfer and percolation-channelling. There has never been any suprasocial or wooden-language-\langle imbued—averaging-of-thought—\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—\rangle absolutising epistemic reference of ontological-pertinence for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity idealisation as we seem to construe/contemplate of today-or-at-any-given-presence-epoch as of reasoning-from-results/afterthought, as the fact is human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arises ultimately as of internalised epistemic responsibility of intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning that supersede the pretence of any such absolutising epistemic reference on the basis of a suprasocial reasoning-from-results/afterthought. Thus the abstraction as of suprasocial or wooden-language-\langle imbued—averaging-of-thought—\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology\rangle—
absolutising epistemic reference about human nature transcendence-and-sublimity/sublimation/supererogatory/de-mentativity idealisation ‘doesn’t truly exist’, but for effective operant human intemoral individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} intemoral projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and subsequent secondnatured institutionalisation. Critically, it is this grasping-and-nurturing-appropriate-intemoral-individuation projection ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality\textsuperscript{52}, as of the awareness of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemoral-dispositions–existentialism-form-factor, that underlies the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of its retrospective, present and prospective possibilities. This doesn’t speak of subjectivity, no more than a doctor’s judgment is necessarily subjective as to the fact of its validation going by the primacy of the ‘superior party’ that is existence-potency~subliming–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness\textsuperscript{12}/intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-totalitative-framework\textsuperscript{72} over imagined suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>) opinionatedness, but rather that human transcendence-and-
sublimity/sublimation/supercogitate/de-mentativity idealisation is more operantly and effectively as of solipsistic occurrence as from intemporal individuations dimensionality-of-sublimating24.<amplituding/formative>supererogatory/de-mentativeness/epistemic-growth-or-confoundedness12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation epistemic internalisation for intemporal ontological-performance71.<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of suprasocial or <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—'<nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>') abstract integration/assimilation of such resultant intemporal ontological-performance71.<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-mentative/structural/paradigmatic reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing15 secondnatured institutionalised intemporal ontological-performance71.<including-virtue-as-ontology> at the uninstitutionalised-threshold102 as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion—ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality sense of intemporal-projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation prospective relative-ontological-completeness87 epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness88 <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating66/ontological-contiguity44. Interestingly, thus if there is no suprasocial or <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-
to-leveling/ressentiment/closed-construct-of–meaningfulness-and<sup>99</sup>teleology<sup>55</sup>-as-of–
‘nondescript/ignorable–void<sup>99</sup>-with-regards-to-prospective-apriorising-implications>}

absolutising epistemic reference of ontological-veracity for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity but for prospective dimensionality-of-
sublimating<sup>54</sup>—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness<sup>52</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation transversality-of-affirmative-and-unaffective,–disambiguated-
apriorising/axiomatising/referencing<sup>101</sup> intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-
so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding
secondnatured institutionalisation of intemporal ontological-performance<sup>71</sup>–<including-virtue-
as-ontology>, then all the critical human intemporal meaningfulness-and<sup>99</sup>teleology<sup>55</sup> for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that-
exists-and-can-prospectively-exist-respectively effectively arises-and-lies in the ‘induced
metaphoricity<sup>56</sup> of such prospective intemporal individuation transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing<sup>101</sup> intemporal projection as
of onological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal
ontological-performance<sup>71</sup>. Just as demonstrated above with the physics
<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-
construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in the instance
philosophy reflecting the-very-same-immanent-existence/intrinsic-reality/ontological-
veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-
construal’ we can as well appreciate, going by the <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity of difference-conflatedness-as-to-totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} over identitive-constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation-as-flawed-epistemic-determinism\textsuperscript{48}, that there was no suprasocial or wooden-language-{imbued—averaging-of-thought-\textlangle as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology\textrangle-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>)}

absolutising epistemic reference for the transcendence-and-sublimity/sublimation/supernatural~de-mentativity idealisation of say Plato’s idea concept nor say Descartes’s cogito concept but in both cases for their operant prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance\textsuperscript{71}<including-virtue-as-ontology>. Likewise, it is herein contended that this difference-conflatedness-as-to-totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity\textsuperscript{44} equally applies prospectively with respect to the deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied transcendence-and-sublimity idealisation, and so as of operant prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance, as herein implied; overriding pretences of suprasocial or <amplitudiniformative>wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-
'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>)

absolutising epistemic reference, and as subject only to falsifiability and validation as of ontological-primemovers-totalitative-framework of the ‘superior party’ that is existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-

reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity idealisation as of their prospective reasoning-through/messianic-reasoning highlight that the traditional reasoning-from-results/afterthought construct is construed: - for the Platonic idea transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity as of sophistry, - for the Cartesian cogito transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity as of scholasticism pedantry, and prospectively for notional–deprocrypticism transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of spurious institutional-being-and-craft muddlement. Effectively, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor implies that metaphoricity why tending ultimately towards intemporality, is effectively of both intemporal/longness-of-register-of–meaningfulness-and-teleology and temporal/shortness-of-register-of–meaningfulness-and-teleology manifestations. But any given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension meaningfulness-and-teleology as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has basic de-mentating/structuring/paradigming supposedly coherent ontological-commitment for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective ontological-primemovers-totalitative-framework as from prospective existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of–totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness epistemic/notional–projective-perspective; as such a registry-worldview/dimension would difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness of meaningfulness-and-teleology. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.
as of potentially the same ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment\textsuperscript{65} but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment\textsuperscript{65} as of its ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{68}–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity\textsuperscript{56} of prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-veracity implications of ontological-primemovers-totalitative-framework\textsuperscript{72} as of prospective relative-ontological-completeness\textsuperscript{87}. In other words, as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of human metaphoricity\textsuperscript{56} of temporal-to-intemporal–ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>-of-narratives, we know that the ontological-primemovers-totalitative-framework\textsuperscript{72} that underlies existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness\textsuperscript{12} sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating–\textsuperscript{66}ontological-
contiguity\textsuperscript{44} ultimately has a direction as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioning—(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>)} at uninstitutionalised-threshold\textsuperscript{102} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{46} and sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} possibilities’. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment\textsuperscript{65} from a long-term perspective, in the sense that technical and scientific progress associated with the industrial revolution ‘could hardly be socially reneged’ not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment\textsuperscript{65} of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{68}—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/relative-ontological-completeness\textsuperscript{87} as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflicatedness\textsuperscript{12} selection/skewing of ontological-prime movers—totalitative-framework\textsuperscript{72} <amplituding/formative—epistemicity>causality—as-to-projective—totalitative—implications,—for-explicating—ontological-contiguity\textsuperscript{44} and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as
difference-confinedness\textsuperscript{12-as-to-totalitative-reification}\textsuperscript{86-in-singularisation-as-veridical-epistemic-determinism}\textsuperscript{21} perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening\textsuperscript{52}; and this notion of relative truth is reflected in their works/research-programmes that undermine our <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} constituttedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28-as-flawed-epistemic-determinism}\textsuperscript{48} perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory-de-mentativity then is existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory-epistemic-confinedness\textsuperscript{12} as of its ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating,\textsuperscript{66}ontological-contiguity\textsuperscript{44} selecting/skewing for ontological-pertinence within the underlying human metaphoricity\textsuperscript{56} scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-confinedness\textsuperscript{12-as-to-totalitative-reification}\textsuperscript{86-in-singularisation-as-veridical-epistemic-determinism}\textsuperscript{21} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating,\textsuperscript{66}ontological-contiguity\textsuperscript{44}, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity\textsuperscript{56} of say a scientific and liberal worldview narrative as implied with the industrial revolution may actually
be in the most part ignored/overlooked in a pre-industrial society from a merely meaningfulness- and-teleology transmission/spreading perspective, the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity-as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology for say a suprasocial or wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) human mindset processing’, but critically was an epistemic-ricocheting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity of a self-consciously instigated prior suprasocial or wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications) comprehensive sense of prospective metaphoricity’. This points to a more comprehensive reality of human epistemic-veracity arising as of our...
epistemicity>totalising~thrownness-in-existence\textsuperscript{34} with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability\textsuperscript{40} implications as of ontological-prime movers-totalitative-framework\textsuperscript{72}, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness\textsuperscript{99}teleology\textless in-existential-extrication-as-of-existent-unthought\textgreater \textsuperscript{6} nonpresencing\textsuperscript{68}\textless perspective\textemdash ontological-normalcy/postconvergence\textgreater ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness\textsuperscript{87} appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or \textless amplituding/\textemdash formative\textgreater wooden-language\textless imbued\textemdash averaging-of-thought\textemdash as-to-leveling/ressentiment/closed-construct-of\textemdash meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}\textless as-of\textemdash 'nondescript/ignorable–void\textsuperscript{59}.\textless with-regards-to-prospective-apriorising-implications\textgreater \textgreater \textless presencing\textemdash absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity\textsuperscript{56} implications of operant prospective intemporal individuation transversality-of-affirmative-and-unaffective\textemdash disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} intemporal projection as of ontological-faith-notion-or-ontological-fideism\textemdash imbued-underdetermination-of-apriorising/axiomatising/referencing\textemdash as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or \textless amplituding/\textemdash formative\textgreater wooden-language\textless imbued\textemdash averaging-of-thought\textemdash as-to-leveling/ressentiment/closed-construct-of\textemdash meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}\textless as-
of-‘nondescript/ignoreable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications⟩\rangle

epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of scholasticism pedantry. Just as we can appreciate that in ‘the very same physics <amplitu
ding/formative–
epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existenti

al-reality’ as of prospective relative-ontological-
completeness\textsuperscript{87}-of-axiomatic-construct-or\textsuperscript{83}-reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective nonpresencing\textsuperscript{60}–<perspective–ontological-
ormalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-
mentative/structural/paradigmatic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility of prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-
of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework\textsuperscript{72} validation-and-
falsifiability\textsuperscript{40}. Naivety will be the pretence of constraining the possibility for transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity as of prospective meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} as knowledge on a vague notion of any presencing—absolutising-identitive-
\textsuperscript{13}constitutedness\textsuperscript{79} epistemic-veracity that at the very least doesn’t rise to projectively
contemplate and appraise of such prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability\textsuperscript{48}. Thus metaphoricity\textsuperscript{56} as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as say the commonality of such metaphoricity\textsuperscript{56} inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\{imbued-postconverging/dialectical-thinking\textsuperscript{48}-'projective-insights'/'epistemic-projection-in-conflatedness\textsuperscript{32}-of-notional–deprocrypticism\textsuperscript{17}-prospective-sublimation\textsuperscript{98} thinkers sharing a common emancipatory metaphoricity\textsuperscript{56} mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} that is instigative, metaphoricity\textsuperscript{56} is critically about the prospective ricochetting de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} implications on the fabric of the social as an epistemic-totality\textsuperscript{36} framework beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textless in-existential-extrication-as-of-existential-unthought\textgreater , as the supposedly coherent ontological-commitment\textsuperscript{65} of ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{68}–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity\textsuperscript{56}. This is so because in the long run transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{108} of temporal-to-intemporal–ontological-performance\textsuperscript{71}--
<including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-
totalititative-framework selecting/skewing-towards intemporality/ontological-veracity as to
existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-
of-the-amplituding-formative-epistemic-totalising-renewing-realisation-re-perception-re-
thought-in-supererogatory-epistemic-conflatedness as to ontologically-uncompromised-
ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-
setup value construct lies somewhere between the possibility of its conventioning-referencing
and its presencing-absolutising-identitive constitutedness Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology, when it comes to assessing the possibility of prospective
meaningfulness-and-teleology inducing of metaphoricity. It is not necessarily the case that
a society that doesn’t or poorly appreciate the implication of science will value as of immediacy
prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-meaningfulness-and-teleology like the cultivation of
science over its conventioning-referencing as a cultural inclination or metaphysical
predisposition or a creed; as we can appreciate the contrasting disposition towards the cultivation
of science as in Europe and the Arabic world during the medieval period, or even disparity in
ontological progressiveness within the very same societies at various epochs. Thus the
assumption that any given society or period is absolutely turned/committed to prospective Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology including our modern period, is a flawed
appraisal; as in many ways, beyond our amplituding-formative-epistemic-totalising-self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag perception, a closer look at
institutional functioning easily points out the pre-eminence of spurious institutional-being-and-
craft muddlement highlighting an uninstitutionalised-threshold as of the privileging of
conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional-deprocripticism metaphoricity in our positivism–procripticism; as its brings to the self-consciousness the reality that the implication of such a notional-deprocripticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning instigated ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity warrants such intemporal relaying of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology beyond just conventioning-referencing; as the very possibility of successive registry-worldviews/dimensions as of prospective relative-ontological-completeness arises because such reasoning-through/messianic-reasoning can devalue their
presencing—absolutising-identitive-constitutedness\textsuperscript{79} conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as explained above with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} common universalising\textsuperscript{183}-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{87}s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\langle\text{as-to-preconverging-or-dementing}\textsuperscript{19}–apriorising-psychologism\rangle devaluing their presencing—absolutising-identitive-constitutedness\textsuperscript{79} conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\textsuperscript{88} or as with budding-positivists Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} common positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{87}s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\langle\text{as-to-preconverging-or-dementing}\textsuperscript{19}–apriorising-psychologism\rangle devaluing their presencing—absolutising-identitive-constitutedness\textsuperscript{79} conventioning-referencing in scholasticism pedantry dogmatism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness\textsuperscript{88}s or with a Rousseau Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of social enlightenment common

Unsuspectingly, the reality of projected narratives as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor across the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45> is rather regular and stable as of the dynamics of temporal-to-intemporal–ontological-performance71-<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-
completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}/contemplative-distension implications with regards to social-stake-contention-or-confliction at the given registry-worldview/dimension. It is equally critical to note that as of the profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing\textsuperscript{19}–apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<shallow,-supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>’ of akrasia-susceptibility-or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of ontological-prime-movers-totalitative-framework\textsuperscript{72} as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought–in-supererogatory–epistemic-conflatedness\textsuperscript{12} of intemporal ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’, going by the fact that the supposedly coherent ontological-commitment\textsuperscript{65} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{68}–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological metaphoricity\textsuperscript{56} of ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure<-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification\textsuperscript{86} as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of
wrongly inducing procrypticism–or–disjointedness-as-of-reference-of-thought
performance\textsuperscript{71} (<including-virtue-as-ontology>) nature of the social-construct (as significant otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold–\{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> of meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness–\textsuperscript{99}teleology–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologyသion/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold–\{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold–\{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible
constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension to strategically articulate such meaningfulness-and-teleology going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akraasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological-metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold rather beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>.
as base-institutionalisation implied meaningfulness-and-\textsuperscript{55} teleology\textsuperscript{55} is beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsuperscript{56} of recurrent-utter-uninstitutionalisation, that of universalisation is beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsuperscript{56} of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsuperscript{56} of universalisation–non-positivism/medievalism, and prospectively that of deprocrystalism is beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsuperscript{56} of positivism–procrystalism\textsuperscript{88}; and so because any given registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{91}/ontological-fracturing/desublimation/gimmickiness complex’ defines the social-construct institutionalisation threshold perceived intemporal meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation\textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} but then is equally amenable to <amplituding/formative> wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}} failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation manifesting at \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-level as of postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, and so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-level difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic–

The ultimate point here being that critically the notion of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity more often than not occur as ‘reasoning-through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-reinventing-prospective-nonpresencing\textsuperscript{68}<-perspective-ontological-normalcy/postconvergence>-human-self-consciousness’ rather than as it can wrongly be implied with ‘reasoning-from-results/afterthought postures as of presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} self-consciousness mastery and direction’ which are rather ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. In this regards, ontological-veracity as of a perpetual predisposition for prospective relative-ontological-completeness\textsuperscript{87} is ensured by supposedly coherent ontological-commitment\textsuperscript{65} to undermine the social-construct predisposition to destructure meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold\textsuperscript{90}, and enable the construal of prospective ontological-veracity by ‘ontologically-hegemonising-narrative\textsuperscript{78} ontological-performance\textsuperscript{71}<-including-virtue-as-ontology>', as of ontologically-veridical difference-conflatedness\textsuperscript{12} as-to-totalitative-reification\textsuperscript{86} in\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21}, over ‘individual whim/impulsion narratives ontological-performance\textsuperscript{71}<-including-virtue-as-ontology>', ‘<amplituding/formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>) narratives ontological-performance\textsuperscript{71}<-including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance\textsuperscript{71}<-including-virtue-as-ontology>’ in their various flawed identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-indissingularisation\textsuperscript{28} as-flawed-epistemic-determinism\textsuperscript{48} postures. The social epistemic-totality\textsuperscript{36} reality of the metaphoricity\textsuperscript{66} flux of temporal-to-intemporal–ontological-performance\textsuperscript{71}.
Including-virtue-as-ontology-of-narratives thus implies that in effect a social-setup is a construct of ‘temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-\textsuperscript{including-virtue-as-ontology}) ontological-performance\textsuperscript{71}-\textsuperscript{including-virtue-as-ontology}-of-narratives’ as an epistemic-totality\textsuperscript{36} of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{71}-\textsuperscript{including-virtue-as-ontology}’ is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance\textsuperscript{71}-\textsuperscript{including-virtue-as-ontology}-of-narratives but with all such temporal-to-intemporal–ontological-performance\textsuperscript{71}-\textsuperscript{including-virtue-as-ontology}-of-narratives susceptible to recombination in unsuspecting ways given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance\textsuperscript{71}-\textsuperscript{including-virtue-as-ontology}-of-narratives unlike the strictly formalised institutional frameworks tending to totalisingly-entailing/ontologising/institutionalising of narratives. It is this possibility of narratives recombination as of formative and enculturating implications as well as the criss-crossing of formal and informal spheres/settings differing temporal-to-intemporal value-references that renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performance\textsuperscript{71}-\textsuperscript{including-virtue-as-ontology}-of-narratives, thus leading to their possible ontological denaturing\textsuperscript{15} as of uninstitutionalised-
threshold implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-confalatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} rather boils down to grasping prospective relative-ontological-completeness\textsuperscript{87} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} as of notional–deprocrypticism\textsuperscript{17}. Effectively prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as articulated from ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ reflecting existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-confalatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness\textsuperscript{87} rede-mentating/restructuring/reparadigming in superseding/undermining/deflating the ‘relative-ontological-incompleteness\textsuperscript{88} perception of prospective relative-ontological-completeness\textsuperscript{87} de-mentating/structuring/paradigming’; wherein the former’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-mentating/restructuring/reparadigming substitutes for the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-mentating/structuring/paradigming, and so as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. This knowledge notion, construed as organic-knowledge, involving articulating prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its de-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of prior meaningfulness-and-teleology\textsuperscript{55} de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to as supererogatory\textsuperscript{56} acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} with regards to human limited-mentation-capacity-deepening\textsuperscript{52} as of prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; speaking of the recurrent edging towards completion of ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’, which by that token as of the reference-of-thought-level induces the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{32}–as-to-totalitative-reification\textsuperscript{86}–in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} in ontological-contiguity from notional–deprocrypticism\textsuperscript{17}. In other words, ontologically-veridical meaningfulness-and-teleology\textsuperscript{55} as organic-knowledge is more critically overtly walking into the evil forest and finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the immediate remedy as mechanic knowledge but more profoundly as of the prospective worldview possibility of undermining the flawed ontological implications of the animistic social-setup mythology in prior relative-ontological-incompleteness\textsuperscript{88}
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism over positivism—procrypticism\(^{48}\) construal of existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking. We thus appreciate that such reconstrual of existence is as of maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\(<\text{as-to-postconverging-or-dialectical-thinking}\(^{28}\)-apriorising-psychologism}\> an altogether prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not incrementalism\(^{50}\)-in-relative-ontological-incompleteness\(^{88}\)—enframed-conceptualisation which will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\(<\text{as-to-postconverging-or-dialectical-thinking}\(^{28}\)-apriorising-psychologism}\> of the priorly superseded apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\(<\text{as-to-preconverging-or-dementing}\(^{19}\)-apriorising-psychologism}\>.

supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^{3}\) as-of-contrastive-preconverging-or-dementing\(^{19}\)—apriorising-psychologism-and-postconverging-or-dialectical-thinking\(^{28}\)-differentiation reflection of historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\) highlights ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\(^{91}\)/ontological-fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal–ontological-performance\(^{71}\)-<including-virtue-as-ontology>-of-narratives as so-disambiguated as of \(^{83}\)reference-of-thought-devolving\(^{84}\)-level
difference-conflatedness\textsuperscript{12} as to totalitative-reification\textsuperscript{46} in singularisation as veridical-epistemic-determinism\textsuperscript{21} reflected as the differing temporal-to-intemporal ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> in the historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} at the given uninstitutionalised-threshold\textsuperscript{102}, thus articulating the social epistemic-totality\textsuperscript{36} possibility of ‘temporal-to-intemporal-dispositions accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ‘ontologically-hegemonising-narrative\textsuperscript{78} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> the reflection of the social epistemic-totality\textsuperscript{36} of human ‘temporal-to-intemporal-dispositions accordioning-{as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, with respect to existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
aesthetic-tracing\textsuperscript{45}, and what marks out ‘ontologically-hegemonising-narrative\textsuperscript{78} ontological-performance\textsuperscript{71}.<\textit{including-virtue-as-ontology}>’ as of intemporal aetiologisation/ontological-escalation of prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity is its dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}/contemplative-distension in nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102} implication (procrypticism\textsuperscript{88} or non-positivism–medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) as of its \textit{<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. flawed Basically, ‘ontologically-hegemonising-narrative\textsuperscript{78} ontological-performance\textsuperscript{71}.<\textit{including-virtue-as-ontology}>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}.<\textit{imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation}> the social epistemic-totality\textsuperscript{36} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} temporal-to-intemporal–ontological-performance\textsuperscript{71}.<\textit{including-virtue-as-ontology}>-of-narratives differentiated transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. The possibility of ‘ontologically-hegemonising-narrative\textsuperscript{78} ontological-performance\textsuperscript{71}.<\textit{including-virtue-as-ontology}>’ as construed from existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textit{<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}>
epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-
supererogatory—epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism is what allows for veridical
aetiology/ontological-escalation as of transcendentally-enabling-level–of-ontological-
good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification–<as-to-
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{100}
 implied as of \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism over
dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the
natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-
totalitative-framework\textsuperscript{72} validation and falsifiability\textsuperscript{60} implications. It is important to grasp that
since every registry-worldview/dimension social-construct is involved in a constructive (as of its
institutionalising disposition) and destructuring (as of its disposition at its uninstitutionalised-
threshold\textsuperscript{102}) relationship with ontological-veracity, this is exactly what inevitably validates the
articulation of ontological-veracity/ontological-veridicality as more completely involving the
displacement/decentering-of-the-human-subject priorly as implied with Derridean
deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in
reflecting the need to undermine human destructuring-threshold-{uninstitutionalised-
threshold\textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}–
<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–
sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective
relative-ontological-completeness implications; reflecting the fact that human knowledge is
more completely a two-fold process involving building the right mindset-as-of-prospective-
relative-ontological-completeness\textsuperscript{87} and thus the knowledge for that given right mindset-as-of-
prospective-relative-ontological-completeness\textsuperscript{87} as of projected conflatedness\textsuperscript{12}. This is very

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much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative \textsuperscript{13}\textsuperscript{constitutedness} since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness\textsuperscript{88} on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological treatment while failing to countenance the ‘decentering heavy lifting’ involved in undermining ontologically impertinent ‘logocentric habituated social conditions’ in enabling the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-
nature is effectively what underlies in ontologically neutral/objective terms—as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms—as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness deprocrypticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally–collateralising—
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology\textsuperscript{55}-as-of–‘nondescript/ignorable–void\textsuperscript{59},-with-regards-to-prospective-apriorising-implications>});

which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism\textsuperscript{88} prior relative-ontological-incompleteness\textsuperscript{88} human social-stake-contention-or-confliction as of its disjointedness-as-of–reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness\textsuperscript{87} notional~deprocrypticism\textsuperscript{17} rather subsumes all such binary opposition conceptions basically into the binarity of intemporality\textsuperscript{51}/longness and temporality\textsuperscript{98}/shortness as to human limited-mentation-capacity relative ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness\textsuperscript{87} notional~deprocrypticism\textsuperscript{17} that we can appreciate more profoundly the universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive universal ontological profundity for analysing everything as of prospective relative-ontological-completeness\textsuperscript{87} notional~deprocrypticism\textsuperscript{17} herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards–\textsuperscript{92}singularisation\textsuperscript{87}; with the implied knowledge emancipation rather
construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness\textsuperscript{87} positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-
decisionality and destructuring-threshold—(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>
nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of intemporal metaphoricity\textsuperscript{56} epistemic pertinence doesn’t lie with any inherent suprasocial framework or inherent <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology\textsuperscript{55}—as-of—‘nondescript/ignorable—void\textsuperscript{99}’—with-regards-to-prospective-apriorising-implications>)
framework or suprasocial framework epistemic pertinence for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity untenable, as susceptible to prospective dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism. Such epistemic pertinence for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather de-mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-reasoning epistemic-ricochetting/transepistemicity possibility exploiting the supposedly coherent ontological-commitment\textsuperscript{65} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{68}, as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective intemporal—as-ontological metaphoricity\textsuperscript{56}. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as—
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confatedness\textsuperscript{12} ontological-veracity perspective and so over our human-subpotency epistemic/notional–projective-perspective which is rather in an ontologically-flawed <amplituding/formative–epistemicity>totalising–self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. (It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} as of the notional–notional–deprocrypticism\textsuperscript{17} framework as implied by existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confatedness\textsuperscript{12} epistemic/notional–projective-perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking\textsuperscript{20}–‘projective-insights’/‘epistemic-projection-in-
confatedness\textsuperscript{12}–of-notional–deprocrypticism\textsuperscript{17}–prospective-sublimation)\textsuperscript{98} reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity—of-the-
human-institutionalisation-process\textsuperscript{67} <amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44} with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and–teleology\textsuperscript{55}, institutional-development–as-to-social-function-development and living-development–as-to-personality-development implied as of deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought\textsuperscript{17} this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a universalising\textsuperscript{103}–idealisation self-consciousness but very much along the lines of Socratic
unification of knowledge and virtue, with a deliberate adherence to the derivation ‘akrasiatic’ rather than the traditional derivations ‘acratic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of supererogatory–acuity/perspicacity/astuteness/edginess/insiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity–of-the-human-institutionalisation-process <amplituding/formative–epistemic> causality–as-to-projective-totalitative–implications, for-explicating, of human limited-mentation-capacity-deepening that goes well beyond a ‘golden mean’/moderation/temperance, etc. behaviour interpretation as implied with ‘enkrateia’ which, as explained and further elaborated elsewhere herein, doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework reference of ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiate disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration ontological-performance with the ‘akrasiatic disposition’ construed as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
destructuring-threshold-⟨uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-
decisionality⟩ of ontological-performance\textsuperscript{71}-⟨including-virtue-as-ontology⟩ of human
articulated–or–acquiesced-to meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}-
⟨including-virtue-as-ontology⟩, and as de-mentatively/structurally/paradigmatically reflected at
the uninstitutionalised-threshold\textsuperscript{102}, speaks of a threshold at which as of our human-subpotency
we fail to assume the intellectual-and-moral responsibility arising as of ontological-veridicality
so-reflected as from the full sublimating-over-desublimating implications of existence-
potency~sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-
⟨amplituding/formative–epistemicity⟩ totalising–renewing-realisation/re-perception/re-
thought, in supererogatory–epistemic-conflatedness\textsuperscript{12} ontological-veracity perspective insight of
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-
validating-measuring-⟨as-to-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism⟩. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-
drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter,
understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about
conceptualising the effective operant ontologically-constraining conditions as of human
existential-instantiations given our limited-mentation-capacity implied as of
temporality\textsuperscript{98}/shortness and intemporality\textsuperscript{51}/longness implications, and so construed
epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate
that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to
eexistence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-
⟨amplituding/formative–epistemicity⟩ totalising–renewing-realisation/re-perception/re-
thought, in supererogatory–epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-
ontical-normalcy/postconvergence/referentialism so-reflected with futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrysticism\textsuperscript{17}. We can further appreciate that all the successive registry-worldviews/dimensions \textsuperscript{83}reference-of-thought are marked at their \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-level by temporal-to-intemporal ontological-performance\textsuperscript{71}.\textsuperscript{-}<including-virtue-as-ontology> speaking of differing ontological-performance\textsuperscript{72}.\textsuperscript{-}<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiac-disposition as of postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} reflecting \textsuperscript{99}teleology\textsuperscript{8}.\textsuperscript{\textlangle}amplituding/formative\textrangle wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}\textrangle. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiac-disposition as of the social epistemic-totality\textsuperscript{36} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{64}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{97}. Further and of much more profound reification\textsuperscript{86} implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiac-disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}.\textsuperscript{-}<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-subpotency equivalence/correspondence antiakrasiac-
aspiration ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle'. This reflects the epistemic-veracity of construing human-subpotency 'equivalence/correspondence antiakrasia-aspiration ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle' of its articulated–or–acquiesced-to meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as from existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\langle\text{amplituding/formative–epistemicity}\rangle totalising–renewing-realisation/re-perception/re-thought–in–\textsuperscript{supererogatory–epistemic-confledness}\textsuperscript{12} ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle, which underlies beyond-the-consciousness-awareness-\textsuperscript{99}teleology–\langle in-existential-extrication-as-of-existential-unthought\rangle\textsuperscript{6} the universal-transparency\textsuperscript{104}–\langle transparency-of-totalising-entailing,–as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87} \rangle of the social epistemic-totality\textsuperscript{36} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with respect to social-stake-contention-or-confliction; with the implication here that human-subpotency is ever always as-of-its-level-of constructiveness-of-ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle/institutionalisation/nascent–sublimating–decisionality—by—destructuring-threshold–\langle uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality\rangle–of-ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle in 'a metaphorising vacillating-conception' of the social epistemic-totality\textsuperscript{36} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as can be fully reflected from existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\langle\text{amplituding/formative–epistemicity}\rangle totalising–renewing-realisation/re-perception/re-thought–in–\textsuperscript{supererogatory–epistemic-confledness}\textsuperscript{12} epistemic perspective in ontological-normalcy/postconvergence. This thus points out that human-subpotency 'equivalence/correspondence antiakrasia-aspiration ontological-performance\textsuperscript{71}-\langle\text{including-virtue-as-ontology}\rangle' supposedly of universal-transparency\textsuperscript{104}–\langle transparency-of-totalising-entailing,–as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising–in-relative–
ontological-completeness\textsuperscript{87}) is mainly and rather the overtly presumed social posture of articulated–or-acquiesced-to meaningfulness-and—\textsuperscript{99}\textsuperscript{teleology}\textsuperscript{55} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, and that human-subpotency implications of human limited-mentation-capacity induces covert-pretense-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> construed as destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity; as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-<shallow\textsuperscript{96}>supererogation-of-mentally-aestheticised~preconverging/dementing\textsuperscript{19}–qualia-schema> of apriorising/axiomatising/referencing/ intelligibilitysetup/measuringinstrument thus denaturing\textsuperscript{15} the true ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ from the ontologically-veridical existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in–supererogatory–epistemic-confaltedness\textsuperscript{12} epistemic/notional–projective-perspective reflecting social-construct constructiveness-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>, so that it is a difference-confaltedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}.in\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} that can restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing about the social-construct constructiveness-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> from this induced destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity denaturing\textsuperscript{15} whereas naïve identitive\textsuperscript{13} constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}–as-flawed-epistemic-determinism\textsuperscript{48} will wrongly validate the so-induced destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}\textless;shallow\textsuperscript{96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema\textgreater; as ontologically-veridical by its flawed implying of ontological-contiguity without/failing-to restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing. This destructuring-transitoriness\textsuperscript{18}–as-of-deratioication/deratiocontiguity exactly reflects the destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}\textless;including-virtue-as-ontology\textgreater; as the point where human-subpotency from its ‘destructuring relative-ontological-incompleteness\textsuperscript{88} ontologically-flawed perspective’ is in an <amplituding/formative–epistemicity>totalising–self-referencing-synergetising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} that systematically represents it’s the reality of its destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}\textless;shallow\textsuperscript{96}supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–qualia-schema\textgreater; of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness\textsuperscript{87} as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness\textsuperscript{12} constructiveness perspective’) as a nondescript/ignorable–void\textsuperscript{59} that actually speaks of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}–narratives, and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case of the destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}\textless;including-virtue-as-ontology\textgreater; with a ‘God of plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic
superstitious <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human meaningfulness-and-99teleology\textsuperscript{55} is <amplituding/formative–epistemicity>totalising/circumscribing/delineating as of its given <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument thus construed in notional–conflatedness\textsuperscript{12} with existence-as-of-existential-instantiations and as its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional–conflatedness\textsuperscript{12} with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification\textsuperscript{86} is all about elucidating the ontological-veracity/ontological-performance\textsuperscript{71}<including-virtue-as-ontology> of human-subpotency epistemic/notional–projective-perspective meaningfulness-and-99teleology\textsuperscript{55} articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment\textsuperscript{65} as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{68} as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,~in–supererogatory–epistemic-conflatedness\textsuperscript{12} epistemic/notional–projective-perspective of ontological-primum-totalitative-framework\textsuperscript{72} as of prospective relative-ontological-completeness\textsuperscript{87} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,~for-explicating,\textsuperscript{66}ontological-contiguity\textsuperscript{44}, whereas the notion of propositional attitude is rather as of ~\textsuperscript{13}constitutedness and not in conflatedness\textsuperscript{12} with existence-as-of-existential-instantiations as failing to reflect the given <amplituding/formative–
epistemicity>totalising–thrownness-in-existence\textsuperscript{34} devolving apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ in notional–conflatedness\textsuperscript{12} with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-ontologically-flawed meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} or intemporal-as-ontologically-veridical meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} with regards to revealing the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-\textsuperscript{(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> of ‘\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ reflecting a nondescript/ignorable–void\textsuperscript{99} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{19}–narratives) or as of ontologically-veridical <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism in \textsuperscript{66}ontological-contiguity of ‘\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with
their corresponding differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’; and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87} (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating<-in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) with their varying ‘<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions \textsuperscript{80}reference-of-thought-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions \textsuperscript{80}reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God of plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious
effect from the wings'; with the positivism relative-ontological-completeness\textsuperscript{87} perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness\textsuperscript{88} perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’. This is the fundamental conception underlying the notion of de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} as implying an underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
mentative/structural/paradigmatic misconstruing for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, thus disambiguating/differentiating prospective relative-ontological-completeness\textsuperscript{87} as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ and the prior relative-ontological-
incompleteness\textsuperscript{88} as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’. This is equally what very much underlies from a prospective relative-ontological-completeness\textsuperscript{87} constructiveness perspective of notional–deprocrypticism\textsuperscript{17} as preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness\textsuperscript{88} positivism–procrypticism\textsuperscript{80} destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as of its disjointedness-as-of-\textsuperscript{83}reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity<sub>62</sub>-<shallow-supererogation-of-mentally-aestheticised-preconverging-dementing<sup>19</sup>-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the very same destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating disjunctedness-as-of-<sub>83</sub>reference-of-thought that prolongs as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> into its lingering social manifestation (just as the non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social manifestation in striving to interpret positivism meaningfulness-and-<sup>99</sup>teleology<sup>55</sup> as reflected about a plane on the basis of its non-positivism/superstitious propositions as it narrative disposition, and reflected by its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>19</sup>–qualia-schema’); with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-<sup>99</sup>teleology<sup>55</sup> as of prospective deprocrypticism–or–preempting—disjunctedness-as-of-<sub>84</sub>reference-of-thought<sup>17</sup> prospectively constructiveness perspective rather reflecting it veridically as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing<sup>19</sup>–qualia-schema’ while our positivism–procrypticism<sup>88</sup> prospectively destructuring perspective rather reflecting wrongly as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking<sup>20</sup>–qualia-schema’. This insight can further be extended to explain the lingering pervasiveness of notions-and-accusation-of-sorcery in non-positivistic social-setups. In all these cases as explained further below as of the ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing—qualia-schema’. The bigger point here is that, the social as

However, human limited-mentation-capacity renders such overtly implicit ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance<including-virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance as to destructuring-transitoriness-as-of-deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully and operantly as of human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity—shallow—supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema> in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism of the
totalising–nominal-as-tendentious  


‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62} <shallow–supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> in dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism’ and  

‘<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’, with the latter construed rather as of constructive difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in–singularisation-as-veridical-epistemic-determinism\textsuperscript{21} with respect to its constructive disambiguating of the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62} <shallow–supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument denaturing\textsuperscript{15} and
achieves existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-formative–epistemicity-totalising–renewing-realisation/re-perception/re-thought,-in-supерerогатоrь–epistemic-conflatedness epistemic perspective dispositional possibility of ontological-performance\textsuperscript{71,-<including-virtue-as-ontology>} in reflecting the ontologically-veridical ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{71,-<including-virtue-as-ontology>}’ exactly because it is the ‘human ratio-conguity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance\textsuperscript{71,-<including-virtue-as-ontology>} implication thus non-susceptible to destructuring’, unlike all the other phenomenal-abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62,-<shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19–qualia-schema}> in dissingularisation\textsuperscript{28/epistemic-nonimmanence/flawed-epistemic-determinism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive\textsuperscript{13–constitutedness-as-‘epistemic-totality\textsuperscript{36–dereification-in-dissingularisation\textsuperscript{28–as-flawed-epistemic-determinism\textsuperscript{48 with regards to the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{71,-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18–as-of-deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-formative–epistemicity-totalising–renewing-realisation/re-perception/re-thought,-in-supерерогатоrь–epistemic-conflatedness\textsuperscript{12, and so beyond-the-consciousness-awareness\textsuperscript{99teleology–<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6. Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratioincination-as-referentialism
mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given underlying registry-worldview’s/dimension’s narrative disposition in its notional~conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the ‘developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional~conflatedness with existence-as-of-existential-instantiations’; and so-contrued contrary to just a constitutedness conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–qualia-schema’ <amplituding/formative–epistemicity>totalising/circumscribing/delineating reflecting meaningfulness-and-teleology within which any specific quale then imports as of its replicability-and-differentiability-in-a-‘<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness with-existence-as-of-existential-instantiations’ such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child’s developing <amplituding/formative–epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the <amplituding/formative–epistemicity>totalising/circumscribing/delineating qualia-schema of successive registry-worldviews/dimensions reference-of-thought are grasp rather as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing–qualia-schema’ as of relative-ontological-incompleteness so construed from relative-ontological-completeness as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-
realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{12} 
epistemic/notional-projective-perspective or ‘\textlangle amplituding/formative-epistemicity\textrangle totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ as of relative-ontological-completeness\textsuperscript{87} when so-construed in existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-
\textlangle amplituding/formative-epistemicity\textrangle totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{12} as from a protracted-consciousness in relative-ontological-completeness\textsuperscript{87} as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
\textlangle uninstitutionalised-threshold\textrangle \textlangle decisionality\textrangle \langle including-virtue-as-ontology\textrangle, the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register will end up being ontologically-flawed but not recognised as such from the human-subpotency epistemic/notional-projective-perspective of the given registry-
worldview/dimension institutionalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag, though from existence-
potency–sublimating–nascence, disclosed from prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought, in supererogatory–epistemic-conflatedness epistemic perspective of analysis as of
prospective relative-ontological-completeness it is shown to be ontologically-flawed. Basically
thus prospective destructuring-threshold–(uninstitutionalised-threshold/presublimating–
desublimating-decisionality)–of-ontological-performance renders the instigation of the categorising register, the qualifying register, the tendentious register
and the impulsive register, as of operant meaningfulness-and-teleology, susceptible to be
<amplituding/formative>wooden-language–(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–
narratives—of-the→reference-of-thought–categorical-imperatives/axioms/registry–teleology)
so-implied as of postlogism slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
edenisation. It is only <amplituding/formative–epistemicity>totalising–ratio-
contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its mental-
processing persistently pervasive existential reshuffling thoughtfulness as from human anxiety
that is bound at destructuring-threshold–(uninstitutionalised-threshold/presublimating–
desublimating-decisionality)–of-ontological-performance to reconstrue the prospective constructiveness-of-ontological-performance
ontology>/institutionalisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as so-reflected from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflicatedness\textsuperscript{12} epistemic/notional perspective of analysis as of prospective relative-ontological-completeness\textsuperscript{87} to be ontologically-veridical. It is in this way that <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{71}<-including-virtue-as-ontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of lesser-and-less phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology> from destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{72}<-including-virtue-as-ontology>’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness\textsuperscript{87}, and is reflected in the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} reification\textsuperscript{86} of \textsuperscript{83}reference-of-thought-level successive self-
consciousness/construction-of-the-Self as of the successive registry-worldviews/dimensions, and so conceptualised as from existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-confoundedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a forward-facing constructiveness-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is one where ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ is effectively driven as of ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocontication-as-referentialism constructiveness disposition in \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism’ as ‘ontologically-hegemonising-narrative\textsuperscript{70}’ ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ and as so-reflected at attained institutionalisation-level and constraint in formal social-settings; while as of human limited-mentation-capacity implications of phenomenal-abstractive\textsuperscript{ness}, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}-as-of-deratiocination/deratiocontiguity arise variously at \textsuperscript{83}reference-of-thought-level uninstitutionalised-threshold\textsuperscript{182} and their \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-level unconstraint extended-informality as human ‘<amplituding/formative-epistemicity>totalising~random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-<shallow~supererogation-of-mentally-aestheticised~preconverging/dementing\textsuperscript{19}–qualia-schema> in dissingularisation\textsuperscript{18}/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘<amplituding/formative–epistemicity>totalising~nominal-as-tendentious destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity
deep-supererogation-of-mentally-
aestheticised–preconverging/dementing–qualia-schema> in dissingularisation/epistemic-
destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
‘amplituding/formative–epistemicity>totalising–intervalist-as-categorising in and
destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity
<shallow—supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> in dissingularisation/epistemic-
nonimmanence/flawed-epistemic-determinism’, and as these covertly pass as being of
‘amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism constructiveness disposition in singularisation/epistemic-immanence/veridical-
epistemic-determinism’ thus undermining ‘equivalence/correspondence antiakrasia-aspiration
ontological-performance<including-virtue-as-ontology>’ destructuring-transitoriness-as-of-
deratiocination/deratiocontiguity as of elicited covert-pretence-of-
equivalence/correspondence–antiakrasia-aspiration-ontological-performance<including-
virtue-as-ontology> articulated—or-acquiesced-to meaningfulness-and teleology at
reference-of-thought-devolving level, is induced as of destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
<shallow—supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as
amplituding/formative>wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}—so-implied as of postlogism\textsuperscript{77}—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{46}, and so-induced-and-complexified in association with instances/instantiations of constructiveness disposition for ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’, to then effect as of the dual implications ontologically-flawed overall perception of a primary commitment to constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ so that any such destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow-supерerogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> in dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity articulated—or–acquiesced-to meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated social epistemic-totality\textsuperscript{36} of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}, thus inducing the peculiar social dynamism effect of destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow-supерerogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> in dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism as <amplituding/formative>wooden-language-{imbued—temporal—mere-
performance<sup>71</sup>-<including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiac-aspiration ontological-performance<sup>71</sup>-<including-virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance<sup>71</sup>-<including-virtue-as-ontology>’ and to assent to such a state of affairs. destructuring-transitoriness<sup>18</sup>-as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance<sup>71</sup>-<including-virtue-as-ontology> as of ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance<sup>71</sup>-<including-virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-threshold<sup>102</sup>. destructuring-transitoriness<sup>18</sup>-as-of-deratiocination/deratiocontiguity as it speaks to the <sup>83</sup>reference-of-thought-devolving<sup>84</sup>-level is a most potent social phenomenon in the extended-informality rather than defined-and-constrained formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-threshold<sup>102</sup> implied overall registry-worldview/dimension prospective de-mentative/structural/paradigmatic ontological-performance<sup>71</sup>-<including-virtue-as-ontology> deficiency), as of the dearth of ontologically-hegemonising-narrative<sup>79</sup> as of ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in <sup>92</sup>singularisation/epistemic-immanence/veridical-epistemic-determinism’ in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness ‘<amplituding/formative–epistemicity>totalising–random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity<sup>62</sup>-<shallow><sup>96</sup>supererogation-of-mentally-aestheticised–preconverging/dementing<sup>19</sup>–qualia-schema> in dissingularisation<sup>28</sup>/epistic-
nonimmanence/flawed-epistemic-determinism’, totalising-nominal-as-tendentious
‘<amplituding/formative–epistemicity>deestructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity^62-
<shallow-^96supererogation-of-mentally-aestheticised–preconverging/dementing^19–qualia-
schema> in dissingularisation^28/epistemic-nonimmanence/flawed-epistemic-determinism’,
‘<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying deestructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity^62-<shallow-^96supererogation-of-mentally-
aestheticised–preconverging/dementing^19–qualia-schema> in dissingularisation^28/epistemic-
nonimmanence/flawed-epistemic-determinism’ and ‘<amplituding/formative–
epistemicity>totalising–intervalist-as-categorising deestructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity^62-
<shallow-^96supererogation-of-mentally-aestheticised–preconverging/dementing^19–qualia-
schema> in dissingularisation^28/epistemic-nonimmanence/flawed-epistemic-determinism’ as
these covertly pass as constructiveness disposition in ‘equivalence/correspondence antiakrasiatic-
aspiration ontological-performance^71-<including-virtue-as-ontology>’, thus distinctly
destructuring. It is important to grasp here that this destructuring-threshold-{uninstitutionalised-
threshold^482/presublimating–desublimating-decisionality}–of-ontological-performance^71-
<including-virtue-as-ontology> analysis is notionally/epistemically as to existence-
potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought–in-supererogatory–epistemic-conflatedness^12 epistemic/notional–projective-
perspective of notional–depicrocrypticism^17 which is in ontological-normalcy/postconvergence
and beyond/superseding the internal positivism–procrypticism^80 disjointedness-as-of-
^83reference-of-thought human-subpotency social-stake-contention-or-confliction perspective
wherein the human-subpotency <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} perspective of analysis as of its prior relative-ontological-incompleteness\textsuperscript{88} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a muddling undisambiguated appraisal of its destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflicatedness\textsuperscript{12} implication as of notional–deprocrypticism\textsuperscript{17} in prospective relative-ontological-completeness\textsuperscript{87} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflicatedness\textsuperscript{12} projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’ as of positivism ontologically-hegemonising-narrative\textsuperscript{79} not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity\textsuperscript{56} as prospective ontologically-hegemonising-narrative\textsuperscript{78} of positivism. Insightfully, such an
ontological-normalcy/postconvergence destructuring-threshold (uninstitutionalised-threshold\(^{102}\)/presublimating–desublimating–decisionality) of ontological-performance\(^{71}\).

\(<\text{including-virtue-as-ontology}>\) analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\(<\text{amplituding/formative–epistemicity}>\) causality–as-to-projective-totalitative–implications, for explicating\(^{66}\) ontological-contiguity\(^{44}\) operation of Arithmetic construed as of dissingularisation\(^{28}\)/epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-abnormalcy/preconvergence\(^{38}\) and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\(<\text{amplituding/formative–epistemicity}>\) causality–as-to-projective-totalitative–implications, for explicating\(^{66}\) ontological-contiguity\(^{44}\) for the operation of Arithmetic as of singularisation/epistemic-immanence/veridical-epistemic-determinism in ontological-normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold\(^{-}\)(uninstitutionalised-threshold\(^{102}\)/presublimating–desublimating–decisionality) of ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) analysis speaks of the reality of human de-mentation\(^{-}\)(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^{14}\) insights; and the appreciation of the latter as to the displacement/decentering-of-the-human-subject in reflecting holographically\(<\text{conjugatively-and-transfusively}>\) the \(66\) ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) is a requisite for understanding such an ontological-normalcy/postconvergence destructuring-threshold\(^{-}\)(uninstitutionalised-threshold\(^{102}\)/presublimating–desublimating–decisionality) of ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) analysis. The destructuring-threshold\(^{-}\)(uninstitutionalised-threshold\(^{102}\)/presublimating–desublimating–decisionality) of ontological-performance\(^{71}\)-\(<\text{including-virtue-as-ontology}>\) analysis is highly abstracted from
such an ontological-normalcy/postconvergence epistemic/notional-projective-perspective (so-understood as of ontological-normalcy/postconvergence/Doppler-thinking perspective of analysis). It reflects the abstract development of human-subpotency ‘dynamic phenomenal-abstractiveness possibilities in their psychodynamic operant conflatedness\textsuperscript{12} with the social epistemic-totality\textsuperscript{36} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; This psychodynamic operant conflatedness\textsuperscript{12} reflects human-subpotency ‘constructiveness-of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality}~of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-totality\textsuperscript{36} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; as can veridically be construed from existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{12} epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiation-aspiration ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>--. This destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality}~of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{102} in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} with respect to destructuring at all uninstitutionalised-threshold\textsuperscript{102}; as so-implied by de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\textsuperscript{14}. The comprehensive social susceptibility to destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity as the defining element of the social-
construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ arises because of destructuring-transitoriness-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance parasitism <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as beyond-the-consciousness-awareness-teleology <in-existentiel-extrication-as-of-existential-unthought> this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’, and is further reflected in a social dynamics of dual overt and covert implicited interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology <in-existentiel-extrication-as-of-existential-unthought> cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and teleology. Insightfully, it can be appreciated that the ontological-contiguity—of-the-human-institutionalisation-process is one long process involving the undermining of destructuring-transitoriness-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’ as of ontologically-hegemonising-narrative implied as of prospective ‘<amplituding/formative–epistemicity> totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation/epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-
mentation-capacity-deepening\textsuperscript{52} implications the destructuring-transitoriness\textsuperscript{18} as of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative\textsuperscript{70} implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasia-attainment ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’. We can similarly project of the same with respect to our positivism–procrypticism\textsuperscript{80} disjointedness-as-of-\textsuperscript{83} reference-of-thought destructuring-transitoriness\textsuperscript{18} as of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold\textsuperscript{102} as to be prospectively superseded by notional–deprocrypticism\textsuperscript{17} preempting—disjointedness-as-of-\textsuperscript{83} reference-of-thought ontologically-hegemonising-narrative\textsuperscript{70} thus rendering human ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ as of prospective relative ‘equivalence/correspondence antiakrasia-attainment ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>’.
This destructuring-threshold{(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasia-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically–<conjugatively-and-transfusively> the \textsuperscript{66} ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as to the destructuring implications at uninstitutionalised-threshold\textsuperscript{102} implied human-subpotency epistemic/notional–projective-perspective in dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism relative to existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-
of <amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought–in–supererogatory–epistemic–conflicatedness\textsuperscript{12} epistemic/notional–projective-perspective in \textsuperscript{92}singularisation/epistemic–immanence/veridical-epistemic–determinism. This overall reifying–and–empowering–reflexivity–of–ecstatic-existence–as–panintelligibility\textsuperscript{73}–<imbued–and–‘hermeneutically/reprojectively–educing’–human–subpotency–epistemic–perspective–of–projective/reprojective—aestheticising–re–motif–and–re–apriorising/re–axiomatising/re–referencing–conceptualisation> of the social–construct as from the elucidation/reification\textsuperscript{86} as ‘destructuring–threshold–(uninstitutionalised–threshold\textsuperscript{102}/presublimating–desublimating–decisionality)–of–ontological–performance\textsuperscript{72}–<including–virtue–as–ontology> analysis’ is rather notionally/epistemically reflective of the social–construct constructiveness–of–ontological–performance\textsuperscript{91}–<including–virtue–as–ontology>, as such an antiakrasiatic analysis of uninstitutionalised–threshold\textsuperscript{102} notionally/epistemically reflects the \textsuperscript{66}ontological–contiguity—of–the–human–institutionalisation–process\textsuperscript{67}; and so, similarly as the analysis of prospective possibilities of disease and illness is not about being pessimistic about the biology of human beings but is notionally/epistemically reflective of the possibility for the further development and provision of medicine and healthcare, and just as the projective analysis of lack of science and technology capacity is not about being pessimistic about human technical development but is notionally/epistemically reflective of the possibility for the further invention of technologies and scientific discoveries. We can appreciate here that the very same epistemic/notional conceptualisation with respect to the human subject as with natural subject–matters elicits in the former high emotional involvement whereas the latter as of its direct ontological–primemovers–totalitative–framework\textsuperscript{72} <amplituding/formative–epistemicity>causality–as–to–projective–totalitative–implications,–for–explicating–\textsuperscript{66}ontological–contiguity\textsuperscript{44} elicits low emotional–involvement, but for the case where with regards to high and conflicting human social–stake–contention–or–confliction even the natural domain is not immuned
from high emotional-involvement as with the climate change issue for instance. The point being
made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism
that human progress happens anyway, but then such naïve criticism only recounts the fact of
human progress while failing to be reifying and is actually dereifying when by its ‘implicited
passivity implications for prospective human progress’ it fails to account for how human progress
occurs in the very first place or even whether there is any underlying process for its occurrence
or non-occurrence. Actually, human progress occurs because of effective human constructive
disposition to supersede identified-and-defined destructuring-threshold-{uninstitutionalised-
threshold\textsuperscript{[102]}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{[71]}-
\textless including-virtue-as-ontology\textgreater and as reflected at uninstitutionalised-threshold\textsuperscript{[102]}. As the
Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently
metaphorising societies didn’t progress on the basis that human progress occurs anyway but
because they effectively superseded their identified-and-defined ontological-performance\textsuperscript{[71]}-
\textless including-virtue-as-ontology\textgreater destructuring-threshold-{uninstitutionalised-
threshold\textsuperscript{[102]}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{[71]}-
\textless including-virtue-as-ontology\textgreater and uninstitutionalised-threshold\textsuperscript{[102]}, and it is this difficult task of
crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-
performance\textsuperscript{[71]}-\textless including-virtue-as-ontology\textgreater for human living-development–as-to-personality-
development, institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-\textsuperscript{[99]}teleology\textsuperscript{[55]}. The implicited passivity behind such
reflections that human progress occurs anyway again highlights why the intemporal mental-
dispositions behind the superseding of destructuring-threshold-{uninstitutionalised-
threshold\textsuperscript{[102]}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{[71]}-
\textless including-virtue-as-ontology\textgreater need to be integrated into the very core of such secondnatured
formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity—of-the-human-institutionalisation-process; such that prospective social-construct constructiveness-of-ontological-performance—including-virtue-as-ontology> and institutionalisation is ever always a process of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation to prospectively recapture the supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality/shortness often bound to induce incrementalism—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ and constructiveness as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ inherently elicits from the human-subpotency epistemic/notional—projective-perspective reflected as of the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ in <amplituding/formative—

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‘nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>)) is not interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-intemporality\textsuperscript{51} inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness\textsuperscript{87}. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in\textsuperscript{66}ontological-contiguity beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its ‘\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ in
\textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, and likewise with the intemporal projection as of universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism and prospectively notional–deprocrypticism\textsuperscript{17} over positivism–procrypticism\textsuperscript{80}. In this regards, the notion of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as reflected as of ‘\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ of prior relative-ontological-incompleteness\textsuperscript{88} is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism as reflected as of ‘\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-\textless conjugatively-and-transfusively\textgreater the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}; and as this explains the successive construction-of-the-Self reflected in the successive registry-worldviews/dimensions. It is the possibility for the human mind to dement as of a ‘\textless amplituding/formative–
epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^{19}\)–qualia-schema’ by its self-conscious <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^{34}\) that de-mentatively/structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency epistemic/notional–projective-perspective inclined to perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^{19}\)–qualia-schema’ in stigmatising terms–as-of-axiomatic-construct, the ontological-veracity from existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-sup ererogatory–epistemic-conflatedness\(^{12}\) epistemic/notional–projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness\(^{87}\) postconverging-or-dialectical-thinking\(^{28}\)–apriorising-psychologism reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\(^{28}\)–qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness\(^{88}\) preconverging-or-dementing\(^{19}\)–apriorising-psychologism reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\(^{19}\)–qualia-schema’, and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(^{47}\)’, and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for Being-development/ontological-framework-expansion–as-
without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism as of their constructiveness-of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> reflected as of ‘\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking\textsuperscript{28}–qualia-schema’ at their relative-ontological-completeness\textsuperscript{87} and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as of their destructuring-threshold–(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating–decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> reflected as of ‘\textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’ at their relative-ontological-incompleteness\textsuperscript{88}, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness\textsuperscript{87} of deprocrypticism–or–preempting–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17}. The critical point here has to do with the fact that beyond the ‘contingent-ontologies—as-of-conventioning-referencing’ of successive registry-worldviews/dimensions, in their \textless amplituding/formative\textgreater wooden-language–(imbued–averaging-of-thought–<as-to-leveling/ressentiment/closed-construct–meaningfulness-and-teleology\textsuperscript{55}–as-of–nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>–as of their ontologically-flawed identitive–constitutedness–as–epistemic-totality\textsuperscript{36}–dereification–in–dissingularisation\textsuperscript{28}–as–flawed–epistemic–determinism\textsuperscript{48}, that are enabled by human limited-mentation-capacity-deepening\textsuperscript{52} as herein implied successively as of non-rules–apriorising/axiomatising/referencing–psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism of base-institutionalisation, universalisation-directed-rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism of universalisation, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism of our positivism and preempting–
disjointedness-as-of-reference-of-thought,-as-to-‘amplituding/formative–epistemicity>growth-or-confalatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-99teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}; the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} can thus be qualified as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-99teleology\textsuperscript{55}’ as its opened-construct-of–meaningfulness-and-99teleology\textsuperscript{55} reflects the comprehensive ontological-veracity of the successive registry-worldviews/dimensions becoming as of ontologically-veridical difference-confalatedness\textsuperscript{12}/as-to-totalitative-reification\textsuperscript{86}/in-\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21}. This ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-99teleology\textsuperscript{55}’ is ultimately construed as of notional–confalatedness\textsuperscript{12} with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-99teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} as notional–deprocrypticism\textsuperscript{17}, reflecting the fact that the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of successive registry-worldviews/dimensions outcomes can be construed as one of human successive failings to attain deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism and so up to the prospective human attaining of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-
determinism. Thus the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ highlights that as of our positivism–procrypticism\textsuperscript{88} <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}’-with-regards-to-prospective-apriorising-implications>) as of its ontologically-flawed identitive-\textsuperscript{13}constitutedness-as-‘epistemic-totality\textsuperscript{36}’-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48}, we are involved in a fundamental disjointedness-as-of-\textsuperscript{83}reference-of-thought in the sense that we seem to imply in our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} that our ‘positivism–procrypticism\textsuperscript{88} contingent-ontology—as-of-conventioning-referencing’ as reflected by our positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} that engendered our positivism/rational-empiricism creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} rather turns out to be denaturing\textsuperscript{15} and undermines prospective Being-development/ontological-framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this ‘positivism–procrypticism\textsuperscript{88} contingent-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further
developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development–as-to-social-function-development and living-development–as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{66} ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{55}teleology as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrypticism\textsuperscript{80} and so just as with any other prior relative-ontological-incompleteness\textsuperscript{88} registry-worldviews/dimensions <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} inherently carries all the prospective possibilities of human emancipation and so oblivious-and-substituting of the underlying ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘true-
ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ostiologising-development-as-infrastructure-of–meaningfulness-and-teleology. In other
words, unlike we may contemplate as of our positivism/rational-empiricism presencing—
absolutising-identitive-constitutedness mindset, the notion of prospective human
emancipation wasn’t alien to the recurrent-utter-uninstitutionalisation mindset though such a
conception by mental-reflex was projected as of its very own ‘recurrent-utter-
institutionalisation contingent-ontology—as-of-conventioning-referencing’

<amplituding/formative>wooden-language—(imbued—averaging-of-thought—as-to-

in ontologically-flawed identitive-constitutedness-as–epistemic-totality—dereification-in
dissingularisation-as-flawed-epistemic-determinism hardly contemplative of the ontological-
veracity of the underlying ontological-contiguity—of-the-human-institutionalisation-process
‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and—teleology as of its
‘implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality parrhesiastic asksis-or-acumen reasoning-through/messianic-reasoning recurrent shot for
completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as–
reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject
as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-reflected
as of difference-conflatedness—as-to-totalitative-reification—in–singularisation-as-vertival-
epistemic-determinism, in order to attain prospective base-institutionalisation emancipation;
such that all such relative-ontological-incompleteness contingent-ontologies—as-of-
conventioning-referencing including our own ‘positivism–procrypticism—contingent–
deconstructing-threshold-(uninstitutionalised-threshold\textsuperscript{182}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–\langle\text{including-virtue-as-ontology}\rangle and thus fails reification\textsuperscript{86} as of prospective existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\langle\text{amplituding/formative–epistemicity}\rangle-totalising–renewing-realisation/re-perception/re-thought,-in–supererogatory–epistemic-conflatedness\textsuperscript{32} ontological-prime mover–totalitative-framework\textsuperscript{72}–\langle\text{amplituding/formative–epistemicity}\rangle- causality–as-to-projective-totalitative–implications,-for-explicating–\langle\text{ontological-contiguity}\rangle of aetiolisation/ontological-escalation in relative-ontological-completeness\textsuperscript{87}, and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–\langle\text{shallow–supererogation-of-mentally–aestheticised–preconverging/dementing}\textsuperscript{19}–qualia-schema\rangle that speaks of its prospective preconverging–or-dementing\textsuperscript{19}–apriorising-psychologism and thus ontological-degradation. In other words the \langle\text{ontological-contiguity—of-the-human-institutionalisation-process}\textsuperscript{67} ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\langle\text{teleology}\rangle\textsuperscript{55}’ points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘contingent-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically–\langle\text{conjugatively-and-transfusively}\rangle the \langle\text{ontological-contiguity—of-the-human-institutionalisation-process}\textsuperscript{67} ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\langle\text{teleology}\rangle\textsuperscript{55}’ and that any such ‘contingent-ontology—as-of-conventioning-referencing’ is not of the appropriate ontological-veracity depth/perspective for contemplating prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as–
consciousness as of construction-of-the-Self all along in reflecting holographically-
<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-⁹⁹teleology⁵⁵’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing¹⁹—apriorising-psychologism’ in order to then ‘prospectively induce originally/as-of-event prospective postconverging-or-dialectical-thinking²⁸—apriorising-psychologism’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification⁸⁶ of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism⁸⁸ contingent-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/supererogatory—de-mentativity will rather be ‘a more candid face-up with our procryptism–or–disjointedness-as-of—⁸³reference-of-thought⁸⁷’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-⁹⁹teleology—<in-existential-extrication-as-of-existential-unthought>⁶ institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold-{uninstitutionalised-threshold⁴⁸²/presublimating–desublimating-decisionality}—of-ontological-performance⁷¹—
<including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing dementating/structuring/paradigmging based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-
threshold-(uninstitutionalised-threshold\textsuperscript{1}\textsuperscript{1}/presublimating–desublimating-decisionality)–of-
ontological-performance\textsuperscript{71}<including-virtue-as-ontology> of traditional medieval no-trouble
disposition to perceive and take comfort in traditional scholasticism reasoning-from-
results/afterthought pedantry as if critical reification\textsuperscript{86} will arise by that pathway. In other words,
the possibility of all human prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity arises not as we may naively construe
vaguely as of exceptional occurrence on the basis of incrementalism\textsuperscript{50}–in-relative-ontological-
incompleteness\textsuperscript{88}–enframed-conceptualisation disposition but rather more concretely only after
human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning
humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought
conceptualising flaws’ that then brings about the corresponding existence-potency–sublimating–
nascence,–disclosed-from-prospective-epistemic-digression-as-of-\textlangle amplituding/formative–
epistemicity\textrangle-totalising–renewing-realisation/re-perception/re-thought,–in-
supererogatory–epistemic-conflatedness\textsuperscript{12} level for human emancipation as of maximalising-
recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}–unenframed-conceptualisation; and
this is effectively reflected in all cases of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. Whether of low or high emotional-
involveinment, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for
prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of
successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-or-dementing—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness/relative-ontological-completeness—(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness/formative—supererogating—in-projective/reprojective—aestheticising-re-motif—and—apriorising/re-axiomatising/re-referencing) of reference-of-thought so-construed as registry-worldviews/dimensions, such that human meaningfulness-and-teleology is thus of lower to higher ontological-veracity/ontological-performance—including-virtue-as-ontology> as of relative-ontological-completeness. Further as of human <amplituding/formative—epistemicity>totalising—thrownness-in-existence with human meaningfulness-and-teleology rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—human<amplituding/formative—epistemicity>totalising—purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human meaningfulness-and-teleology is thus ‘a-given—<amplituding/formative—epistemicity>totalising—thrownness-in-existence construct
epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking\textsuperscript{28–apriorising-psychologism representation of human meaningfulness-and-\textsuperscript{90}teleology\textsuperscript{55} as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-suprerogatory–epistemic-conflatedness\textsuperscript{12} epistemic/notional–projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative of the given <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} registry-worldview/dimension ‘implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{90} teleology\textsuperscript{55} devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ reflecting its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} reference-of-thought-devolving\textsuperscript{84} meaningfulness-and-\textsuperscript{90}teleology\textsuperscript{55}. Likewise, the idea of a preconverging-or-dementing\textsuperscript{19–apriorising-psychologism representation of human meaningfulness-and-\textsuperscript{90}teleology\textsuperscript{55} as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-suprerogatory–epistemic-conflatedness\textsuperscript{12} epistemic/notional–projective-perspective is operantly elicited as of the prospective relative-ontological-completeness\textsuperscript{87} postconverging-or-dialectical-thinking\textsuperscript{28–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing\textsuperscript{19–apriorising-psychologism prior relative-ontological-incompleteness\textsuperscript{88} registry-
worldview/dimension ‘dementing apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative implied ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing\textsuperscript{19}–qualia-schema’, so-reflected rather as from the prospective relative-ontological-completeness\textsuperscript{87} postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism registry-worldview/dimension ‘deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ as of the prospective <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} \textsuperscript{83} reference-of-thought-devolving\textsuperscript{84} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, as superseding the prior relative-ontological-incompleteness\textsuperscript{88} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development’ as of the prior <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} \textsuperscript{83} reference-of-thought-devolving\textsuperscript{84} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. More spontaneously, a postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism representation is construed as of the projection to a given registry-worldview/dimension ‘ontological-depth framework of <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative’ as of its ‘implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-
notional-deprocrypticism\textsuperscript{27} protensive-selfconsciousness; with this underlying a poor conception of human psychology that poorly and hardly recognises the transepistemic/epistemic-ricoetting veracity of human constructiveness-of-ontological-performance\textsuperscript{71}-\langle including-virtue-as-ontology\rangle and destructuring-threshold-\langle uninstitutionalised-threshold\textsuperscript{182}/presublimating-desublimating-decisionality\rangle-of-ontological-performance\textsuperscript{71}-\langle including-virtue-as-ontology\rangle as of relevance to prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/knowledge-reification\textsuperscript{86}. This comprehensive elucidation as to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-\langle amplituding/formative-epistemicity\rangle-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{12} and human-subpotency implications of ontological-performance\textsuperscript{71}-\langle including-virtue-as-ontology\rangle articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism of existence as to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-\langle amplituding/formative-epistemicity\rangle-totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued de-mentative/structural/paradigmatic unity of the reflected existential sublimation manifestations. Such an ecstatic singularity of existence is what renders intelligibility possible as of the ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-prime-movers-totalitative-framework\textsuperscript{72} \langle amplituding/formative-epistemicity\rangle-causality-as-to-projective-totalitative-implications,-for-explicating-\textsuperscript{66}ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). This ecstatic singularity of existence is its primordial ineffability, as beyond any totalising–thrownness-in-existence appraisal but then enabling the meaningfulness-and-teleology validatory possibility of any such state of totalising–thrownness-in-existence by way of ontological-primemovers-totalitative-framework. The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential sublimation manifestations arises as of their notional–conflatedness intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity. The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential sublimation manifestations arises as of their notional–conflatedness intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); and this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential sublimation manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as...
shepherding/ushering/heralding the possibility of intelligibility to arise, is 'the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-confaltedness\textsuperscript{12} that is perpetually stood out’ for ‘phenomenal/manifest~subpotencies-<in-transitive-confaltedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence\textsuperscript{34},<of~‘surrealistic-as-pseudoreal’–epistemic-abnormalcy> reflexively including the-human-conceptualising-subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> in order to generate intelligibility as of varying ontological-performance\textsuperscript{71}<-including-virtue-as-ontology> as validated or invalidated by ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative-epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44} of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-confaltedness\textsuperscript{12}. This very intertwining of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-confaltedness\textsuperscript{12} as of ontological-primemovers-totalitative-framework\textsuperscript{72} potential implications with ‘phenomenal/manifest~subpotencies-<in-
epistemicity>totalising~thrownness-in-existence\textsuperscript{34} in (panintelligibility\textsuperscript{73} here is simply about the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in conflatedness\textsuperscript{12} of phenomenal/manifest~subpotencies=<in-transitive-conflatedness\textsuperscript{12}~reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence> speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply \textsuperscript{13} constitutedness of universal intelligibility as of a universal mind) wherein inherent existence’s ecstatic supervening-conflatedness\textsuperscript{12} is the phenomenal/manifest metaphoricity\textsuperscript{56} ecstasy of intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}=<imbued-and-
‘hermeneutically/reprojectively-educing’~human-subpotency~epistemic-perspective-of-projective/reprojective—aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing~conceptualisation>. Such an epistemic notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}=<imbued-and-
‘hermeneutically/reprojectively-educing’~human-subpotency~epistemic-perspective-of-projective/reprojective—aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing~conceptualisation> conceives of ontological-veracity/ontological-performance\textsuperscript{71}<including-virtue-as-ontology> of ‘phenomenal/manifest~subpotencies=<in-transitive-conflatedness\textsuperscript{12}~reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence>—in—<amplituding/formative~epistemicity>totalising~thrownness-in-existence\textsuperscript{34},<of~‘surrealistic-as-pseudoreal’~epistemic-abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment\textsuperscript{65} reflected as of ontological-prime movers-totalitative-framework\textsuperscript{72}<amplituding/formative~epistemicity> causality~as-to-projective-totalitative~implications, for-explicating\textsuperscript{66}~ontological-contiguity\textsuperscript{44} as from existence-potency~sublimating~nascence, disclosed-from-prospective-epistemic-digression-as-of<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness\textsuperscript{12}
(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>; as so-reflected as of the supervening purviews underlying conventional subject-matters as from the natural sciences to the social sciences and humanities. Thus existence’s metaphoricity\textsuperscript{56}/ecstasy supervening-conflatedness\textsuperscript{12} underlying human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}–<imbued-and–
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation> speaks of ontologically-veridical conflatedness\(12\) ever always
bounded with ontologically-flawed \(13\) constitutedness, and so beyond-the-consciousness-
awareness.\(99\) teleology<in-existential-extrication-as-of-existential-unthought>\(6\). Thus
ontologically-veridical conflatedness\(12\) as constructiveness-of-ontological-performance\(71\-
<including-virtue-as-ontology> and ontologically-flawed \(13\) constitutedness as destructuring-
threshold-{uninstitutionalised-threshold\(102\)/presublimating–desublimating-decisionality}–of-
ontological-performance\(71\)-<including-virtue-as-ontology>, with regards to
‘phenomenal/manifest–subpotencies–in-transitive-conflatedness\(12\)–reflexivity,–in-the-full-
potency-of-existence’s–sublimating–nascence>–in–<amplituding/formative–
epistemicity>totalising–thrownness-in-existence\(34\),<of–‘surrealistic-as-pseudoreal’–epistemic-
abnormalcy> determination, can be effectively determinable ecstatically/metaphoricitically by
way of transepistemic/epistemic-ricochetting projective-insights as of
‘phenomenal/manifest–subpotencies–in-transitive-conflatedness\(12\)–reflexivity,–in-the-full-
potency-of-existence’s–sublimating–nascence>–in–<amplituding/formative–
epistemicity>totalising–thrownness-in-existence\(34\),<of–‘surrealistic-as-pseudoreal’–epistemic-
abnormalcy> given ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-
framework of contextualising/instantiative-devolving-meaningfulness’. This further reflects the
notion that with regards to human-subpotency as to human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor what is veridically ever as of
absolute certitude is ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–
as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} of such reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge implications a secondnaturing ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} implicit convergence of reasoning-through/messianic-reasoning in the elicited notional—deprocrypticism\textsuperscript{17} reasoning-from-results/afterthought reflected as of a conception of notional—deprocrypticism\textsuperscript{17} that is more than just its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance\textsuperscript{71}—including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence—of—its—coherence/contiguity’ behind the reasoning-through/messianic-reasoning inducing the successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}. In this regards, throughout the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘true-ontology—as—of—Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development-as-infrastructure—of—meaningfulness—and—teleology\textsuperscript{55}’, the requisite dispensing—with—immediacy-for—relative—ontological—completeness\textsuperscript{87}—by—reification\textsuperscript{86}/contemplative—distension\textsuperscript{26} (as of human self-surpassing—existentialism—form—factor,—in—overcoming—‘notionally—collateralising—beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as—to—existence—potency—sublimating—nascence,—disclosed—from—prospective—epistemic—digression—as—of—<amplituding/formative—epistemicity> totalising—renewing—realisation/re—perception/re—thought,—in—supererogatory—epistemic-conflatedness\textsuperscript{12} to supersede human temporality\textsuperscript{98}/shortness <amplituding/formative> wooden-language-{imbued—averaging-of—}

y parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ has always ever come off against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{88}-dereification for <amplituding/formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{97}-with-regards-to-prospective-apriorising-implications>)
disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{63} reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as covert-pretence-of-equivalence/correspondence--antiakrasiatic-aspiration-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>; and so as temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-\textsuperscript{89}teleology-<in-existentia

l-extrication-as-of-existent-unthought>\textsuperscript{6} disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/supernatural—de-mentativity. The inevitability of a projection for the ‘universalising\textsuperscript{103}-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} associated with the Socratic/Platonic/Aristotelian individual emancipation as of universalising\textsuperscript{103}-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{88}-dereification for

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disposition by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising–syllogising’, with Socrates not giving in to such apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> as of his symbolic asceticism\textsuperscript{4} even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{88} dereification for <amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of—‘nondescript/ignorable–void\textsuperscript{97} with-regards-to-prospective-apriorising-implications>) disposition as of medieval tradition and pedantry; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87} by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{88} dereification for <amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as-of—‘nondescript/ignorable–void\textsuperscript{97} with-regards-to-prospective-apriorising-implications>) dispositions like ‘in many ways the slaves lives are better off than their kindreds in the darkness of Africa or that their conditions will be worse off when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the outcome
of the French Revolution was far worse than was worth the struggle’. In all these instances, the
sophists as of its existential-extrication-as-of-existential-unthought with respect to social-stake-
contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-
ontological-incompleteness\(^88\)-dereification for \(<\text{amplituding/formative}>\text{wooden-language-}
(\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–}
meaningfulness-and-\(^99\)\text{teleology\(^55\)-as-of-‘nondescript/ignorable–void\(^99\)-with-regards-to-}
prospective-apriorising-implications}>\) disposition, and when the outcome of reasoning-
through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-
completeness\(^87\)-by-reification\(^86\)/contemplative-distension\(^26\) accrue prospectively the sophists
react as if ‘human progress occurs anyway’ as the idea of a human existential tale perpetuation
and its implications is alien to the sophists since all that counts is the immediate now and its
temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-
mentation-capacity in inducing prospectively relative-ontological-completeness\(^87\) as of the
weaknesses associated in all human transcendence-and-
sublimity/sublimation/supererogatory—in-mentativity is held by the sophists against any such
reasoning-through/messianic-reasoning for transcendence-and-
sublimity/sublimation/supererogatory—in-mentativity. Inherently, while the intemporal
projection coherence of reasoning-through/messianic-reasoning spans the \(^66\)ontological-
contiguity—of-the-human-institutionalisation-process\(^67\) as the ‘true-ontology—as-of-Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-\(^99\)\text{teleology\(^55\)}, what is peculiar about sophistry is that the
whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other
registry-worldviews/dimensions are just other ones and have nothing to say about the present one
as of an overall human tale, as the threat of rationalising the implications of such a human
existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction
temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}/by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} which is ‘never always the easiest of notion’ for human \textlangle amplituding/formative\rangle wooden-language-(imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\text党和-teleology\textsuperscript{55}/as-of-‘nondescript/ignorable–void\textsuperscript{59}/with-regards-to-prospective-apriorising-implications\rangle disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness\textsuperscript{88}/dereification for \textlangle amplituding/formative\rangle wooden-language-(imbued—averaging-of-thought-\langle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\text党和-teleology\textsuperscript{55}/as-of-‘nondescript/ignorable–void\textsuperscript{59}/with-regards-to-prospective-apriorising-implications\rangle disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and so beyond-the-consciousness-awareness-\text党和-teleology-\langle in-existential-extrication-as-of-existential-unthought\rangle. In all such instances as was realised by universalising\textsuperscript{103}-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence and
intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds it against the sophists to imply they are effectively of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ rather than ‘apriorising-teleological-elevation-in-ontological-contiguity’ to avoid wrongly implying dialogical-equivalence, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness as of the underlying registry-worldview/dimension reference-of-thought <amplituding/formative–epistemicity>totalising–devolved-apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising-idealisation meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-teleology. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold arise in the first place; and the sophistic/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretense of mutually objectifying intellection between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophistic/pedantic treachery/muddlement/acting-out for what it essentially is; as with the universalising-idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists
dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-equivalence arises as of the mental-reflex that ordinarily all meaningfulness-and-teleology as of a given registry-worldview/dimension is grounded on the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding the existential-instantiation soundness or unsoundness of its devolving aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite our habituation, dialogue/dialogical-equivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity closed in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance but this only holds with the mathematical apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for engaging genuinely and naturally in the calculations; where that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of meaningfulness-and-teleology as of ontological-veracity is about the
‘reasoning-through transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}’ of contentions for the determination of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating\textsuperscript{-66}ontological-contiguity\textsuperscript{44}; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are ‘not to be necessarily-and-absolutely considered as knowledge reifying frameworks’, as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification\textsuperscript{86} role and as beyond-the-consciousness-awareness,\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} surreptitiously defining what can be thought or not thought. The fact is such implied underpinning–suprasocial-constructs are mainly secondnatured whether as sovereign representation or establishment constructs, and can easily be caught up in their own <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} in prior relative-ontological-incompleteness\textsuperscript{88} with respect to social-stake-contention-or-confliction and are thus not the
absolutising framework of human meaningfulness-and-teleology, as the social knowledge-reification role must always be opened to ‘intemporal individuation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology'; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’, is nothing but
<amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional–deprocrypticism\textsuperscript{17} perspective) de-mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to see of its defective ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-\textit{\textsuperscript{99}teleology}-<\textit{\textsuperscript{99}in-existential-extrication-as-of-existential-unthought}>\textsuperscript{6}. The fact is, it is this possibility of the universalising\textsuperscript{193}-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing meaningfulness-and-\textit{\textsuperscript{99}teleology}\textsuperscript{55} and value that allows for prospective institutionalisation to arise as of universalising\textsuperscript{193}-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the successive registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very much cognisant of the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textit{\textsuperscript{99}teleology}\textsuperscript{55} leading to the establishment of their given registry-worldviews/dimensions over which their conventioning-referencing is setup but then tend to fail to construe of their prospective possibility of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textit{\textsuperscript{99}teleology}\textsuperscript{55}; and in this regards, we can appreciate that the pre-Socratic world very much construed of critical ontological insights that went into their various conventioning-referencing
like say the Ancient Egyptians with their conventioning-referencing mobilising ontological insights much more obviously with the building of pyramids, the Persians mobilising their ontological insights in empire building, etc. but unlike these relatively cosmopolitan lands with greater technical and knowledge potential, it was the smaller and rustic Greece and specifically Athens that contemplated of prospective Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology with the emergence of universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology, and likewise it is the case that our conventioning-referencing is rather predisposed to construe of our elaborate positivism/rational-empiricism as absolutising and hardly countenancing of its own effort for prospective Being/ontological-framework-expansion. It is herein contended that, as of the implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology, that in many ways just as the manifestation of postlogism-slantedness associated with notions-and-accusations-of-sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—‘nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications>— and underpinning—suprasocial-construct meaningfulness-and—teleology integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social
psychopathy in our positivism–procrypticism\textsuperscript{88} is equally subject to our
<amplituding/formative>wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}—as-of-
‘nondescript/ignorable–void\textsuperscript{99}—with-regards-to-prospective-apriorising-implications}>) and
underpinning–suprasocial-construct underlying disjointedness-as-of\textsuperscript{83}reference-of-thought
muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold\textsuperscript{102}; and
in both instances insightfully point to underlying \textsuperscript{83}reference-of-thought relative-ontological-
incompleteness\textsuperscript{88} at destructuring-threshold{(uninstitutionalised-threshold\textsuperscript{102}/presublimating–
desublimating-decisionality)}–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>
which is the grander issue of aetiologisation/ontological-escalation as to the fact that
fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the
vices-and-impediments\textsuperscript{105} of non-positivism as of animism or medievalism and thereof their
devolving associated manifestations of non-positivism and specific superstitious nature as well
as the idea that prospective deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}reference-
of-thought\textsuperscript{17} supersedes-and-deflates the overall vices-and-impediments\textsuperscript{105} of our
positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-
\textsuperscript{83}reference-of-thought\textsuperscript{80} underlying the devolving social manifestation of psychopathy and social
psychopathy. Thus the practice of construing absolutely the <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of any given
registry-worldview/dimension in relative-ontological-incompleteness\textsuperscript{88} like our positivism–
procrypticism\textsuperscript{80} speaks of a loss of ontology as ‘true-ontology—as-of-Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrstructure-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}’ to the given registry-worldview/dimension
conventioning-referencing. In this regards, we can appreciate that our own projection of
animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology despite the supposed deficiency of its given meaninglessness-and-teleology in relative-ontological-incompleteness, thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance enabling the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness/ontological-aesthetic-tracing turns out to be rather skewed towards our positivism–procrypticism with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking–apriorising-psychologism representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of historiality/ontological-eventfulness/ontological-aesthetic-tracing ontologically-hegemonising-narrative implications reflecting the dynamics of human postconverging-or-dialectical-thinking–apriorising-psychologism representation and preconverging-or-dementing–apriorising-psychologism representation as of human de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentioning—stranding-or-attributive-dialectics)\textsuperscript{14}, as such historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} can very much inherently grasp the metaphoricity\textsuperscript{56} of human meaningfulness-and-teleology\textsuperscript{55} as implied by its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> or destructuring-threshold—(uninstitutionalised-threshold\textsuperscript{82}/presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> as of any given registry-worldview/dimension \textsuperscript{83}reference-of-thought—and—\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} is of teleological/narrative apriorising/axiomatising/referencing determinism‘ so construed as from prospective registry-worldview/dimension existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-sup ererogatory—epistemic-conflatedness\textsuperscript{12} epistemic/notional—projective-perspective \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument\textsuperscript{3} <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity\textsuperscript{44} for postconverging—or-dialectical-thinking—apriorising- psychologism representation and preconverging—or-dementing—apriorising-psychologism representation; and wherein the in-effect supervening-conflatedness\textsuperscript{12} of phenomenal/manifest—subpotencies—in-transitive-conflatedness\textsuperscript{12}—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> with existence speaks of existence’s ecstatic singularity as so-reflected as of notional—notional—deprocrypticism\textsuperscript{17} \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism of meaningfulness-and—teleology\textsuperscript{55} in
and-teleology speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology as implied as of prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality/shortness and existence-potency-sublimating-nascence, disclosed from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness which knows of no such accommodation for human temporality, inevitably the existence-potency-sublimating-nascence, disclosed from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness transcendental-enabling/sublimating/supererogatory–de-mentativity implications necessarily comes ahead of human temporality/shortness emotional convenience. The certitude and determination of human meaningfulness-and-teleology as from this hindsight, as so-reflected from singularisation/epistemic-immanence/veridical-epistemic-determinism as of prospective notional–deprocrypticism meaningfulness-and-teleology, will necessarily imply preconverging-or-dementing–apriorising-psychologism implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to our positivism–procrypticism meaningfulness-and-teleology as dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism even as we are
ontological-performance\textsuperscript{71}..<including-virtue-as-ontology>..<; wherein \textsuperscript{92}singularisation/epistemic-immanence/veridical-epistemic-determinism is rather ‘a psychoanalytically dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} whilst dissingularisation\textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism is rather ‘a psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26}. Ultimately, existence’s metaphoricity\textsuperscript{56}/ecstasy as of supervening-conflatedness\textsuperscript{12} reflected in ‘\textsuperscript{34}<amplituding/formative–epistemicity>totalising–thrownness-in-existence of phenomenal/manifest–subpotencies<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness\textsuperscript{12} reflexivity of existence, wherein the ontological-veracity/ontological-performance\textsuperscript{71}..<including-virtue-as-ontology> of ‘phenomenal/manifest–subpotencies<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>–in<amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34},<of–surrealistic-as-pseudoreal’–epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment\textsuperscript{65} as can be validated by existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression–as–<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought–in–supererogatory–epistemic-conflatedness\textsuperscript{12} ontological-primemovers-totalitative-framework\textsuperscript{22}; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity\textsuperscript{56} as of its inherent supposedly coherent ontological-commitment\textsuperscript{65} as the defining-and-superseding basis
for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in conflatedness-as-of-its-developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to prospective metaphoricity from existential-constraining/conflatedness-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment as with individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in conflatedness to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment on the basis of ontological-primemovers-totalitative-framework validatory implications as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought—in-supererogatory—epistemic-conflatedness. Basically it is this supervening-conflatedness reflexivity of existence as of the ‘phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence—in—amplituding-formative—epistemicity>totalising—thrownness-in-existence,−of—surrealistic-as-pseudoreal—epistemic-abnormalcy> phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment that reflects phenomenal/manifest-subpotencies—in-transitive-conflatedness—reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence> ‘epistemic-conception framework of ontologically-veridical ontological-performance—including-virtue-as-ontology> as-of-conflatedness12 as existentially-real or ontologically-flawed ontological-performance.
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness\(^{12}\) as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed secondnatured institutionalisation ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^3\) reflected as of \(^{92}\)singularisation-as-of-intemporality\(^{52}/\)dissingularisation\(^28\)-as-of-temporality\(^{98}\) of the meaningfulness-and-\(^{99}\)teleology\(^{55}\) arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness\(^{87}\)-by-reification\(^86\)/contemplative-distension\(^26\) as of human limited-mentation-capacity-deepening\(^52\) for prospective relative-ontological-completeness\(^87\) in undermining the prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self\(^{91}\)’ that defines its destructuring-threshold-(uninstitutionalised-threshold\(^{103}\)/presublimating–desublimating-decisionality)–of-ontological-
performance\textsuperscript{71}\textless including-virtue-as-ontology\textgreater as uninstitutionalised-threshold\textsuperscript{102}; and thus moving the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} bar of ‘shiftiness-of-the-Self\textsuperscript{91}’ to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology\textsuperscript{55} as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected in reflecting holographically\textless conjugatively-and-transfusively\textgreater the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}, human ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology\textsuperscript{55} as equivalence/correspondence antiakrasiac-aspiration’ over ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{63} reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology\textsuperscript{55} as covert-pretence-of-equivalence/correspondence—antiakrasiac-aspiration-ontological-performance\textsuperscript{72}\textless including-virtue-as-ontology\textgreater’, has ever always been more critically about the ‘existentially-operant constraining’ for: moving the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} bar of ‘shiftiness-of-the-Self\textsuperscript{91}’ to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology\textsuperscript{55} as of its specific construction-of-the-Self’ in order to undermine human destructuring-threshold—(uninstitutionalised-threshold\textsuperscript{102}/presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{71}\textless including-virtue-as-ontology\textgreater; rather than truly eliminating human ‘shiftiness-of-the-Self\textsuperscript{91}’ arising from the ever always present
human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{63}
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
performance\textsuperscript{72}<including-virtue-as-ontology>’. Thus the \textsuperscript{66}ontological-contiguity—of-the-
human-institutionalisation-process\textsuperscript{67} as of the successive registry-worldviews/dimensions given
‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{3} reflected as of
\textsuperscript{92}singularisation-as-of-intemporality\textsuperscript{51}/dissingularisation\textsuperscript{28}—as-of-temporality\textsuperscript{98} of the
meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} arising from renewed ‘intemporal antiakrasiatic disposition for
dispensing-with-immediacy—for-relative-ontological-completeness\textsuperscript{87}—by-
reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} as of human limited-mentation-capacity-deepening\textsuperscript{52} for
prospective relative-ontological-completeness\textsuperscript{87}, in the rede-
mentating/restructuring/reparadigming of human ‘social-construction of meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} as of social-stake-contention-or-confliction’, can be interpreted as moving the
\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} bar of ‘shiftiness-of-the-
Self\textsuperscript{91}’ to the prospective registry-worldview’s/dimension’s—\textsuperscript{83}reference-of-thought-for-social-
functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-
disposition for the constructiveness of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as of its specific
construction-of-the-Self’: so-construed as from recurrent-utter-uninstitutionalisation non-rules—
apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\textsuperscript{91}’; base-
institutionalisation—ununiversalisation rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\textsuperscript{91}’; universalisation—
non-positivism/medievalism universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\textsuperscript{91}’; positivismo—

\textsuperscript{2101}
procrypticism\textsuperscript{80} positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\textsuperscript{91}, and prospectively notional—deprocrypticism\textsuperscript{12} preempting—disjointedness-as-of-reference-of-thought—as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notionally overcoming ‘shiftiness-of-the-Self\textsuperscript{91}. We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness\textsuperscript{87} registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}-by-reification\textsuperscript{86}/contemplative-distension\textsuperscript{26} as of human limited-mentation-capacity-deepening\textsuperscript{52} for prospective relative-ontological-completeness\textsuperscript{87}’ that can then allow for the requisite ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{3} reflected as of\textsuperscript{92}singularisation-as-of-intemporality\textsuperscript{51}/dissingularisation\textsuperscript{28}–as-of-temporality\textsuperscript{98} of the meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic philosophers universalising\textsuperscript{103}-idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of social-stake-contention-or-confliction’, wherein such
prospective ‘shiftiness-of-the-Self\textsuperscript{91}’ as induced by the Socratic philosophers universalising\textsuperscript{103}-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of—meremathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and—teleology\textsuperscript{55} as of its specific construction-of-the-Self’ brought about the coherently universalising\textsuperscript{103} construction of meaningfulness-and—teleology\textsuperscript{55} with the associated elevated level of ontological-performance—<including-virtue-as-ontology> as manifested with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising\textsuperscript{103}—syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self\textsuperscript{91}’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic philosophers defining universalisation meaningfulness-and—teleology\textsuperscript{55} thereafter over the antiquity and their defining relevance in the latter meaningfulness-and—teleology\textsuperscript{55} of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfulness-and—teleology\textsuperscript{55} infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology\textsuperscript{55} that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled—syllogising mindset; as of the knowledge reifying capacity—of—template for developing and cumulating such universalising\textsuperscript{103—}}
idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming—‘notionally—collateralising-beholdening-protohumanity’-to—‘attain-sublimating-humanity’-as-to-existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of-
leveling/ressentiment/closed-construct-of—meaningfulness-and—⁹⁹teleology⁵⁵—as-of—‘nondescript/ignorable–void⁵⁹’—with-regards-to-prospective-apriorising-implications>) could easily be elicited were the Socratic philosophers to imply dialogical-equality and intellectual-
and-accordance ‘specific bottomline-of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’. Here too, the budding-positivists/rational-empiricists were very much aware of the lack of dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment dogmatism was rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity as of its specific construction-of-the-Self’. 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‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity62-
<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}-qualia-
schema>’ is associated with sophistic/pedantic representations as knowledge as well as temporal
manifestations of postlogism\textsuperscript{77}-slantedness and conjugated-postlogism\textsuperscript{77} manifestations
including psychopathy and social-psychopathy as of the positivism–procrypticism\textsuperscript{80} registry-
worldview. While as of human-subpotency temporal <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
we may be inclined to construe of the notion of dialogical-equivalence as absolutely requisite,
the fact is dialogical-equivalence cannot supersede existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-confinedness\textsuperscript{12} sublimating-validation/desublimating-invalidation
implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the
simple reason that knowledge as of implied underlying supposedly coherent ontological-
commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating–\textsuperscript{66}ontological-
contiguity\textsuperscript{44} is all about existence-potency~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought,-in-supererogatory~epistemic-confinedness\textsuperscript{12} and not about
human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s\textsuperscript{2} doesn’t heed to any
human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-
mentatively/structurally/paradigmatically implies an intermediative process for the deferred-
outcome as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought,-in-supererogatory~epistemic-confinedness\textsuperscript{12} but not otherwise, and as
being subpotent with existence it is the human that has to ensure that its meaningfulness-and-
teleology coincides with existential veracity, such that where dialogical-equivalence is wrongly implied and thus likely to undermine existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness what gives in is the false notion of dialogical-
equivalence. This is equally reflected in the idea that the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology is rather as of the implication of relative-ontological-
completeness associated with human limited-mentation-capacity-deepening from the perspective of existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought,-in-supererogatory–epistemic-conflatedness as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-
epistemic-determinism, and not identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism flawed projection of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by ‘mere formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-
explicating^{66}ontological-contiguity^{44}. Thus
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument^{3}
of
meaningfulness-and.{99}teleology^{55}, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/epistemicity>totalising~purview-of-construal’ or <amplituding/epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that meaningfulness-and.{99}teleology^{55} ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness^{87}’, as of <amplituding/epistemicity>totalising~renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory~de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnated institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if meaningfulness-and.{99}teleology^{55} is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness.{99}teleology<-in-existential-extrication-as-of-existential-unthought>^{6} ‘instigating enframed apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument institutional-setups and meaningfulness-and.{99}teleology^{55} implications that are poorly amenable to <amplituding/epistemicity>totalising~renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through
the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed sense of totalising~ratio-contiguity/ratiocination-as-referentialism in the interlocutor notwithstanding the postlogic-backtracking-<iterative-looping-
set-of-dereifying-hollow-narratives-and-acts”>\textsuperscript{76}, as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling water on a chair and accusing another and the dragging out of its postlogism\textsuperscript{77}-slantedness narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism\textsuperscript{77}-slantedness mental-disposition, and this further points to the procrypticism–or–disjointedness-as-of:\textsuperscript{83}reference-of-thought\textsuperscript{88} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating–ontological-contiguity\textsuperscript{44} when such pseudo-edginess/pseudo-incisiveness phenomenon is rather at the level of maturation/indirectness/spatialisation/credulity/craftiness associated with adult psychopathy and associated social psychopathy, or as we can appreciate as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{90}teleology\textsuperscript{55}-as-of-*nondescript/ignorable–void\textsuperscript{59}*-with-regards-to-prospective-apriorising-implications>) as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-\textsuperscript{49}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} whether with traditional witchdoctors, the sophists, medieval-pedants or in many ways intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) today. Thus a given prospective relative-ontological-completeness\textsuperscript{87} registry-
worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of ‘notional—
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’, by its implied
‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of
contextualising/instantiative-devolving-meaningfulness’, operantly reflects the prior relative-
onontological-incompleteness⁸⁸ registry-worldview/dimension ‘shiftiness-of-the-Self⁹¹’ as of ‘a
reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-
incompleteness⁸⁸ registry-worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-
contention-or-confliction meaningfulness-and—⁹⁹teleology⁵⁵ as of its pseudo-edginess/pseudo-
incisiveness <amplituding/formative—epistemicity>causality~as-to-projective-totalitative–
implications,—for-explicating,—⁶⁶ontological-contiguity⁴⁴; as reflected by the fact that positivising
or prospective notional—deprocrypticism¹³
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ rather construe
respectively non-positivising or procrypticism⁸⁸ as of apriorising-teleological-degradation-in-
notional-discontiguity/epistemic-discontiguity⁶²—<shallow—⁹⁶supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema> as to invalidate the
<amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct—of—meaningfulness—and—⁹⁹teleology⁵⁵—as—of—
‘nondescript/ignorable—void⁵⁹’—with-regards—to—prospective—apriorising—implications>) mental-
reflex of dialogical-equivalence pointing rather to psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring <amplituding/formative—epistemicity>causality~as-to-
projective-totalitative—implications,—for-explicating,—⁶⁶ontological-contiguity⁴⁴ to be reflected by
the prospective supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
intemporal-as-ontological reifying meaningfulness-and-teleology as to existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-
totality\textsuperscript{36}-dereification-in-dissingularisation\textsuperscript{28}-as-flawed-epistemic-determinism\textsuperscript{48} in reflecting that human meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as implied by the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} is rather ad-hoc and disparate across cultures-as-sovereign-constructs-not-constrained-existentially-as-of supposedly coherent ontological-commitment\textsuperscript{65}, a <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44} construal as difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification\textsuperscript{86}-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} of human meaningfulness-and-teleology\textsuperscript{55} reflects the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} implied connectedness of human meaningfulness-and-teleology\textsuperscript{55} as constrained-existentially-as-of supposedly coherent ontological-commitment\textsuperscript{65} thus developing as of relative-ontological-completeness\textsuperscript{87} ontological-performance\textsuperscript{71}.<including-virtue-as-ontology> implications of human limited-mentation-capacity-deepening\textsuperscript{52}. It is this <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44} construal of human meaningfulness-and-teleology\textsuperscript{55} ‘constrained-existentially-as-of-its supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-prime-movers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44}’ that effectively validates the ‘epistemic-veracity of notional—singularisation/epistem-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}-<sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating—<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{56}—as-re-de-mentating/restructuring/reparadigming—psychologism’\textsuperscript{89} of ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>’ captures the
entire possibilities of human meaningfulness-and-teleology\textsuperscript{55} ontological-performance\textsuperscript{71}—\langle\text{including-virtue-as-ontology}\rangle, and as such a \langle\text{amplituding/formative-epistemicity}\rangle causality\textendash as-to-projective-totalitative\textendash implications\textendash for-explicating\textendash ontological-contiguity\textsuperscript{44} construal reflects overall reifying\textendash and-empowering\textendash reflexivity\textendash of-ecstatic-existence\textendash as-panintelligibility\textsuperscript{73}–\langle\text{imbued-and-‘hermeneutically/reproductively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective\textendash aestheticising-re-motif\textendash and-re-apriorising/re-axiomatising/re-referencing\textendash conceptualisation}\rangle as of ‘coherence/contiguity\textendash of-superseding\textendash oneness\textendash of-ontology\textendash implied\textendash as\textendash of\textendash inherent\textendash existence\textendash coherence/contiguity\textendash , and so\textendash construed\textendash as\textendash the\textendash enabler\textendash of\textendash insight\textendash or\textendash intuition\textendash or\textendash foresight\textendash as\textendash of\textendash embodied\textendash consciousness’. It is this \langle\text{amplituding/formative-epistemicity}\rangle causality\textendash as-to-projective-totalitative\textendash implications\textendash for-explicating\textendash ontological-contiguity\textsuperscript{44} construal that allows for intelligibility and renewing-intelligibility to arise in the first place as of relative-ontological-completeness\textsuperscript{87}. This ‘intelligibility and renewing-intelligibility’ arises from ‘\langle\text{amplituding/formative-epistemicity}\rangle causality\textendash as-to-projective-totalitative\textendash implications\textendash for-explicating\textendash ontological-contiguity\textsuperscript{44} conflatedness\textsuperscript{12} of construal-and-reconstrual of existential-contextualising-contiguity\textsuperscript{38} as of human limited-mentation-capacity-deepening\textsuperscript{52} maximalising-recomposing\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation’, and not as ontologically-flawed atomising/taking-to-pieces\textsuperscript{13} constitutedness rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}. The validation of the epistemic-totalitative\textsuperscript{35} nature of existential meaningfulness-and-teleology\textsuperscript{55} as of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–\langle\text{sublimating-referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–\langle\text{in-projective/reprojective–aestheticising-re-motif–and-re-apriorising/re-axiomatising/re-referencing}\rangle\rangle as to human-and-social–
expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{89} of ontological-performance\textsuperscript{71}.<including-virtue-as-ontology>’ is much more directly obvious in the natural sciences which do not imply any inherent splitting/disparateness of intrinsic-reality but rather points to a <amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications,—for-explicating—ontological-contiguity\textsuperscript{44} construal of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence—coherence/contiguity,—and-so-constrained-as-the-enabler-of-insight-or-intuition-or-foresight-as—of-embodied-consciousness’ in their knowledge foregrounding—entailment—(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation in reflecting ‘immanent—ontological-contiguity’),—as-operative—notional—deprocrypticism\textsuperscript{43} schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}—(sublimating—referencing/registering/decisioning,—as-self-becoming/self—conflictedness\textsuperscript{12}/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity\textsuperscript{56}—as-rede-mentating/restructuring/reparadigming—psychologism’\textsuperscript{89} of ontological-performance\textsuperscript{71}.<including-virtue-as-ontology>’ wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world <amplituding/formative–epistemicity>totalising—devolved—purview-as-domain-of—construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative—ontological-incompleteness\textsuperscript{88} and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative–epistemicity>totalising—devolved—purview-as-domain-of—construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness\textsuperscript{87}. Such
causality as to projective-totalitative-implications, for explicating ontological-contiguity construal points out that disparateness of meaningfulness- and teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and teleology are of supposedly coherent ontological-commitment as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’; such that while recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of epistemic/notional–projective-perspective wherein modern society in relative-ontological-completeness attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards singularisation, do not override the pre-eminence of supposedly coherent ontological-commitment as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of epistemic/notional–projective-perspective, in which case no human transcendence-and-sublimity/sublimation–de-mentativity will be possible. Stated another way, if Einstein’s or Bohr’s seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn’t annul the ontological-veracity of
their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of><amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/supererogatory~de-mentativity to be possible; and that reality with respect to knowledge doesn’t speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity construed equally points out that the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or any <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of-existential-contextualising-contiguity but rather that change is the outcome of human limited-mentation-capacity-deepening maximalising-recomposing—for-relative-ontological-completeness—not-enframed-conceptualisation involving de-mentionation (supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) of prospective postconverging-or-dialectical-thinking–apriorising-psychologism representation and prior preconverging-or-dementing–apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of><amplituding/formative–
The conflatedness\textsuperscript{12} of existential-contextualising-contiguity\textsuperscript{38} in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicated nature of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’; such that it is often wrongly construed in atomising/taking-to-pieces\textsuperscript{13} constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} but with little consequence since such an atomising/taking-to-pieces\textsuperscript{13} constitutedness is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textsuperscript{<in-existential-extrication-as-of-existential-unthought>}\textsuperscript{6} scientists generally adopt a conflatedness\textsuperscript{12} of existential-contextualising-contiguity\textsuperscript{38} posture. The reality of existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12} here is validated by the fact that ‘abstract scientific notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in existential-contextualising-contiguity\textsuperscript{38} in <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} conflatedness\textsuperscript{12} to then reflect abstract scientific notions in existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} or depart from existential-contextualising-contiguity\textsuperscript{38} already reified abstract scientific notions to then reflect further abstract scientific notions in existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86}. For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/knowledge as physics knowledge-reification\textsuperscript{86}. Rather we can better appreciate the occurrence of existential-contextualising-
contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of \textless amplituding/formative\textendash epistemicity\textgreater causality\textendash as-to-projective-totalitative\textendash implications\textendash,\textendash for-explicating\textsuperscript{46} ontological-contiguity\textsuperscript{44} construal in the sense that our ordinary thought process itself is as of \textless amplituding/formative\textendash epistemicity\textgreater totalising/circumscribing/delineating existential-contextualising-contiguity\textsuperscript{38} construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces \textsuperscript{13} constitutedness even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally \textless amplituding/formative\textendash epistemicity\textgreater totalising/circumscribing/delineating as to the fact that these imply various ways of reconceptualising the notions of space, time, force, etc. as of the precedence of \textless amplituding/formative\textendash epistemicity\textgreater totalising\textendash renewing\textendash realisation/re-perception/re-thought of existential-contextualising-contiguity\textsuperscript{38} of such notions like space, time, force, etc. in \textless amplituding/formative\textendash epistemicity\textgreater causality\textendash as-to-projective-totalitative\textendash implications\textendash,\textendash for-explicating\textsuperscript{46} ontological-contiguity\textsuperscript{44} conflatedness\textsuperscript{12} to then articulate their abstract/theoretical notions/conceptualisations of space, time, force, etc.; thus there isn’t any absolutely identitive atomising/taking-to-pieces notions of space, time, force, etc. which are ‘constituted once-and-for-all to later on build/reify physics knowledge as of progressive constituting’ but rather physics knowledge is always epistemic\textendash retotalising/re-totalising\textendash entailing of ‘the very same physics notions and their derived implications of new notions’ as of existential-contextualising-contiguity\textsuperscript{38} in conflatedness\textsuperscript{12} involving human limited-mentation-capacity-deepening\textsuperscript{52} hermeneutics in avoiding-and-superseding any presencing\textendash absolutilising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79}. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that ‘the more elaborate panintelligibility\textsuperscript{73}—effusing/ecstatic\textendash inlining nature of existential-contextualising-contiguity\textsuperscript{38} in epistemic-conflatedness\textsuperscript{12} in their domains-of-study’ implies that their knowledge-reification\textsuperscript{86} should increasingly be explicitly totalising\textendash entailing/nested-
congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—
absolutising-identitive-constitutedness, as even the natural sciences are implicitly
epistemically totalising-entailing by the mere fact of the ‘precedence of existential-
contextualising-contiguity in causality-as-to-projective-totalititative-implications,-for-explicating-ontological-contiguity in epistemic-conflatedness to which their abstract notions are aligned’ as well as so-implied by their
foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-
ontological-contiguity’,–as-operative-notional-deprocrypticism orientations which drives
their knowledge-reification–gesturing for unification as to ontological-contiguity as not just
an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their
axiomatic-construct ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-
framework of contextualising/instantiative-devolving-meaningfulness’) have a more inherently
elaborate panintelligibility—effusing/ecstatic–inlining nature of existential-contextualising-
contiguity supervening-conflatedness thus rendering its methodology more explicitly
totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a
relatively weaker natural science’ from a naïve epistemic constitutedness perspective. This
underlying insight reflects ecstatic-existence’s supervening-conflatedness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility—imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation; wherein inherently ‘more
immediate epistemically constrained to ontological-prime-movers-totalitative-framework’
domains-of-study like physics and the natural sciences generally are of a less elaborate
existential-contextualising-contiguity\textsuperscript{38} conceptualisation nature in epistemic-conflatedness\textsuperscript{12} and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic 13constitutedness while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework\textsuperscript{72}’ domains-of-study like the social domains-of-study are more of an elaborate existential-contextualising-contiguity\textsuperscript{38} conceptualisation nature in epistemic-conflatedness\textsuperscript{12} that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojective depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening\textsuperscript{52} hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-13constitutedness\textsuperscript{79} for construing their veridical historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}. In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework\textsuperscript{72} implicitly avoid atomising/taking-to-pieces 13constitutedness but the misunderstanding that their knowledge-reification\textsuperscript{86}—gesturing is effectively as of atomising/taking-to-pieces 13constitutedness in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification\textsuperscript{86} and particularly so with regards to the development of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the de-mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study today, as in effect many such domains are turned into technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’
which priorly enframed subject-matters and institutional-setups de-
mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to
existence-potency~sublimating–nascent-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-
thought, in supererogatory–epistemic-conflicatedness sublimating-validation/desublimating-
invalidation implications beyond their conventioning-referencing existentialising—
enframing/imprintedness–as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition, so-implied as of the perspective of notional–notional–deprocrypticism prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-
Thus existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility—<imbued-and–hermeneutically/reproductively-educing—human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation> implies the ‘primacy of a
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, for-
explicating–ontological-contiguity basis for conception due to human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence as ‘existence
doesn’t wait for the human to incrementally have the complete picture’ and thus it is ‘the human
subject who has to aspire maximalisingly to conform-as-of-its-self-consciousness-growth with
existence in a <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–
implications, for explicating–ontological-contiguity conception’, and this further indicts our
traditional conception of induction as being epistemically incremental wrongly construed as of
incrementalism58—in-relative-ontological-incompleteness—enframed-conceptualisation that
underlies dispositions for <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag because of ‘failure to draw
potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism.
implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance arising as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—of-also-being-as-of-existential-reality parrhesiastic asksis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance equivalence/correspondence with the full-potency-of-existence’s-sublimating–nascent-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity> totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications)>? In this
regard, the anti-nihilist stance implies that the very first notion of human ontological-performance\textsuperscript{72} including virtue as ontology as of human amplituding/formative-epistemicity\textsuperscript{34} totalising\textsuperscript{34} thrownness in existence\textsuperscript{34} induced anxiety lies in the fact that as of intemporal ontological-faith-notion or ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness\textsuperscript{87} possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments\textsuperscript{86} as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}—imbued-and—‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation> ‘speaking epistemically with respect to the overall phenomenal/manifest—subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemic-determinism as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative—epistemicity—totalising—renewing—realisation/re-perception/re-
thought,-in\textsuperscript{12} epistemic-conflatedness\textsuperscript{12} in the construal of any such phenomenal/manifest-subpotency<-in-transitive-conflatedness\textsuperscript{12}-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, with human-subpotency ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ effectively construable in reflecting holographically<-conjunctively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. The overall implied notion of ‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality\textsuperscript{98}’ as advanced here is one of supratransversality—apriorising/axiomatising/referencing over subtransversality—apriorising/axiomatising/referencing rather as of intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} with new ones of prospective registry-worldview/dimension as implied by <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of institutional moulting underlies the concept of ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are structured not to construe of their very own prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and thus relating to their \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on an incrementalism\textsuperscript{58}–in-relative-ontological-incompleteness\textsuperscript{88}–enframed-conceptualisation basis as ‘absolute by the mere form’ whether failing/not-upholding<-as-of-apriorising/axiomatising/referencing> intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation at the uninstitutionalised-threshold\textsuperscript{102}. The non-positivistic animistic or medieval social setup as of its incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation disposition coming into grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous by its construal of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-\textsuperscript{13}as ‘first-level presencing—absolutising-identitive-constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-institutionalisation/animism or as of its universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-\textsuperscript{13}as ‘second-level presencing—absolutising-identitive-constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of universalisation—non-positivism/medievalism), though we know from an ontological-normalcy/postconvergence epistemic/notional—projective-perspective that the positivistic existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-\textsuperscript{13}as ‘third-level presencing—absolutising-identitive-constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is the virtuous-ontological-resolution of the non-positivistic registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought de-mentative/structural/paradigmatic vices-and-impediments\textsuperscript{105}. Likewise, this ontological-normalcy/postconvergence insight can equally be projected of our ‘positivism–
failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrypticism registry-worldview/dimension, as of prospective institutionalisation into notional–deprocrypticism

(more like an archaeologist might don on dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procrypticism <amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>). Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposuring for-relative-ontological-completeness—unenframed-conceptualisation ‘of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth’ from its vantage ontological-normalcy/postconvergence epistemic/notional–projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview’s/dimension’s <amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications>) denaturing of meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procrystalism\textsuperscript{68}, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{55} individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrystalism\textsuperscript{57}; as going by ‘contingent ontologising-capacity driven apriorising/ axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/ axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing\textsuperscript{15} <amplituding/formative> wooden-language-{(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}-as-of-'nondescript/ignoreable–void\textsuperscript{69}-with-regards-to-prospective-apriorising-implications}> so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/ axiomatising/referencing–as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}, comes with the contradictory implication that the state
of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing<sup>15</sup> <amp?:formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-99teleology<sup>55</sup>-as-of-‘nondescript/ignorable–void<sup>59</sup>’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing<sup>15</sup> <amp?:formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-99teleology<sup>55</sup>-as-of-‘nondescript/ignorable–void<sup>59</sup>’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing<sup>15</sup> <amp?:formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-99teleology<sup>55</sup>-as-of-‘nondescript/ignorable–void<sup>59</sup>’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism<sup>80</sup> (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s
denaturing\textsuperscript{15} & & \textlt{amplituding/formative} \textlt{wooden-language-} (\textlt{imbued—averaging-of-thought-} & \textlt{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-} & \textlt{teleology} & \textlt{as-of-} & \textlt{‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications}> \textlt{so-construed prospectively are rather more pertinent} & \textlt{in order to ‘invent’ prospective deprocrypticism}\textsuperscript{17}, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-\textlt{as-of-apriorising/axiomatising/referencing} & to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-\textlt{reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to present day positivism–procrypticism\textsuperscript{89} and prospectively deprocrypticism\textsuperscript{17}; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory de-mentating/structuring/paradigming relationship with meaningfulness-and-\textlt{teleology} (undermining the implied \textlt{reference-of-thought–categorical-imperatives/axioms/registry-teleology},-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the \textlt{amplituding/formative} \textlt{wooden-language-} (\textlt{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-} \textlt{reference-of-thought–categorical-imperatives/axioms/registry-teleology})
as deterministic thus subknowledging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-dementing—apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s reference-of-thought (as the prior/transcended/superseded), as transcendental meaninglessness-and-teleology involves psychical and institutional recomposuring of high contrariety implications to human temporality/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/supererogatory–mentativity as all knowledge is not about being responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/supererogatory–mentativity is the more profound origination of reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually
transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the \(^{83}\)reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism\(^{17}\) knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism\(^{50}\)-in-relative-ontological-incompleteness\(^{88}\)—enframed-conceptualisation naivety, as if a given institutionalised \(^{83}\)reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry–teleology\(^{8}\) with the prospective one for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in contrast to a naïve incrementalism\(^{50}\)-in-relative-ontological-incompleteness\(^{88}\)—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the \(^{83}\)reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking \(^{83}\)reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of
apriorising/axiomatising/referencing—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}—self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of \textsuperscript{83}reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing>} to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as ‘reappraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of \textsuperscript{83}reference-of-thought that enabled it to be as of the present \textsuperscript{83}reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the \textsuperscript{83}reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness\textsuperscript{88}of-\textsuperscript{83}reference-of-thought. Hence it is rather ontological-completeness-of-\textsuperscript{83}reference-of-thought that is the viable construing
reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications for completing the reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of retrospective registry-worldviews/dimensions but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation within the positivism–procrypticism registry-worldview/dimension ‘dynamic social construction of perceived social-stake-contention-or-confliction’. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced ‘lack of constraining social universal-transparency, whose transparency-of-totalising-entailing-as-to-entailing amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing as of beyond-the-consciousness-awareness–teleology–in-existential-extrication-as-of-existential-unthought. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview’s/dimension’s uninstitutionalised-threshold defining its very notions of lawfulness.
and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism that the construal of psychopathy and social psychopathy is in effect a social construction wherein while prospective institutionalisation mental-disposition relates-to-and-construes-a-narrative-of grave institutional implications of phenomenal psychopathy as of the social dichotomy notions implied above, and so as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity ontological-primemovers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality-asymmetric-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness—reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiolisation/ontological-escalation in notional–deprocrypticism conflatedness and so over procrypticism disjointedness-as-of-reference-of-thought denaturing and harkening back in undermining psychopathy and social
psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness-reference-of-thought issue wherein the incidental denaturing of such manifestations reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiology/ontology-escalation conflatedness directed to the bigger and subsuming issue of relative-ontological-incompleteness-reference-of-thought for inducing notional~deprocripticism over procripticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism’s conflatedness as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness-reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness-reference-of-thought now being construed as preconverging-or-dementing-and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology as denaturing.]

The defective apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument (as
perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-\(<\)as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation\(>\) comparison can
equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that
the fundamental defect of the

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with

slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely

presupposing new narratives in deception just as a defective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

measurements systematically keeps on making wrong

aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-

measurements (systematically flawed meaningfulness) as its fundamental registry-

worldview’s/dimension’s-uninstitutionalised-threshold\(^{102}\)-defect-\(<\)as-Being-or-ontological-or-

existential–defect>\(^{85}\) (in registry-worldview terms of implications). On the other hand, a lying
deception is tantamount to undertaking an inappropriate measurement-as-of-
aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-

processsing/act-execution-implicitation meaningfulness) with an

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not
defective (thus appropriateness-of-\(^{43}\)reference-of-thought-as-of-conflatedness\(^{12}\)). This point to
the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent
appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-
as-to-profound-\(^{96}\)supererogation\(^{53}\) meaningfulness where the contextual-ambiguity-constraint(s)
are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism\(^{77}\) epistemic-decadence and
its integration as perversion-and-derived-perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-\(<\)as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation\(>\) of
decadence (notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{76} with respect to ontological-veridicality (\textsuperscript{66}ontological-contiguity of \textsuperscript{83}reference-of-thought in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and ‘wrongly being temporally integrated intradimensionally’ as candored/straightness rather than decandored/oblongatedness are recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively, procrypticism\textsuperscript{80}. The conscious or unconscious exercise of ‘subknowledging\textsuperscript{94}/mimicking the non-veridical hollow/empty form of the meaning of narratives’, whether by a psychopath or a temporarily-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-prelogic supplanting–conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>, requiring ontologically, at the ‘uninstitutionalised-threshold\textsuperscript{182}, ‘distractive-alignment-to\textsuperscript{83}reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} which is decandored/oblongated as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism and dialectically-or-contendingly-out-of-phase (contrasted to prelogism\textsuperscript{78} which is candored, straightness, supplanting–conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract human
animal, perversion\textsuperscript{24}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> rather calls to engage with the unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought/apriorising-registry of the postlogic mindset/\textsuperscript{83}reference-of-thought as transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{181} and not operating/processing logic based on the articulated perversion\textsuperscript{24}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>, so as to ‘invalidate the projected false apriorising-registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{29}/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought/candoring/prelogism\textsuperscript{78}/organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase —as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive —from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion\textsuperscript{24}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-\textsuperscript{99}teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation doesn’t have the implied-profile-
or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend
about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring
positivistic mental-disposition). This technique of mentally grasping the psychopath and other
postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-
mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-
mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal
prelogism-as-of-conviction,-as-to-profound-supererogation mind ordinarily aligns to
meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp
the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as
of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism with respect to meaningfulness).
Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism-as-of-conviction,-as-to-profound-supererogation mind to wrongly elevate psychopathic
meaningfulness-and—teleology as of veridical ‘existential-contextualising-contiguity’ rather
than reflect the reality of its ‘formulaic meaningfulness-and—teleology’ which is ‘meaning-by-
the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about
psychopathy we are talking about perversion—reference-of-thought—madeupness/bottomlining-as-to-shallow-supererogation— rather
than logical defect (defect of logical operation/processing/contention). This distinction is critical.
Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two
elementary aspects: reference-of-thought or axioms or categorical-imperatives (reflected-as-
soundness-or-ontological-good-faith/authenticity—of—reference-of-thought, by the prospective
relative-ontological-completeness of reference-of-thought and logic (logical-
operation/processing/contention/implicitation-of-act-execution, and so, ‘fundamentally and
validatorily’ on the basis of sound \(^8\text{reference-of-thought–categorical-imperatives/axioms/registry–}^9\text{teleology}^8\text{–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of \(^8\text{reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity}^{68}\text{-of-}^8\text{reference-of-thought’}, with logic/logical-processing basically about the operation of \(^8\text{reference-of-thought as rules as of ontological-coherence/superseding–oneness-of-ontology validated as of established ontological-veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has ‘}^8\text{reference-of-thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity}^{38}\text{ based on the meaning’s implied }^8\text{reference-of-thought–categorical-imperatives/axioms/registry–}^9\text{teleology}^8\text{ valid only inasmuch as the reference to the ‘registry elements’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and }^9\text{teleology is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-}^8\text{reference-of-thought defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity}^{68}\text{-of-}^8\text{reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking}^{28}\text{–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-}^8\text{reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity}^{63}\text{-of-}^8\text{reference-of-thought’ construed as ‘preconverging-or-dementing}^{19}\text{–apriorising-psychologism and decentered understanding’}. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising–}^8\text{reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–}^8\text{reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faultymentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious and we don’t normally processoperate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising-registry-elements to start with as not of being/ontological/existential veridicality’.

For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘existential-contextualising-contiguity sense/projection of meaning’ doesn’t even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness as of its unsound-reference-of-thought/unsoundness-or-
ontological-bad-faith/inauthenticity\textsuperscript{63}-of-reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-reference-of-thought by way of distractive-alignment-to-reference-of-thought-\textsuperscript{83} and then reflect the reference-of-thought or registry-teleology of John as perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or mental-perversion in terms-as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}-defect-as-Being-or-ontological-or-existential–defect that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema-as-of-epistemic-decadence in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-\textsuperscript{76}) by the denaturing\textsuperscript{15} of the reference-of-thought or the soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-reference-of-thought of meaning over which denaturing\textsuperscript{15} he tries to get interlocutors to operate/process logic; and ‘is not even contending and that he is the subject of prelogism-as-of-conviction-as-to-profound-supererogation contention about his perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-
enabling/sublimating/supererogatory de-mentativity) for intemporalisation/institutionalisation over the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing, and enabling ontological-escalation or aetiologicalisation as ‘metaphorical principle for an infinity/a-million-and-one-instances-and-locales’/aetiologicalisation/ontological-escalation. The underlying fact about meaningfulness-and-teleology is that the apriorising–registry (as the individual grounding of the reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of the elements of the apriorising–registry as of reference-of-thought–categorical-imperatives/axioms/registry-teleology which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of
faulty-mentation-procedure-deception-or-urge\textsuperscript{41} but none to do with logic, but everything to do with the denaturing\textsuperscript{15} of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing\textsuperscript{19}-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the \textsuperscript{83}reference-of-thought/apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought as perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> do protract and an ignorant prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10} non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives\textsuperscript{31} as-of-cohering-logic-reflex to the psychopath’s ‘denaturing\textsuperscript{15} postlogic-backtracking-<\textit{iterative-looping-`set-of-dereifying-hollow-narratives-and-acts’}>\textsuperscript{76}-with-`successive-shifting-of-the-narratives-and-acts-foci’-construed-as-`deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards `social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\textit{supererogatory-de-mentativity}’ as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration (whether conjugated to in
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹), which is to be construed as ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparencyⁱ⁰⁴⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⁸⁷⟩ which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity⁶⁸-of⁸³reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold¹⁰²’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, the conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration is derived from the psychopath’s initiated postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism⁷⁷ and conjugated-postlogism⁷⁷ cases of unsoundness-or-ontological-bad-faith/inauthenticity⁶²-of-⁸³reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-incrementalism⁵⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’, involve ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’. It is rather their respective ‘retracing of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context of set-of-narratives together’ that reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation>’ and ‘conjugated-postlogism\textsuperscript{77}’ cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> (preconverging-or-dementing\textsuperscript{19}–integration); as in successive postlogic-backtracking<-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{76} and corresponding conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought inducing the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by ‘least-and-derived-temporal-operating-modalities-of-the-
\textsuperscript{83}reference-of-thought-as-of-incrementalism\textsuperscript{50}-in-relative-ontological-incompleteness\textsuperscript{88}—
cohering/conjoining’ as it rather re-rationalises the latest iterated narrative as an elucidation rather than a further preconverging-or-dementing⁴⁹–apriorising-psychologism of adult psychopath/postlogism⁷⁷ (as obvious with the child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected ⁸³reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-⁹⁹teleology, create a new foundation for further preconverging-or-dementing⁴⁹–apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound,⁶⁶supererogation⁵³ issue, such that one salient manifestation of conjugated-postlogism⁷⁷ arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of–⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’). The idea that the ‘natural level of human interlocution engagement is a perpetuation’ can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism ⁸³reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their ⁸³reference-of-thought into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), as their ⁸³reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability⁹, and in the big picture in all likelihood can only be ‘weaned from’ crossgenerationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the ‘natural basis of human interlocutory engagement tends to be perpetuating’ when it comes with psychopathy and
social psychopathy with respect to its eliciting of a ‘least-and-derived-temporal-operating-modalities-of-the–reference-of-thought-as-of-incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold (as-procrypticism), thus equally implying a <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circularity/recurrence/repetition/repeatability of the reference-of-thought as of the uninstitutionalised-threshold or procrypticism–or–disjointedness-as-of-reference-of-thought. Thus the central notion for preempting psychopathic postlogism and conjugated-postlogism is the ‘retracing of their sets-of-narratives as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as reference-of-thought–categorical-imperatives/axioms/registry–teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such reference-of-thought–categorical-imperatives/axioms/registry–teleology are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy–or–ontological-preservation or ontological-normalcy/postconvergence to then
articulate the necessary ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\(^{38}\)'s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of\(^{83}\)reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ over naïve elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (as of <amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)–narratives—of-the\(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\(^{99}\)teleology\(^{8}\)) that is only pertinent when it is of the existential existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality. It is important thus to know that since the defect of psychopathy and its derivation as social psychopathy has nothing to do with logical-processing but everything to do with perversion\(^{74}\)-of\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation>/perversion-of-axiomatic-construct and the false ‘apriorising—\(^{83}\)reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\(^{38}\)'s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of\(^{83}\)reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \(^{99}\)teleology, it is simply maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—\(^{83}\)reference-of-thought-elements/apriorising–registry-
elements (out of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology, and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentia-contextualising-contiguity\textsuperscript{38} which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentia-contextualising-contiguity\textsuperscript{38} to be had/entertained nor any logical analysis but rather maximalising-recomposuring for-relative-ontological-completeness—unenframed-conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-\textsuperscript{99}teleology (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-
mentation-procedure-deception-or-urge of the ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context)’. This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing-apriorising is actually about ‘denaturing postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>—with-’successive-shifting-of-the-narratives-and-acts-foci’-construed-as-’deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedureShortcut’ to the normal process of prelogism—as-of-conviction,—as-to-profound—supererogation logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound—supererogation—prelogism—basis’. For instance, by saying (in a different social spatial location where the
interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing' postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perversion-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking’ since that will validate the ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out
of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context)’ on the basis that it was the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that was wrong hence the possibility and credibility not to question the reference-of-thought/apriorising–registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by ‘prelogism-as-of-conviction,-as-to-profound-supererogation re-engaging reflex’ wrongly turning the issue into one of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘preconverging-or-dementing-apriorising-psychologism/unsoundness-ontological-bad-faith/inauthenticity-reference-of-thought manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation-or-prelogism-basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-as-to-profound-supererogation to or prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts as absolving/fleeting/escaping-reflex-logic among different set-of-interlocutors (this is simply because postlogism in hollow-constituting-as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness’ unlike postlogism\textsuperscript{77} as prelogism\textsuperscript{78} which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at’), and inducing mutual misconstruing; and the reason for a perpetual psychopath’s extrinsic-attribution inclination is that the outcome of its postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social universal-transparency\textsuperscript{104}⟨\text{transparency-of-totalising-entailing,-as-to-entailing-<amplitude/\text{formative–epistemicity}>totalising~in-relative-ontological-completeness}\rangle\textsuperscript{87} as inducing vices-and-impediments\textsuperscript{185} which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic\textsuperscript{1}, in time speaking to the fundamental mental denaturing\textsuperscript{15} involved in postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-
permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity perversion\textsuperscript{74-of\textsuperscript{83}-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}-supererogation>} thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding ‘temporal-dispositions miscuing’ which is ‘misconstrued as intrinsic ontological depth-of-conviction-as-to-profound\textsuperscript{96}-supererogation’. The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘mere formulaic constrained/unconstrained perception and relation to meaningfulness-and\textsuperscript{99}-teleology\textsuperscript{55}’ (vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} fault-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-\textsuperscript{96}supererogation sense’ but rather as ‘formulaic mental alienation schemes’ wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism meaning as formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated, to which it responds in kind), and so is in transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} to prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation, and strives to ‘square off as perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> at uninstitutionalised-threshold\textsuperscript{102} involving organic-comprehension-thinking (‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting) being circumvented/distracted by threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism in an epistemic-totalising\textsuperscript{32}–self-referencing-syncretising; and so, in transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} along 3-pedestals (psychopath’s slantedness/compulsive-dementing transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} pedestal, temporal-dispositions transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{102} pedestals, and the intemporal-disposition transversality-
of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{181} pedestal in their ontological-escalation/aetiologisation), enabling the de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-orattributive-dialectics)\textsuperscript{14} not as postconverging-or-dialectical-thinking\textsuperscript{20—apriorising-psychologism—}<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19—apriorising-psychologism} as so-being rather
distinctive to organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-
\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12—ontological-reprojecting/longness-of-register-of–}
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’); to ultimately prevent its own ‘perceived social alienation’ by
inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a
social-stake-contention-or-confliction de-mentating/structuring/paradigming. Critically, it
should be understood that passive or suggestive alienation is actually the summum of the
possibilities of the psychopath’s meaningful finality that starts from prevaluation (neutral
narrations). It should be noted that the mental state of the psychopath’s interlocutor as ‘ignorance-
temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-
preconverging-or-dementing\textsuperscript{19—apriorising-psychologism}’ is not really ontologically-speaking a
prelogic/conviction-as-to-profound-\textsuperscript{96}supererogation mental state but rather technically a
‘miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state’. There are two
stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an
ignorant of psychopathic postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-
of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns
prelogically and then miscues, and then secondly (in addition), as ‘committed-by-
temporality\textsuperscript{98}/interest over intrinsic-veridicality’ whether in the form of
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism’. Over a given or extended period the underlying effect sought by the psychopath might stick, especially where the social target, interlocutors and others are utterly unaware of the mental state of the psychopath, and so evolving more like a social-discomfiture of relationship over ‘socially-perceived-value as of social-stake-contention-or-confliction’ (*social-discomfiture as such can be defined as the subsequent, ignorant or deliberate/disingenuous, adherence as if veridical to the slanted and hollow mimicking narratives of the psychopath with the corresponding perversion\(^74\)-of-\(^83\)reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical ‘contention’ but in veridicality/ontologically a ‘protracted manifestation’ of notional-procrypticism\(^88\)/notional-disjointedness-as-of-\(^83\)reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold\(^102\) perversion\(^74\)-of-\(^83\)reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-\(^83\)reference-of-thought-as-apriorising/axiomatising/referencing’ at ‘uninstitutionalised-threshold\(^102\)’ initiated by the psychopath’s postlogism\(^77\) in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a deprocryptic mindset\(^83\)reference-of-thought making reference to superseding deprocryptic \(^83\)reference-of-thought–categorical-imperatives/axioms/registry-\(^99\)teleology,\(^8\)-for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a ‘protracted manifestation’ of non-positivism/medieval registry-worldview/dimension perversion\(^7\)-of-\(^8\)-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^9\)supererogation> by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset\(^8\)-reference-of-thought making reference to superseding positivistic \(^8\)-reference-of-thought–categorical-imperatives/axioms/registry-\(^9\)teleology\(^8\)). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\(^1\)–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\(^1\)-reference as-the-temporal-dispositions-are-dialectically-out-of-phase/dialectically-primitive as suprastructurally reflected by an ‘ordered construct from the intemporal/ontologising disposition’ (since the state of exhibiting/demonstrating perversion\(^7\)-of-\(^8\)-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^9\)supererogation> will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism/'logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism \(^8\)-reference-of-thought–categorical-imperatives/axioms/registry-\(^9\)teleology\(^8\) in its supposed articulation of logic). Paradoxically, the normal prelogism\(^7\)-as-of-conviction,-as-to-profound-\(^9\)supererogation mind is so attached by supplanting–conviction-as-to-profound-\(^9\)supererogation—postconverging/dialectical-thinking\(^2\)–apriorising-psychologism reflex or prelogic-reflex-
admittance-reflex or in-phase-reflex to the notion of the essence of supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism-as-of-conviction-as-to-profound-supererogation in their apriorising-registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn’t take it much into account in the bigger scheme of things, i.e. it will be ‘a waste of too much mental energy’ to be verifying in detail the apriorising-registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism’s//outcome-sought-precedes-logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or bad supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism’, contrasted to the psychopath’s compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the prelogism-as-of-conviction-as-to-profound-supererogation mind even when acting temporally/badly has
a hard time escaping from supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism or prelogism (it has qualms/conscience) while the psychopath’s compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism-as-of-conviction,-as-to-profound–supererogation dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging/mimics’ the fundamental elements of ‘supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism deductive meaning’ such that the (adult) psychopath’s non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: ‘how was the hollow mimicking form that can be grasped in a prelogism-as-of-conviction,-as-to-profound–supererogation mind deterministic of other prelogism-as-of-conviction,-as-to-profound–supererogation minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallelisation of mere formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism-as-of-conviction,-as-to-profound–supererogation-or-intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism at an intuitive-level)’ as subknowledging ‘prelogism-as-of-conviction,-as-to-profound–supererogation toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as
subknowledging$^{94}$ ‘prelogism$^{78}$-as-of-conviction,-as-to-profound$^{96}$supererogation suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging$^{94}$ ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic$^1$’ as subknowledging$^{94}$ ‘prelogism$^{78}$-as-of-conviction,-as-to-profound$^{96}$supererogation logical operation narratives’; inductive/contextual limitation as subknowledging$^{94}$ ‘principles/projected-logic’; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging$^{94}$ ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging$^{94}$ ‘veridical contexts logic’, and ‘extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.’ as subknowledging$^{94}$ ‘intrinsic-attribution of acts as inherently right or wrong’. On the above basis, the psychopath’s relation to ‘deductive meaning’ is actually reverting to ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging$^{94}$ of postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow$^{96}$supererogation$^{18}$ as to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow$^{96}$supererogation—preconverging/dementing$^{19}$–apriorising-psychologism’ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-profound$^{96}$supererogation—postconverging/dialectical-thinking$^{28}$–apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging$^{94}$ ‘revert or postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow$^{96}$supererogation$^{18}$ backtracking—iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’ deductions’ imply the psychopath overemphasises in a consciously
active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset\textsuperscript{83} reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94}). In fact, it is often the case that such line of rather ‘overly emphasised forms of expression with peculiar tonality’ will be noticeable across an entire set of the psychopath interlocutor’s in conjugated-postlogism\textsuperscript{77} in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’\textsuperscript{42} (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94}), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19} integration and supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism mental-dispositions) is
existentially-traced as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38} reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound–supererogation’ without factoring the ‘postlogism\textsuperscript{77} mere formulaic slanting compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation\textsuperscript{18} mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}–integration mindsets/\textsuperscript{83}reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound–supererogation mental-alignment or in-phasing or prelogism\textsuperscript{78} to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing\textsuperscript{15} postlogic-backtracking–<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}– with–‘successive-shifting-of-the-narratives-and-acts-foci’–construed-as–‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supereorogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supereorogatory–de-mentativity’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to–\textsuperscript{83}reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{29} before reflecting/perspectivating/highlighting
being of postlogism\textsuperscript{77} mere formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–\textsuperscript{96}supererogation\textsuperscript{18} further elicits a ‘sense of temporality\textsuperscript{98}’ as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} in many an acquainted or non-acquainted (ignorance) supplanting–conviction-as-to-profound–\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism minds to the psychopathic postlogism\textsuperscript{77} mere formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–\textsuperscript{96}supererogation\textsuperscript{18} of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound–\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism. Thus, a non-ignorant temporal pedestal mindset\textsuperscript{83}reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath’s postlogism\textsuperscript{77}–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–\textsuperscript{96}supererogation\textsuperscript{18} or slantedness/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism-or-mimicking-or-subknowledging\textsuperscript{94}, when this is not socially universally transparent (at uninstitutionalised-threshold\textsuperscript{102}). Further, the element of the need to be socially-functional-and-accordant\textsuperscript{93} first, implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein...
the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-

99teleology\textsuperscript{55}) including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspsable as simply of individual denaturing\textsuperscript{15} dynamics rather than of social denaturing\textsuperscript{15} dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-

96supererogation\textsuperscript{18} mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing--<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87})-but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound-
supererogation interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/solipsistic–
point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality’ at the point of lack of social universal-transparency\textsuperscript{104}. (transparency-of-
totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness\textsuperscript{87}) about the psychopathic postlogism\textsuperscript{77}/slantedness compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation in
hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> (and wherein there is no universal-transparency\textsuperscript{104}. (transparency-of-
totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness\textsuperscript{87}) about temporal-to-intemporal-dispositions
disambiguation/unequivalences/alienative-hierarchisation), becomes ‘affordable’ (as it doesn’t
think it has got anything to lose personally), ‘negatively opportunistic’ (as it occasionally finds a
temporal-self-interest in backing the psychopath, even though it knows better), ‘negatively
exacerbatory’ (as it gains some insight in the psychopath’s mental process and actually strives to
copy it adhocly, as a successful way of going about one’s temporal-self-interest). There is equally
a social dynamism aspect wherein the issue of ‘social allegiance, affordability and initial
prelogism\textsuperscript{78}-as-of-conviction, as-to-profound-\textsuperscript{96}supererogation alignment to psychopath-and/or-
the-protracted-postlogism\textsuperscript{77}’ comes to override the issue of ‘intrinsic rightness’ leading to what
is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn
(because individuals find ‘apparent social success and conventioning/social-temporal-
thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of
social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the
temporal prelogic/conviction-as-to-profound-\textsuperscript{96}supererogation minds pedestals that
endemise/enculturate this process thus becoming conjugated-postlogism\textsuperscript{77}, is known as
‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing–apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing–apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting in postlogic-backtracking–iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’–absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge for postlogic slantedness’ in a given social space during
its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge\textsuperscript{41} for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant\textsuperscript{93} state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–conviction-as-to-profound-sup ererogation—postconverging/dialectical-thinking\textsuperscript{28–apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{62–of-reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge\textsuperscript{41}, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-sup ererogation—postconverging/dialectical-thinking\textsuperscript{28–apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-sup ererogation—postconverging/dialectical-thinking\textsuperscript{28–apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing\textsuperscript{19–apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-
dementing\textsuperscript{19}-apriorising, etc. once it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credibility-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism\textsuperscript{77}-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing\textsuperscript{19—apriorising-psychologism or ‘uninstitutionalised-threshold\textsuperscript{102}’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing\textsuperscript{19—apriorising-psychologism): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism\textsuperscript{77—as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—supererogation\textsuperscript{18} construes meaningfulness as a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> construct driven as an threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing\textsuperscript{19—apriorising-psychologism exercise (with respect to same-terms-of-
expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction-as-to-profound—supererogation interlocutors behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogic/conviction-as-to-profound—supererogation mental-disposition as conjugated-postlogism/preconverging-or-dementing—integration (conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) which is hollow-constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with respect to the meaningfulness of reference-of-thought—categorical-imperatives/axioms/registry—teleology from the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism. The psychopath perceives instances of rebuttal of its postlogism not essentially in terms—as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting—conviction—as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism mental-disposition will but rather in terms—as-of-axiomatic-construct of not delivering well and failing/not-upholding—as-of-apriorising/axiomatising/referencing> in its compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—supererogation postlogic narratives with the idea of how to further confound/muddle hence the reason it is recursive (postlogic-backtracking—iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex—logic to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor
in a prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{96}-supererogation relation to its compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{96}-supererogation\textsuperscript{19} or postlogism\textsuperscript{77} mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-\texttt{<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}}). So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it’s just a way of being/living for the psychopath, and differences in the setup of ‘socially-perceived-value as of social-stake-contention-or-confliction’ context and time might play a role in making its social consequences benign or aggravated. But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising–\texttt{<reference-of-thought-elements/apriorising–registry-elements>\textsuperscript{83}}; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for
a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex–logic\(^1\) and the deliriousness/delirious-effect/cingle-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge\(^41\) points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity\(^{38}\)’s- reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context, which is what validates logical-processing-or- logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\(^{96}\)supererogation\(^53\) as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \(^{99}\)teleology), in the formation of a basic and normal prelogic supplanting–conviction-as-to-profound-\(^{96}\)supererogation—postconverging/dialectical-thinking\(^{28}\)–apriorising-psychologism (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) mindset\(^{83}\)reference-of-thought’ inducing rather a postlogic compulsing– nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\(^{96}\)supererogation\(^19\) mindset\(^{83}\)reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge\(^41\) relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex–logic\(^1\) mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising–\(^{83}\)reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-to-profound\(^{96}\)supererogation— postconverging/dialectical-thinking\(^{28}\)–apriorising-psychologism mindset\(^{83}\)reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge\(^41\) relative to social-stake-
contention-or-confliction of its postlogic compuling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation\textsuperscript{10} mindset/\textsuperscript{20}reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism\textsuperscript{17} failing/not-upholding-as-of-apriorising/axiomatising/referencing experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism mindset/\textsuperscript{20}reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising–\textsuperscript{20}reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality\textsuperscript{98}/shortness (when there is no social universal-transparency\textsuperscript{284}–(transparency-of-totalising-entailing,–as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) of our acts at ‘uninstitutionalised-threshold\textsuperscript{102}’ thus there is not ‘intemporal social universal-transparency\textsuperscript{284}–
(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness87) of temporal-to-intemporal-
dispositions disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an
‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ derived from the
psychopath’s initiated postlogism77 in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to
'socially-perceived-value as of social-stake-contention-or-confliction' humans do
solipsistically/emanantly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold102’,
from the temporal-dispositions of slantedness (the psychopath),
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation49. These poor
solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with
institutionalisation/intemporalisation and formalisations with corresponding internalisation of
values or secondnaturing. However, at circumstances where the
institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the
‘extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-99teleology55)’, then ‘a induced-ring-of-gyges-
effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-
so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is
strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but
rather wrongly integrated prelogically/in-conviction-as-to-profound-96supererogation) will often
perfectly elicit an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality dynamism’ in the social-construct such that others will find it to their temporal self-interest
to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in
society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’
as a result of the psychopath’s initiated postlogism\textsuperscript{77} in hollow-constituting,\langle as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle (involving
protracted/derived slantedness), in the absence of social universal-transparency\textsuperscript{104}-(transparency-
of-totalising-entailing, as-to-entailing, \langle \text{amplituding/formative–epistemicity}\rangle totalising~in-
relative-ontological-completeness\textsuperscript{87}) on the veridicality of narratives with respect to social-and-
confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation\textsuperscript{49} (at the point of such lack of social universal-transparency\textsuperscript{104}-
\langle \text{transparency-of-totalising-entailing, as-to-entailing, \langle \text{amplituding/formative–}
epistemicity}\rangle totalising~in-relative-ontological-completeness\textsuperscript{87}) of its postlogism\textsuperscript{77}-slantedness
to many a supplanting–conviction-as-to-profound−\textsuperscript{96}supererogation—postconverging/dialectical-
thinking\textsuperscript{28}–apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold\textsuperscript{102}’).
Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy
through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-
threshold\textsuperscript{102}’ human learned behaviour is primarily geared towards what is ‘perceived as
succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for
rightness sake’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-
teleology\textsuperscript{55}) or temporal (shortness-of-register-of–meaningfulness-and\textsuperscript{99}–teleology\textsuperscript{55}), hence its
relation to sociopathy which is a more generalised notion of social vices-and-impediments\textsuperscript{195}.
The social psychopathy phenomenon (in describing the underlying abstract nature of man before
institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging\(^{94}\)/mimicking, by virtue of its ontological-primemovers-totalitative-framework\(^{72}\) and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/superrerogatory–dementativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from an recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge-(preconverging-or-dementing\(^{19}\)-as-if-of-sound-knowledge)/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional–deprocrypticism\(^{17}\) (preempting procrypticism\(^{80}\), so construed by ‘notional–deprocrypticism\(^{17}\) ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\(^{28}\)-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’). That is, psychopathy as postlogism\(^{77}\) is associated with temporal-dispositions in their ‘perversion\(^{94}\)-of-\(^{83}\)reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.-\(^{96}\)supererogation> (as prior intemporal \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\)) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{94}\) of the \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\) behind a registry-worldview’s/dimension’s institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation re-institutionalisation of prospective \(^8\)reference-of-thought–categorical-imperatives/axioms/registry–teleology\(^8\). To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human perversion\(^74\)-of-\(^8\)reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation\(^96\) caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality-of-affirmative-and-unaffirmative–disambiguated-apriorising/axiomatising/referencing\(^1\) as from ontological-normalcy/postconvergence). Thus \(^8\)reference-of-thought–categorical-imperatives/axioms/registry–teleology\(^8\) are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging\(^4\)/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to-\(^8\)reference-of-thought–of-apriorising/axiomatising/referencing\(^2\) of mental-devising-representation and the articulation of new \(^8\)reference-of-thought–categorical-imperatives/axioms/registry–teleology\(^8\)–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversion\(^74\)-of-\(^8\)reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation\(^96\) include: - RECURRENT-UTTER-UNINSTITUTIONALISATION (base perversion\(^74\)-of-\(^8\)reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–
holographically-<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-institutionalisation-process67, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45> transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality51-asymmetric-subsumption-of-temporality98’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojective psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45>’ with us being inherently
exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining perversion\textsuperscript{74}-of\textsuperscript{83}reference-of-thought-\textlt<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-.\textsuperscript{96}supererogation> that is). Hence ‘our homework’ is to articulate our very own perversion\textsuperscript{74}-of\textsuperscript{83}reference-of-thought-\textlt<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-.\textsuperscript{96}supererogation> for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-
pseudointemporality\textsuperscript{51}-preservation’ which speaks of inherent relative-ontological-
 incompleteness\textsuperscript{88}-induced,\textlt< \textsuperscript{−}\textgreater threshold-of-\textlt<nonconviction/madeupness/bottomlining-as-to-
shallow-.\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism’, as-it-is-
thus-‘in-wait’-for-perversion\textsuperscript{74}-of\textsuperscript{83}reference-of-thought-\textlt<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-.\textsuperscript{96}supererogation>,–or-temporal-
preservation-as-pseudointemporality\textsuperscript{51}-preservation, with respect to ontological-
normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold\textsuperscript{102}’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-\textsuperscript{83}reference-of-
 thought-\textlt<of-apriorising/axiomatising/referencing>\textsuperscript{29} of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism\textsuperscript{80} preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism\textsuperscript{17}’)! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recompose’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recompose stresses the peculiarity of the transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity/memetic-reordering wherein, for instance
with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional–deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> de-mentating/structuring/paradigming, utilising the outcome of previous institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> effort. Hence dimensionality-of-sublimating—<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation instigation recurrently inducing the institutionalisation/intemporalisation process (is not analogical but a contiguous notion by it intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45> ) applies universally across space and time (beyond the institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocripticism17. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45> analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology55 reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold102, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s (recomposed)-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening52, at its uninstitutionalised-threshold102 involving-organic-comprehension-thinking in contrast with threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation— preconverging/dementing19–apriorising-psychologism; in transversality-of-affirmative-and-
dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism\textsuperscript{88} ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality\textsuperscript{51}–of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-\textsuperscript{99}teleology, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102}, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-\textsuperscript{99}teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-\textsuperscript{99}teleology is then represented as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/decandoring/oblongated. This process is known as collapsing/overriding the prior registry-worldview/dimension, and such perpetual representation in the mental-devising-representation of the registry-worldview/dimension as collapsed/overridden is known as stranding or de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}. Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology and ontological-veridicality/\textsuperscript{66}ontological-contiguity of \textsuperscript{83}reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional–projective-perspective); with the ontologically-veridical/\textsuperscript{66}ontological-contiguity mental-devising-
representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-<shallow>\textsuperscript{96}supererogation-of-mentally-aesthetised-preconverging/dementing\textsuperscript{19}–qualia-schema>-as-of-epistemic-decadence in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts stranded as oblongated/decandored in reflection/perspectivation of their veridical perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation, beyond their <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following stranded registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, nonpositivism/medievalism and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{80} (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments\textsuperscript{195} of the prior (uninstitutionalised-threshold\textsuperscript{102}) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism\textsuperscript{17}. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recompose-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45> process), have particular ‘central recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently–preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism-or-subknowledging\(^94\)-or-perversion\(^74\)-of-\(^83\)reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}
\(^{96}\)supererogation}>\), and-corresponding-\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising’ relation to meaningfulness}\). (ii) for Universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as perversion\(^74\)-of-\(^83\)reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\(^{96}\)supererogation}>\) of base-institutional meaningfulness). (iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding non-positivism/medievalism (as perversion\(^74\)-of-\(^83\)reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\(^{96}\)supererogation}>\) of universalistic meaningfulness). (iv) for Rational-Realism (deprocrypticism\(^17\)), it prospectively has to do with ‘temporal-to-intemporal-dispositions accountability/intemporality\(^51\)-skewing (‘intemporality\(^51\)-asymmetric-subsumption-of-temporality\(^98\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) rules/principles’ as ‘a memetic ontological entrapment’ for superseding procrypticism\(^88\) (as the perversion\(^74\)-of-\(^83\)reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\(^{96}\)supererogation}>\) of positivistic meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight (from our present vantage position of the positivism backend of the institutional-cumulation/institutional-recomposure-\(<\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}\(^{45}\)>\) process), will strongly highlight by ‘de-mentation\(\langle\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\rangle\)\(^{14}\) of \(^{83}\)reference-of-thought’, recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism as non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
perspectivated as in perversion\textsuperscript{74} of reference-of-thought\textsuperscript{83} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation\textsuperscript{96} and-not-of-logical-contention, this shows ontologically speaking that it isn’t out-of-the-stranding-template to prospectively imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective de-mentation\textsuperscript{14} of our perversion\textsuperscript{74} of reference-of-thought\textsuperscript{83} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation\textsuperscript{96} as of the reference-of-thought\textsuperscript{83} categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as procrypticism–or–disjonctedness-as-of reference-of-thought\textsuperscript{80}. Noting as well that uninstitutionalised-threshold\textsuperscript{102} like recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications de-mentating/structuring/paradigming as we do in our positivistic/procrypticism\textsuperscript{88} registry-worldview, within the ambi of their the-Good/understanding/knowledge-reification\textsuperscript{86} ontological-primemovers-totalitative-framework\textsuperscript{72} conceptualisation. But then their stranding from their prospective institutionalisation/intemporalisation represents them as oblongated/decandored/dialectically-or-contendingly-out-of-phase/dialectically-primitive as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism\textsuperscript{88} uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} as of prospective notional~deprocrypticism\textsuperscript{17} institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our
illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-
syncretising/mirage than the ontological-veridicality/ontological-contiguity of reference-of-
thought (from ontological-normalcy/postconvergence epistemic/notional-projective-
perspective). This equally explains why uninstitutionalised-threshold equally carried a
complex about their registry-worldview/dimension and these complexes certainly sound
unintelligible to us given our vantage perspective at the backend of the institutional-
cumulation/institutional-recompose-as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-
discontiguity<br/>&lt;shallow-supero-ration-of-mentally-
aestheticised-preconverging/dementing–qualia-schema&gt; (undisambiguation as temporal-to-intemporal-dispositions are wrongly given the same elevation), and relevantly so at the procrypticism–or–disjointedness-as-of reference-of-thought uninstitutionalised-threshold.
The very specific nature of the depocryptic transcendence-and-sublimity/sublimation/supero-rayatory–de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at the procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘temporal-to-intemporal-dispositions disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition reference-of-thought–categorical-imperatives/axioms/registry-
teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-
of-thought. It involves de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–
de-mentation—stranding-or-attributive-dialectics)—temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity—<shallow—supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema>. notional–deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superego–de-mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing—dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—postconverging-or-dialectical-thinking—apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this temporal-to-intemporal-dispositions nature of
notional-deprocrypticism\textsuperscript{97} institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency\textsuperscript{\textsuperscript{104}}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\textsuperscript{amplituding}/formative–epistemicity\rangle-totalising--in-relative-ontological-completeness\textsuperscript{87}) of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}--\langle\textsuperscript{shallow-supererogation-of-mentally-aestheticised–preconverging/dementing--qualia-schema}\rangle of temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and–teleology\textsuperscript{55}) which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of temporal-to-intemporal-dispositions individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold\textsuperscript{102} across the successive institutional-cumulation/institutional-recomposure-\langle\textsuperscript{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}\rangle by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state (limited-and-shaller-human-
mentation-capacity to limited-but-deeper-human-mentionation-capacity) as a result of the inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/subsorogatory–de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with universalisation–non-positivism-or-medievalism and our positivism–procrpticism, and prospectively highest with deprocrpticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in an recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-temporal-to-intemporal-dispositions–implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of–meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of–meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking–apriorising-psychologism—by—preconverging-or-dementing–apriorising-psychologism
dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their 83reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, notional–deprocrypticism\(^1\) going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking\(^2\)–apriorising-psychologism—by—preconverging-or-dementing\(^1\)–apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\(^1\) as dialectical transformation as-prospective 83reference-of-thought’ in its ‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\(^1\) as dialectical transformation, as-prospective 83reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism\(^1\). The paradox of ontological-normalcy/postconvergence brought to bear with notional–deprocrypticism\(^1\) will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing\(^1\)–apriorising-psychologism hollow-constituting–<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{32} of the ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in an existentialism/full-depth-of-existential-implications articulation of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{15}–apriorising-psychologism induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong supplanting–conviction-as-to-profound\textsuperscript{36}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a transcendental/transdimensional analysis involving ‘de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’ over an intradimensional <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} analysis. Insightfully, it implies the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and reinvents \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective/transcending/superseding registry-worldview to comply with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when the prior one fails, while the latter sticks by form to \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation whether this fails intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or not. The conceptualisation of reference-of-thought-categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting-as-to-conflicatedness notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’ as of existential-reality, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology (short for the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology. The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology, and is capable of ontological-reconstituting-as-to-conflicatedness/deconstruction involving de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) with corresponding de-mentation-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) hermeneutically/reprojectively-educing-human-meaningfulness-and-teleology into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human perversion-referring-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and desublimation. More precisely, perversion-referring-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing-apriorising-psychologism mental-devising-representation implies registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential-defect>(reflecting ‘defects threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing—apriorising-psychologism’) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s postlogism/psychopathy in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> wherein perverted-outcome-sought-precedes-exистentially-veridical-logical-dueness involving postlogic-backtracking-<iterative-looping—set-of-dereifying-hollow-narratives-and-acts’> in inducing a protracted social dynamics threshold of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-construed as from the prospective/transcending/superseding reference-of-thought. Fundamentally perversion—reference-of-thought—has to do with the defect of the reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity (which is rather a logical-process/implicitation-of-act-execution defect and which implies an ‘implicitation-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation irrespective of their appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation with respect to ontological-contiguity/ontological-veridicality, and implying sound reference-of-thought further emphasises appropriate incidental logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of reference-of-
psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought does not arise because of failure of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} but rather because of failure of \textsuperscript{83}reference-of-thought as of perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking\textsuperscript{20}-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought is still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} (like calculating the answer of an arithmetic operation wrongly) so long as the \textsuperscript{83}reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought on the other hand implies being-or-ontological-or-existential-or—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} disposition as of supplanting—conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}-apriorising-psychologism (reflecting sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} and at worst defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53}) and so in effective prelogism\textsuperscript{78} wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as
dispositions-of-temporal-individuations in their threshold-of
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism and supplanting–conviction-as-to-
profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism as
ontological-primemovers-totalitative-framework\textsuperscript{72} dispositional constructs; with threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism individuations acting in
‘circumventive/distractive-temporal-prioritisation-of–\textsuperscript{83}reference-of-thought threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ protracting as
prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting–<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
defectively/non-veridically of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) with respect to supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—
postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism individuation acting in
‘intemporal-prioritisation-of–\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-
reprojecting organic-comprehension-thinking protracting as prospective-or-
emancipating/transcending/superseding registry-worldviews/dimensions (ontological-
reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction of new \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},–for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation). Such a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-
representations (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism) is utterly different from postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism mental-devising-representations (supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism) either of sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation\textsuperscript{53} or defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation\textsuperscript{53}, having to do with appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation\textsuperscript{53}. The postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation\textsuperscript{53} and defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation\textsuperscript{53} with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking—apriorising-psychologism—\textsuperscript{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and the defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation\textsuperscript{53} simply have to do with inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation\textsuperscript{53}, and not unsound-mental-disposition or perversion—of-reference-of-thought—\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation} (which
in this latter case will speak of a mental-disposition to act as of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}—apriorising-psychologism with regards to subsequent acts of similar
context by their performers). Hence the postconverging/dialectical-thinking\textsuperscript{28}—apriorising-
psychologism mental-devising-representations of either sound logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound—\textsuperscript{96}supererogation\textsuperscript{53} and
defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-
to-profound—\textsuperscript{96}supererogation\textsuperscript{53} are ‘projectively validated by reflex as possibly-of-
postconverging-or-dialectical-thinking\textsuperscript{28}—apriorising-psychologism/possibly-of-soundness-or-
ontological-good-faith/authenticity\textsuperscript{68}—reference-of-thought (and not projectively invalidated
by reflex as possibly-of-preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism/possibly-of-
unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}—reference-of-thought) in implying the
‘upholding of their sound \textsuperscript{83}reference-of-thought status’. To illustrate, suppose X and Y are
contending (ontological-reference) to know what 5+4 will give as answer (ontological-
veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t
perfectly understand how to stack up the pencils to use to count the whole lot, then where his
answer was to come out as 5+4=8, we talk of defect—of-logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound—\textsuperscript{96}supererogation\textsuperscript{53} as X
sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound—\textsuperscript{96}supererogation\textsuperscript{53} failed.
This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-
dialectical-thinking\textsuperscript{28}—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-
faith/authenticity\textsuperscript{68}—reference-of-thought in contending (appropriateness-of-\textsuperscript{83}reference-of-
thought-as-of-conflatedness\textsuperscript{12}) with respect to another arithmetic operation, that is, possibly after
pointing out to X where they went wrong in their operation of arithmetic. While threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism performers subsequent acts of similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of-\textsuperscript{83}reference-of-thought and not

‘possibly-of-postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity\textsuperscript{68}–of-\textsuperscript{83}reference-of-thought in implying the

‘revoking of their sound \textsuperscript{83}reference-of-thought status’. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–\textsuperscript{96}supererogation-of-mentally-aestheticised~preconverging/dementing\textsuperscript{19}–qualia-schema>) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’ notion reflecting prospectively threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism acts ‘of-similar-or-protracted-contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of

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personhoods-and-socialhood-formation with respect to existence-potency-sublimating-nascence-, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting—as-to-conflatedness\(^\text{12}\) perpetuation of a hermeneutic/reprojective circle as ‘dementation-(supererogatory-onological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\(^\text{14}\) of \(^\text{83}\)reference-of-thought analysis’, which is technically non-thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-notional–deprocrypticism\(^\text{17}\) registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity\(^\text{68}\)-of-\(^\text{83}\)reference-of-thought (preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing \(^\text{83}\)reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking\(^\text{20}\)–apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity\(^\text{68}\)-of-\(^\text{83}\)reference-of-thought mental-devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of
all perversion\textsuperscript{74} of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation and the corresponding \textsuperscript{amplituding}/formative–epistemicity totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t have notions of sorcery and its practice with us today but we do have the phenomenon of psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-depth-of-analysis for the former/sorcery as a non-positivism/medievalism perversion\textsuperscript{74} of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation high enough or relatively-ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not the latter/psychopathy-and-social-psychopathy as perversion\textsuperscript{74} of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional~deprocrypticism\textsuperscript{17} reference-of-thought as preempting—disjointedness-as-of reference-of-thought, as-to-‘\textsuperscript{amplituding}/formative–epistemicity growth-or-conflatedness/\textsuperscript{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness\textsuperscript{99} teleology-in-existential-extrication-as-of-existential-unthought\textsuperscript{6}) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness\textsuperscript{88} induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism’ with respect to ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/ontological-contiguity on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-conflicion specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor: for the mentation of recurrentutter-uninstitutionalisation basically ‘trepidatious reasoning as non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-institutionalisation–ununiversalisation basically ‘non-universalising warped rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at universalisation—non-positivism/medievalism basically ‘universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)’; for the mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional–deprocrypticism basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>’/disjointedness-as-of-reference-of-thought in positivism–procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of-the-very-same-existential-reality. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one’s favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
aesthetic-tracing are at their given institutionalisation levels on the basis of a memetic/ suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the ‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to ‘failing/not-upholding-<as-of-apriorising/ axiomatising/referencing> intradimensional ontologising/intemporal-preservation’.

Insightfully, we can grasp the ‘intemporal/ontological signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards to a dimension’s/registry-worldview ‘preconverging-or-dementing–apriorising-psychologism phenomenon’ like psychopathy and social psychopathy (with respect to procrysticism or perversion reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation> of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions wherein intradimensionally, the ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing–apriorising-psychologism) is rather an overall registry-worldview/dimension perversion reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation> aftereffect rather as an indirect comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-
mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{162}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> ‘as of the positivism–procrypticism\textsuperscript{89} registry-worldview’s/dimension’s socially-betraying-threshold-of-ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in conjugation to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation–preconverging/dementing\textsuperscript{19}–apriorising-psychologism in all registry-worldviews/dimensions to priorly achieve an ontological/intemporal insight), before conducting ‘a truly ontological/intemporal analysis’ as the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism\textsuperscript{17}; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{162}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> of postlogism\textsuperscript{77}–slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of 'a truly ontological/intemporal analysis as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct' preempting the said perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon. In this respect, it is equally important to be cognisant of potentially nefarious influences that may arise from pseudo-formalisms as well, and where these are construed out of their inherent context to wrongly imply a genuine ontological analysis especially given the gullible/susceptible nature of the social-construct as it 'becomes existentially in a dynamism of conventioning and ontology'. Take the case of works of arts like novels and films primarily meant to entertain, and in so doing may induce wrong impressions and conceptions with regards to perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon like psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by
their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⁸⁷ as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental⁹⁰teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴—for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, contrasted with a temporal extricatory de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion⁷⁴-of-
⁸³reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supero-ration> like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview’s/dimension’s recomposured-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional–deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived meaningfulness-and-teleology thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the
finality of such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy/postconvergence (postconvergence) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional-deprocripticism as having ‘sound reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procripticism which is then correspondingly devoid of reference-of-thought, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same form-factor since their ‘snowballed differences’ arise solely due to ‘the deepening of limited-mentation-capacity-deepening’. Ontological-normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness-reference-of-thought-as-of-ontological-normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/’ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-veridicality/ontological-completeness’ as the institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> on the other axis or
dialecticisms-of-an-imperfect-human-grasping-of-‘ontological-reference-of-veridicality’-which-mastery-improves-dialectically) which rather implies defects of perversion\textsuperscript{74} of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> or unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63} of reference-of-thought of corresponding prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their \textsuperscript{93}reference-of-thought as ontologically-veridical as these become the subject of contention and aetiologisation/ontological-escalation from the corresponding prospective/transcending/superseding registry-worldviews/dimension which is then the ontologically-veridical \textsuperscript{93}reference-of-thought. It should be noted that a defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance (unlike a perversion\textsuperscript{74} of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>) implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness\textsuperscript{88} of reference-of-thought of a given registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} , and doesn’t fundamentally voids the ‘sound \textsuperscript{93}reference-of-thought status’ with regards to the possibility of an appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} in another instance. This insight is critical because the defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of perversion\textsuperscript{74} of reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> which rather speaks to a defect ‘revoking the sound \textsuperscript{83}reference-of-thought status’ construed as perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>-\textsuperscript{85}. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{89}—unenframed-conceptualisation de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as \textsuperscript{83}reference-of-thought of meaningfulness. This applies with all perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>s in all institutionalisations as the \textsuperscript{83}reference-of-thought is what gives registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview status which is voided in the instance of perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> with such perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> defining that registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{102} as it then becomes, by way of ‘de-mentation\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{83}reference-of-thought’, the subject of contention and
aetiologisation/ontological-escalation. This implies that psychopathy and social psychopathy as perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> phenomenon in the positivistic registry-worldview/dimension (procrypticism\textsuperscript{80}) requires a shift-in-the-curve-of-
prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-as-of-ontological-normalcy/postconvergence from positivism to notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension as intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring\textsuperscript{54}-
for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism\textsuperscript{80} (perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> of positivistic meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55}) while inducing preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism within the same defective procrypticism\textsuperscript{80} registry-worldview/dimension which requires prospective transcendence-and-sublimity/sublimation\textsuperscript{55}supererogatory–de-mentativity as deprocrypticism\textsuperscript{17}. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a ‘preconverging-or-dialectical-thinking\textsuperscript{29}–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, just in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} has to do with a human-limited-mentation-capacity maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisationly institutionalising from prospective base-institutionalisation preempting
recurr-utter-uninstitutionalisation (as the perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing–apriorising-psychologism of recurring-utter-uninstitutionalisation), prospective universalisation preempting base-institutionalisation–ununiversalisation (as the perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing–apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preempting universalisation–non-positivism/medievalism (as the perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing–apriorising-psychologism of universalisation–non-positivism/medievalism), and prospectively, prospective notional–deprocrypticism\textsuperscript{17} preemipping positivism–procrypticism\textsuperscript{80} (as the perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing–apriorising-psychologism of positivism–procrypticism\textsuperscript{80}); with the implication that notional–deprocrypticism\textsuperscript{17} is actually recomposuringly subsuming of positivism which is subsuming of universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-ontologising-depth-of-analysis), with the deepest-to-shallowest, as preempting—disjointedness-as-of-reference-of-thought, as-to-‘amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism

as notional–deprocrypticism\textsuperscript{17} existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}—of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}—as-of-instantiative-context as to existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{36}supererogation—

preconverging/dementing\textsuperscript{19}—apriorising-psychologism of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/deconstruction’ methodology of notional–deprocrypticism\textsuperscript{17} (which is very much an ‘uncompromising hermeneutic/reprojective circle exercise of ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/deconstruction’, as ‘a deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{12} perpetuation of the hermeneutic/reprojective circle ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought analysis’ that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic hermeneutic/reprojective circle exercise of ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/deconstruction by the researcher’, that simply passes as their personal talents, to obtain results applying scientific methods, and thus we can further imagine the possibilities if this reality came to be fully recognised and sophisticated hermeneutic/reprojective circle exercise of ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/deconstruction insights were to permeate scientific research and methodologies, is subsuming of ‘rational-empiricism/positivising’
methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—(as ‘first-level presencing—absolutising-identitive—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of institutionalisation—these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposing/reordering/reorientation. In the case of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting—as-to-conflatedness perpetuation of the hermeneutic/reprojective circle ‘de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding—or-attributive-dialectics) of reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social dementating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms—as-of-axiomatic-construct of vices-and-impediments but also in undermining the enculturation of intellectual/emancipatory dispositions). Effectively, such a deconstruction/ontological-reconstituting—as-to-conflatedness perpetuation of the hermeneutic/reprojective circle ‘de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding—
or-attributive-dialectics\textsuperscript{14} of \textsuperscript{83}reference-of-thought analysis’ (de-mentation- (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} hermeneutically/reprojectively-educing-human–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55}–the-existentialism–becoming of personhoods-and-socialhood-formation) of supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-
thinking\textsuperscript{28}–apriorising-psychologism individuation as intemporal/ontological (longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) and threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism individuations as temporal (shortness-of-
register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}), will comprehensively articulate in ‘a 
deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} perpetuation of the 
hermeneutic/reprojective circle ‘de-mentation–(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought analysis’ reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-
finalities, across social-setups and institutional settings with their evolving 'socially-perceived-
value as of social-stake-contention-or-confliction’. The state of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism requires preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of-\textsuperscript{83}reference-
of-thought mental-devising-representations and implies the ‘revoking of sound \textsuperscript{83}reference-of-thought status’ with respect to interlocution of-similar-or-protracted-contextualisation (in the
very first instance) while the state of supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—
postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism implies a ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’/soundness-or-ontological-good-
faith/authenticity\textsuperscript{68}–of-\textsuperscript{83}reference-of-thought mental-devising-representation implying a
veridical reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity. Typically, such an insight with regards to compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking–apriorising-psychologism reflex’ by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing–apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a ‘preconverging-or-dementing–apriorising-psychologism reflex’. This preconverging-or-dementing–apriorising-psychologism veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move postlogicly/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging and not an articulation of supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism or existential-contextualising-contiguity principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of\textsuperscript{83}reference-of-thought of such protracting threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of\textsuperscript{83}reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}–of\textsuperscript{83}reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>} speaks of a hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} defect (as sticking ‘in form’ to \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{96}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ontologically defective rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation per se, and so due to having attained the socially-betraying-threshold-of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting–as-to-conflatedness\textsuperscript{32}/deconstruction in superseding this socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-
naredness/wishfulness defect of preconverging-or-dementing\(^{19}\)-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\(^{63}\)-of-\(^{83}\)reference-of-thought mental-devising-representation; since ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction as the-Good/understanding/knowledge-reification\(^{86}\)/ontological-primemovers-totalitative-framework\(^{72}\) of new \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\(^{-99}\)teleology\(^{8}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (undermining perversion\(^{74}\)-of-\(^{83}\)reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation> as to preconverging-or-dementing\(^{19}\)-apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-\(^{83}\)reference-of-thought’–as-conflatedness\(^{12}\)-or-ontological-reprojecting organic-comprehension as ‘ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction of new \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\(^{-99}\)teleology\(^{8}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ over circumventing/distractive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) mechanical-comprehension in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\(^{-99}\)teleology\(^{8}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is
preceding/superseding to any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity-(as of relative 13 constitutedness), will elicit a same defect disposition thus the need to fundamentally undermine 83 reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold 102 that endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-dementing 19–apriorising-psychologism of 83 reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflatedness 12 /deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion 74 –of-83 reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow 96 supererogation> as to preconverging-or-dementing 19–apriorising-psychologism’ behind say sorcery and psychopathy; even though such phenomena tend to instigate and reveal the inherent defect/sub-par nature of registry-worldviews with respect to ontological-normalcy, with the need for ontological-reconstituting–as-to-conflatedness 12 /deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state ‘in-wait as of prior relative-ontological-incompleteness 88–of-83 reference-of-thought defective 83 reference-of-thought–categorical-imperatives/axioms/registry–99 teleology 8 for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–procrypticism 80 is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-
cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>\(^{45}\), as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojective circle exercise of ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction (of our temporal-to-intemporal-dispositions nature)’ how procrypticism\(^{80}\) (preconverging-or-dementing\(^{19}\)–apriorising-psychologism as to mere formulaic positivistic meaningfulness-and-\(^{99}\)teleology\(^{55}\)) in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>\(^{45}\) and their related conceptualisations are not just ad-hoc in nature but of ‘existentialism/full-depth-of-existential-implications form-factor’; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an ‘animal’ comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction (which is the critical subsuming mechanism for re-establishing \(^{83}\)reference-of-thought and ontological-veridicality/\(^{66}\)ontological-contiguity as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of defective \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\)–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-
mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation, as in ontological-reconstituting–as-to-conflatedness/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought–categorical-imperatives/axioms/registry–teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology (as to ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ or of preconverging-or-dementing–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any presencing—absolutising-identitive–constitutedness distorted meaningfulness-and–teleology. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-thought–categorical-imperatives/axioms/registry–teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) as the prospective/transcending/superseding registry-worldview/dimension has the-Good/understanding/knowledge-reification/ontological-prime-movers-totalitative-framework sound reference-of-thought–categorical-imperatives/axioms/registry–teleology,–for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) \textsuperscript{83}reference-of-thought can fundamentally supersede its de-mentative/structural/paradigmatic vices-and-impediments\textsuperscript{185}, but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into \textsuperscript{83}reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a ‘temporal extricatory de-mentating/structuring/paradigming’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} registry-worldview/dimension (the perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of positivistic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism\textsuperscript{77}–or-perverted-outcome-
sought-precedes-existentially-veridical-logical-dueness placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness\textsuperscript{e99}teleology alignment to imply dialectical-
out-of-phasing/dialectical-primitivity insightfully deduced from ontological-
normalcy/postconvergence represented by \textsuperscript{83}reference-of-thought of the
prospective/transcending/superseding notional\textendash{}deprocrypticism\textsuperscript{17} registry-
worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview
perversion\textsuperscript{74}\textendash{}of\textsuperscript{83}reference-of-thought\textendash{}as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation\textendash{}s as limited-
mentation-capacity-deepening\textsuperscript{52} has to do with the veracity/ontological-pertinence of our
temporal-to-intemporal-dispositions as individuations of shortness-to-longness-of-register-of-
meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}, such that whenever relatively sound \textsuperscript{83}reference-of-thought–
categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},\textendash{}for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation are institutionalised/intemporalised, human temporality\textsuperscript{98}
in hollow-constituting\textendash{}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation–
individuation dispositions (at uninstitutionalised-threshold\textsuperscript{182}) will tend
to relate, by limited-mentation-capacity-deepening\textsuperscript{52}, to this as hollow/formulaic constraining
deterministic constructs which have to be exploited by the mere determinism-of-form about how
others will act (hollow-constituting\textendash{}as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation) rather than the essence as intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation being sought originally by the
institutionalised/intemporalised \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8},\textendash{}for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
(ontological-reconstituting–as-to-conflatedness\textsuperscript{12}). This fundamental dilemma of the cross-
section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a
shortness-to-longness-of-register-of-meaningfulness/temporal-to-intemporal-dispositions

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inherent in a limited-mentation-capacity-deepening; any resolution is not by wrongly implying any dimensional sublimation; any dimensionality of sublimating supererogatory de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
transformation but rather institutionalisation/intemperalisation by its inherent eliciting of positive-opportunism to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of—meaningfulness-and—teleology individuation dispositions by artifice/institutionalisation/intemperalisation come to constrain—or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of—meaningfulness-and—teleology—or-hollow-constituting—as-disjointed-misappropriation-of—meaningfulness-and-failing-intemperal-preservation> individuations dispositions); with corresponding percolation-channelling facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism gets weaker with grander institutionalisations/intemperalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—decandoring with three de-
mentative/structural/paradigmatic teleologies: - subknowledging—impulse/compulsive-
dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging—
temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing\(^{19}\)-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising \(^{99}\) teleology which ontologically reflects/perspectivates the subknowledging\(^{94}\)-impulse/compulsive-dementing-temporal-disposition-(psychopath) and the subknowledging\(^{94}\)-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^{14}\) backdrop of new recomposuring \(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\) teleology\(^{8}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the uninstitutionalised-threshold\(^{82}\), it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality\(^{51}\); hence de-mentable/no-longer-thinking) due to <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the perversion\(^{74}\)-of-\(^{83}\) reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\) supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity\(^{62}\)-of-\(^{83}\) reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing\(^{19}\)-apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness\(^{88}\)-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—

preconverging/dementing\textsuperscript{10}—apriorising-psychologism’ whether as recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism\textsuperscript{88}. The

reason why this is critical to grasp is that the veridical intemporal-disposition preserving

eemanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-

worldview/dimension perversion\textsuperscript{74}—of—reference-of-thought<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> as to preconverging-
or-dementing\textsuperscript{19}—apriorising-psychologism for psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring on the basis of prospective \textsuperscript{83}reference-of-thought–
categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}, -for-intemporal-preservation-entropy-or-

contiguity–or–ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary

transcendental element in establishing the backdrop for transcendence-and-

sublimity/sublimation/supererogatory—de-mentativity/prospective-institutionalisation. Galileo’s

medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-

and-dispensable articulations as all transcendence-and-

sublimity/sublimation/supererogatory—de-mentativity (occurring at the registry-

worldview/dimension or intradimensional level and not logical operation/processing/contention

level, are fundamentally about a new existential mental-devising-representation orientation) need

to ‘break-the-mind’ of the prior temporal perversion\textsuperscript{74}—of—reference-of-thought<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>

existential mental orientation to avoid postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-

psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-

phase> (for example, no ‘God of plane’ for say an animistic mental orientation that sees gods and

spirits as causative, i.e. avoiding to operate the meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} of a

transcendent registry-worldview/dimension in terms—as-of-axiomatic-construct of the
This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry—teleology—preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry—teleology—preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension. This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry—teleology—preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension. This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry—teleology—preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension. This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry—teleology—preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension. This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry—teleology—preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension.
ontological-normalcy/postconvergence reality construct (by intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation reality the ‘reference of soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought/candor/organic-comprehension-thinking’, and re-orientating the mimicking-subknowledging\textsuperscript{94} into a slantedness/decandoring)/distractive-alignment-to-\textsuperscript{83}reference-of-thought<-of-apriorising/axiomatising/referencing\textsuperscript{29} based on: 1. Given prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation reality actually being preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism/subknowledged/registry-perverted (which ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality\textsuperscript{51}/longness from banal \textlangle amplituding/formative\textrangle wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>} are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-\textsuperscript{83}reference-of-thought<-of-apriorising/axiomatising/referencing\textsuperscript{29}/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}-apriorising-psychologism and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity—or–ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-dementing\textsuperscript{19}-apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<-iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic\textsuperscript{4} in committed
‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism\(^77\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism\(^77\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking perversion\(^74\)-of-\(^83\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-\(^96\)supererogation alignment to the new hollow mimicking postlogism\(^77\)-formulaic slanting compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\(^96\)supererogation\(^18\) narrative, a process known as absolving/fleeting/escaping-reflex–logic\(^1\)), 3. Psychopath’s interlocutor’s perversion\(^74\)-of-\(^83\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives\(^31\) as-of-cohering-logic-reflex narratives integration from its prelogic/conviction-as-to-profound-\(^96\)supererogation rationalisation (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging\(^94\)/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-\(^83\)reference-of-thought-<of-apriorising/axiomatising/referencing>\(^29\)) of the psychopath and the interlocutors as ‘a
manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the-social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication de-mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)\(^{14}\) of the perversion\(^{74}\)-of—\(^{83}\)reference-of-thought—\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) associated with social psychopathy dynamism, i.e. procrysticism—or—disjointedness-as-of—\(^{83}\)reference-of-thought—\(^{80}\) mental-slantedness/decandoring (b) ‘superseding’ by developing universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional—depocrypticism\(^{17}\) institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-transparency—\(^{184}\)-\(<\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}>\) of the registry-worldview-perversion, (ii) generating ontological-primemovers-totalitative-framework\(^{72}\) ‘internal contradiction’ in the perversion\(^{74}\)-of—\(^{83}\)reference-of-thought—\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}>\) registry-worldview (iii) referencing/registering/decisioning or de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)\(^{14}\) the perversion\(^{74}\)-
of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/uttered, for instance, retrospectively the ‘god of plane’… type of proposition from an early animistic society which doesn’t comes to terms with the prospective positivist worldview construct as it hangs on to its non-positivist *reference-of-thought–categorical-imperatives/axioms/registry*-teology, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset-*reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the perversion–of-*reference-of-thought-*effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/universal/transcendental/maximising-recomposing–for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-*reference-of-thought’ or temporal-accommodation de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality/shortness in an ontological construct). This way of hermeneutic/reprojective ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any <amplitude/totalising/illusion-of-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the
inherent nature of existential-reality’ is central to the notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8} devising (supposedly for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as perversion\textsuperscript{74} of \textsuperscript{8}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’.

deprocrypticism\textsuperscript{17}’s suprastructuralism involves ‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-
supererogatory–epistemic-confalatedness\textsuperscript{12} so-construed as longness-of-register-of-meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} over shortness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} construct as ‘ontology and its subsuming of virtue’, just as positivism is beyond just about a moral virtue but comprehensively an overall the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} construct carrying a virtue that
supersedes the vices-and-impediments\textsuperscript{195} of the non-positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in grasping the denaturing\textsuperscript{15} of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8} as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a \textsuperscript{83}reference-of-thought (characteristic of deprocrypticism\textsuperscript{17}) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation\textsuperscript{12} rather than \textsuperscript{13}constitutedness (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal construed as presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}). \textsuperscript{13}constitutedness tend to fallaciously imply ‘existence of things in existence’ whereas conflation\textsuperscript{12} rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because \textsuperscript{13}constitutedness takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening\textsuperscript{52} this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-\textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought’ perpetually when aware of its deficiency. conflation\textsuperscript{12} takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening\textsuperscript{52} as of metaphysics-of-absence, and as implied by the notion of
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that goes beyond <amplituding/formative>wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—
narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8})
which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{52} by a re-equilibrating metaphysics-of-absence/postdication. Thus, \textsuperscript{13}constitutedness will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by \textsuperscript{13}constitutedness in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a contingent resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-\textsuperscript{13}constitutedness of axiomatic-construct/\textsuperscript{83}reference-of-thought’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}) that will then require another contingent resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-\textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79}’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening\textsuperscript{52} construal of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-
completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-
potency~sublimating~nascence~disclosed~from~prospective~epistemic~digression—rules~of~apriorising~axiomatising~referencing~that~further~epistemically~unconceal~the~very~ontologically~same~existential~reality’~such~that~we~are~only~occasionally~and~partially~aware~about~the~critical~defective~nature~implied~by~\(13\)~constitutedness~in~categorisation~schemes,~thus~fundamentally~defining~the~limits~even~of~a~presencing~—absolutising~identitive~\(13\)~constitutedness\(^79\)~as~of~existential~conceptualisations/construals.~The~implication~is~beyond~just~the~notion~of~knowledge~construal/conceptualisation~categorisation~schemes~and~scheming~but~extends~to~the~very~inherent~construal/conceptualisation~of~knowledge~as~of~its~implied~ontological~and~virtue~construct~itself;~so~because~the~de-mentative/structural/paradigmatic~basis~of~categorisation~scheming~are~equally~the~de-mentative/structural/paradigmatic~basis~of~the~inherent~analysis~and~meaningfulness~and~\(^99\)~teleology\(^55\)~construed/conceptualised.~Since~categorisation~schemes~(whether~construed/conceptualised~beyond~the~consciousness-awareness~\(^99\)~teleology~<in~existential~extrication~as~of~existential~unthought>\(^6\))~define~the~‘\(^83\)~reference-of-thought~of~categorisation~construal/conceptualisation~of~knowledge’,~it~is~critical~to~grasp~that~the~inherent~de-mentative/structural/paradigmatic~limits/defects~of~such~‘\(^83\)~reference-of-thought~of~categorisation~construal/conceptualisation~of~knowledge’~are~systemic~hence~inducing~‘flawed-existent~elevation~of~\(^83\)~reference~of~thought’~as~of~ontological~and~virtue~implications~(as~ontologically-perspectival-degraded~as~decentered/preconverging~or~dementing~\(^99\)~reflexive~/entailing~\(^99\)~teleology~differentiation~as~of~subtransversality—apriorising~axiomatising/referencing)~at~the~given~‘\(^83\)~reference-of-thought~of~categorisation~construal/conceptualisation~of~knowledge’.~Beyond~its~conceptualisation~as~of~knowledge~categorisation~and~categorisation~scheming~but~rather~as~of~effective~ontological~and~virtue~conceptualisation/construal,~\(13\)~constitutedness~imply~a~simplistic/trite~categorical~relation~in~the~construal/conceptualisation~of~meaningfulness~and~\(^99\)~teleology\(^55\)~as~of~its~ontological~and~virtue~essence~that~is~susceptible~to~defect~as~perversion\(^74\)~of~\(^83\)~reference-of-thought~<as~effectively~
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> or derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>; and as such, \textsuperscript{13}constitutedness will speak of subtransversality—apriorising/axiomatising/referencing and various shades of temporality\textsuperscript{98}/shortness in their \textsuperscript{13}constitutedness and conjugated-\textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought’ including psychopathic slantedness \textsuperscript{13}constitutedness. The comparison highlighted further below with respect to the 6 BODMAS characters and character A (Addition) as the additionality defect character, is most telling of the inherent nature of human limited-mentation-capacity-deepening\textsuperscript{52} induced \textsuperscript{13}constitutedness which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold\textsuperscript{102} mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal \textsuperscript{83}reference-of-thought nature, with high \textsuperscript{13}constitutedness and conjugated-\textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought’ of temporal-dispositions \textsuperscript{83}reference-of-thought, much like the ‘conjugated-\textsuperscript{13}constitutedness of \textsuperscript{83}reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism\textsuperscript{77}-slantedness pathological condition/\textsuperscript{13}constitutedness as when insisting on upholding the <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) and not factoring in A’s underlying condition and defect as \textsuperscript{13}constitutedness, and so out of sync with the existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposing reveals the fundamental defect of applying additionality \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity\textsuperscript{38}). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of conflation\textsuperscript{12} which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as conflation\textsuperscript{12} speaks of a more profound relation in the construal/conceptualisation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{52} by a re-equilibrating metaphysics-of-absence/postdication, and so even when elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} is denaturing\textsuperscript{15} as exposed by existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context, to further construe new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation factoring in the imbricatedness/threadness/recomposuring reflecting the existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context. conflation\textsuperscript{12}, as so-construed in referentialism, by striving to sync with the very inherent evasive nature of existence in its imbricatedness/threadedness/recomposuring (with respect to human limited-mentation-capacity-deepening\textsuperscript{52}) as of referentialism is absolutely referencing on the basis of ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being the preceding notion for construal/conceptualisation with respect to existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context,
and so grasped as conflation\textsuperscript{12} emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence conflation\textsuperscript{12} will tend to avoid systemic defects of analysis associated with \textsuperscript{13}constitutedness requiring re-categorisation/re-adaptation/re-classification as ‘presencing—absolutising-identitive—\textsuperscript{13}constitutedness\textsuperscript{79}’. conflation\textsuperscript{12} is thus naturally inclined to induce ‘appropriate-existential-elevation-of—reference-of-thought’ by the ontological and virtue implications (as ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{20}-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing). As so articulated, these two concepts operantly address in a storied-construct/ontologically-valid-narration or any other operant conceptualisation the notion of a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{55}’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry—teleology\textsuperscript{8},—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical \textsuperscript{83}reference-of-thought’, underlined by the disambiguated temporal-to-intemporal-dispositions. Further, \textsuperscript{13}constitutedness and conflation\textsuperscript{12}, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening\textsuperscript{52} come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and
constitutedness and conflation with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has its own specific constitutedness/conflation psychological complex reflex mechanism wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct reference-of-thought which thus needs its own corresponding psychologism for its superseding meaningfulness-and-teleology, achieved by ‘presencing—absolutising-identitive-constitutedness’ as constitutedness re-categorisation/re-adaptation/re-classification’. Consider the example of the ‘God of plane’ type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter’s meaningfulness-and-teleology <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, by way of continuous ‘presencing—absolutising-identitive-constitutedness’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior constitutedness of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of ‘<amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-'warped-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’ (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of meaningfulness-and-teleology orientation as we construe of arithmetic and mathematics in say a universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology like the notion of wealth accumulation, which will be predominantly about ‘inducing a sense of social obligation or faithfulness or deference’ from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in conflation or rather ‘presencing—absolutising-identitive-constitutedness as recurrent re-categorisation/re-adaptation/re-classification of constitutedness), refers to the underlying human reflex mental scheme of a given registry-
worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing ontological-primemovers-totalitative-framework\textsuperscript{72} transcendental-enabling/sublimating/supererogatory-de-mentativity and corresponding meaningfulness-and-teleology\textsuperscript{55}. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology\textsuperscript{55} as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview’s/dimension’s institutionalisation. This fundamentally points to the centrality of a registry-worldview’s/dimension’s reference-of-thought psychologism ‘placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity-⟨as of relative constitutedness in relation to conflation\textsuperscript{12}\rangle construal/conceptualisation as soundness-or-ontological-good-faith/authenticity\textsuperscript{68} of reference-of-thought’. The underlying human psyche is in need of a ‘framework of intelligibility construal/conceptualisation’ as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening\textsuperscript{52}, can then project ‘mental and existential investment’ in a world of perceived stakes (social, natural and/or supernatural) in a ‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential possibilities, on the basis of its limited-mentation-capacity-deepening\textsuperscript{52} determining its prospective relative-ontological-completeness\textsuperscript{87} of reference-of-thought, as enabled by the
‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant thresholds of temporal-to-intemporal-dispositions further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-upholding the institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry–teleology and the possibility of prospective institutionalisation as renewing reference-of-thought–categorical-imperatives/axioms/registry–teleology for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence, the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness–of-reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘contingent ontologising-
capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of–meaningfulness-and-
teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness reference-of-
thought-devolving-as-of-instantiative-context construal of virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with <amplituding/formative–epistemicity>totalising–random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness reference-of-
thought-devolving-as-of-instantiative-context, <amplituding/formative–
epistemicity>totalising-nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}-as-of-instantiative-context involving allegiance/subservience driven
construal, \textcolor{red}{\langle\textit{amplituding/formative–epistemicity}\rangle totalising-ordinal-as-qualifying-phenomenal-
abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}-as-of-instantiative-context involving qualification/good-to-bad driven
construal, \textcolor{red}{\langle\textit{amplituding/formative–epistemicity}\rangle totalising-intervalist-as-categorising-
phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}-as-of-instantiative-context categorisation/kindness-humility-helpfulness-
\textit{etc.} driven construal), superseding the non-contiguous nature of present stigmatic/mented
psychology. Such a ‘contingent ontologising-capacity driven
apriorising/axiomatising/referencing–psychologism as of the grander ontological-
normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ construes social
universal-transparency\textsuperscript{104}\textsuperscript{\langle transparency-of-totalising-entailing,-as-to-entailing-
\textit{\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87}} \rangle as of
existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context; as this is already the natural human psychology which on the token of relative completeness-of-reference-of-thought of successively achieved social universal-transparency\textsuperscript{184} \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–in-relative-ontological-completeness}\rangle \text{as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context} \text{is behind the untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in the successive psychologisms of the successive registry-worldviews/dimensions reference-of-thought, with the bigger insight thus that such natural psychology is central to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments of the grander human condition have been dementatively/structurally/paradigmatically resolved as of these successive psychologisms dementating/structuring/paradigming arising from prospective relative-ontological-completeness’s-reference-of-thought induced social universal-transparency\textsuperscript{184} \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–in-relative-ontological-completeness}\rangle \text{as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought-devolving-as-of-instantiative-context. For instance, the prospective relative-ontological-completeness’s-reference-of-thought of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\langle as ‘first-level presencing—absolutising-identitive–constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social universal-transparency\textsuperscript{104} ⟨transparency-of-totalising-entailing,-as-to-entailing-
\langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–in-relative-ontological-completeness}\textsuperscript{87}⟩ as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}.of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}.as-of-instantiative-context that led to the base-institutionalisation–ununiversalisation psychology grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension
\langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in–’occlusive-consciousness’}-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}.of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}.as-of-instantiative-context categorising disposition’ or ‘third-level presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t construe a \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–’protensive-consciousness’}-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}.of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}.as-of-instantiative-context, as conflation\textsuperscript{12}, of temporality\textsuperscript{98}.as-
pseudointemporality\textsuperscript{51}-to-intemporality\textsuperscript{51} of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional–deprocrypticism\textsuperscript{27}’), under the positivistic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{83}reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness\textsuperscript{88}-of\textsuperscript{83}reference-of-thought as positivism–procrypticism\textsuperscript{88}); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset\textsuperscript{83}reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension ‘<amplituding/formative–epistemicity>totalising-ordinal-as-qualifying-phenomenal-abstractioniveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context categorising dispositions’ or ‘second-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as value-judgment (not withstanding its prior relative-ontological-incompleteness\textsuperscript{88}-of\textsuperscript{83}reference-of-thought as universalisation–non-positivism/medievalism—(failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposurer-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as the absolute determinant.
of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously
decentering and pivoting with respect to human psychical and institutionalisation implications),
for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, as it
doesn’t factor in the said registry-worldview/dimension prior relative-ontological-
incompleteness\(^88\)-of-\(^83\)reference-of-thought to then project that there may be a prospective
relative-ontological-completeness\(^87\)-of-\(^83\)reference-of-thought which meaningfulness-and-
teleology\(^55\) as value judgment transforms psychological-construal/psychologism. The best
possible outcome in this regard is as of the construal of a ‘contingent ontologising-capacity driven
apriorising/axiomatising/referencing–psychologism as of the grander ontological-
normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes
prospective relative-ontological-completeness\(^87\)-of-\(^83\)reference-of-thought by social universal-
transparency\(^284\)-(transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–}
epistemicity}>\text{totalising–in-relative-ontological-completeness}\(^87\)) as of existential-
contextualising-contiguity\(^38\)’s-reifying/elucidating-of-prospective-relative-ontological-
completeness\(^87\)-of-\(^83\)reference-of-thought-devolving\(^84\)-as-of-instantiative-context. As setting up
the relevant contingent psychologism is only by a construal that the best possible psychology-
construct/psychologism is necessarily attained by successive registry-worldviews/dimensions
construals/conceptualisations by their contingent prospective relative-ontological-
completeness\(^87\)-of-\(^83\)reference-of-thought by social universal-transparency\(^284\)-(transparency-of-
totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-
ontological-completeness}\(^87\)) as of existential-contextualising-contiguity\(^38\)’s-reifying/elucidating-
of-prospective-relative-ontological-completeness\(^87\)-of-\(^83\)reference-of-thought-devolving\(^84\)-as-of-
instantiative-context (that is, ‘contingent ontologising-capacity driven
apriorising/axiomatising/referencing–psychologism as of the grander ontological-
normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposes as of human shallow-to-deepening–limited-mentation-capacity,~as-limitation-deepening inducing the successive registry-worldviews/dimensions institutionalisations/reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness/reference-of-thought with respect to their social universal-transparency/transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as of existential-contextualising-contiguity/reifying/elucidating-of-prospective-relative-ontological-completeness/reference-of-thought-devolving-as-of-instantiative-context; with the implications being that social universal-transparency/transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as of existential-contextualising-contiguity/reifying/elucidating-of-prospective-relative-ontological-completeness/reference-of-thought-devolving-as-of-instantiative-context as of prospective relative-ontological-completeness/reference-of-thought redefines prospective meaningfulness-and-teleology and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an
epistemic-totalising\textsuperscript{32}–renewing-realisation/re-perception/re-thought based on prospective maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation ultimately as of ‘notional–deprocrypticism\textsuperscript{17}’; as this consciously factors in the reality of the need of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as decentering/pivoting with respect to psychical-orientation, meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of its construing of notional–notional–deprocrypticism\textsuperscript{17} as ‘notional–deprocrypticism\textsuperscript{17} suprastructuration’ or ‘notional–deprocrypticism\textsuperscript{17} suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of the overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology’ (enabling the \texttt{<amplituding/formative–epistemicity>} totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context/conflation\textsuperscript{12} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the notional–deprocrypticism\textsuperscript{17} socially-functional-and-accordant\textsuperscript{93} as of intemporal/ontological contiguity, with no-temporal-to-intemporal-dispositions-non-dissociability, thus upholding notional–deprocrypticism\textsuperscript{17} as preempting—disjointedness-as-of–\textsuperscript{83}reference-of-thought,—as-to–‘\texttt{<amplituding/formative–epistemicity>} growth-or-conflatedness\textsuperscript{12}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking–
unshackling/memetic-reordering/institutional-recomposing for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is achieved. Insightfully, (beyond ‘presencing—absolutising-identitive–constitutedness’) the full <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications–for-explicating-ontological-contiguity of conflation as implied with referentialism as the underlying transcendental memetic suprastructural-meaningfulness fugue reflecting existential-reality will take an even more critical bearing with respect to notional–deprocrypticism psychology as unlike the articulation as presencing—absolutising-identitive–constitutedness (rather heuristically and beyond consciousness-awareness–teleology) in previous institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, with notional–deprocrypticism conflations is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness–teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation (including ‘presencing—absolutising-identitive–constitutedness’) can be conceptualised across all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposing of existential-reality as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as the prospective registry-worldview/dimension institutionalisation reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought in its ‘constitutedness and conjugated–constitutedness of reference-of-thought’ with respect to the
prospective registry-worldview/dimension institutionalisation $^{83}$reference-of-thought overall existential-contextualising-contiguity $^{38}$’s-reifying/elucidating-of-prospective-relative-ontological-completeness $^{87}$-of-$^{83}$reference-of-thought-devolving $^{84}$-as-of-instantiative-context meaningfulness-and-$^{99}$teleology $^{55}$; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective conflation $^{12}$) supersedes mythical/supernatural/alchemic explanations psychologism (as of prior $^{13}$constitutedness) as ‘prospective-conventioning as transcendental-enabling/sublimating/supererogatory–de-mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory–de-mentativity terms as its strive for a prospective relative-ontological-completeness $^{87}$-of-$^{83}$reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold $^{182}$ prior relative-ontological-incompleteness $^{88}$-of-$^{83}$reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of conflation $^{12}$ will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to $^{13}$constitutedness and conjugated-$^{13}$constitutedness of $^{83}$reference-of-thought and thus resultant presencing—absolutising-identitive-$^{13}$constitutedness $^{79}$ as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-
deepening$^{52}$ to $^{13}$constitutedness as its fundamental mentation deficiency at uninstitutionalised-threshold$^{102}$ or as of human temporal uninstitutionalised-threshold$^{102}$ mental-disposition’ (which it tends to resolve by ‘presencing—absolutising-identitive-$^{13}$constitutedness$^{79}$’ when aware of defective $^{13}$constitutedness) with respect to psychical-orientation, meaningfulness-and-teleology$^{55}$ construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the succession of registry-worldviews/dimensions; notional–deprocrypticism$^{17}$ by its very transcendental essence comprehensively comes into grips with the $^{13}$constitutedness in positivism–procrypticism$^{80}$ as it attains more than just ‘presencing—absolutising-identitive-$^{13}$constitutedness$^{79}$’ but an overall comprehensive conflation$^{12}$ insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism$^{80}$. conflation$^{12}$ as of ontological-normalcy/postconvergence referentialism in superseding $^{13}$constitutedness, provides resolution as of 3 aspects of meaningfulness-and-teleology$^{55}$: firstly, with respect to temporal instigating as $^{13}$constitutedness like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-$^{83}$reference-of-thought’ misappropriated meaningfulness-and-teleology$^{55}$ in arrogation and its derivation with respect to temporal reprisings of such $^{13}$constitutedness as ‘conjugated-$^{13}$constitutedness of $^{83}$reference-of-thought’ associated with conjugated-postlogism$^{77}$ temporal reprisings by construing/conceptualising such perversion-and-derived-perversion$^{74}$-of-$^{83}$reference-of-thought-$<$as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-$^{96}$supererogation$>$ phenomenon, and re-establishing social universal-transparency$^{104}$-{(transparency-of-totalising-entailing,-as-to-entailing-$<$amplituding/formative–epistemicity$>$totalising–in-relative-ontological-completeness$^{87}$) that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the universal aetiologisation/ontological-escalation as of ontological-reconstituting–as-to-conflatedness$^{12}$; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-
completeness-of-reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of uninstitutionalised-threshold) as ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of an uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfullness-and-teleology will be represented as decentered and in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as the necessary/requisite backdrop for the construal of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ushering in notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered
and in de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}^{14}, though this will most probably be resisted with respect to such a representation of our denaturing^{15} of positivistic meaningfulness as our prospective procrypticism^{80} uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold^{182} by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}^{14}); while we can recognise successively the centered and postconverging-or-dialectical-thinking^{28–apriorising-psychologism} nature of base-institutionalisation, universalisation and positivism, though probably less so of notional–deprocrypticism^{17} institutionalisation as it points to the decentering and de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}^{14} of our procrypticism^{80} uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold^{182} construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of conflation^{12} as of centering and postconverging-or-dialectical-thinking^{28–apriorising-psychologism}^{83} reference-of-thought implied with institutionalisations and constitutedness as of decentering and ontologically/preconverging-or-dementing^{19–apriorising-psychologism}^{83} reference-of-thought implied with uninstitutionalised-threshold^{182}; prompting the respective institutionalisation and uninstitutionalised-threshold^{182} psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity^{38}‘s-reifying/elucidating-of-prospective-relative-ontological-completeness^{87}–of-reference-of-thought-devolving^{84}–as-of-instantiative-context reflecting this reality beyond and above our subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^{33}^{83}reference-of-thought in positivism–procrypticism^{80} from a notional–deprocrypticism^{17} perspective, just as we’ll
recognise for instance that a universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity\textsuperscript{38}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of an uninstitutionalised-threshold\textsuperscript{102} is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}. Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of reference-of-thought over a relatively relative-ontological-incompleteness\textsuperscript{88}-of reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset\textsuperscript{83}reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory–de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue
arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity’s–reifying/elucidating-of-prospective-relative-ontological-completeness’s–devolving-as-of-instantiative-context; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychology (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology) requisite knowledge or meaningfulness-and–teleology’s reference-of-thought. Such equally applies with respect to notional–deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold. In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is construed not in terms–as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic ontological-
primemovers-totalitative-framework outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms—as-of-axiomatic-construct of ‘organic-knowledge’ which refers to ‘the mental-disposition and mental-orientation as \textsuperscript{83}reference-of-thought/psychologism construed as including the discreitional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is grounded on such an underlying \textsuperscript{83}reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as \textsuperscript{83}reference-of-thought/psychologism construed as including the discreitional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} conjure up explanations/meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic \textsuperscript{83}reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity requiring its own \textsuperscript{83}reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while
still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework’ outcomes as its mechanical-knowledge aspect but further requires a development of the discrentional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology‘ synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychology. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of meaningfulness-and-teleology as of crossgenerational psychoanalytic-unshackling involving <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across all the successive registry-worldviews as at all their uninstitutionalised-threshold\textsuperscript{19}–temporal-individuations-as-shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{55} are a drawback to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (by adherence to `<amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, and critically so as across all registry-worldviews postlogism\textsuperscript{77} leads to a characteristic mental-disposition at their uninstitutionalised-threshold\textsuperscript{19} of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced ‘lack of constraining social universal-transparency\textsuperscript{184}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) to other temporal-dispositions as conjugated-postlogism\textsuperscript{77}, and so beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} ushers in transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in pushing as this enables successive prospective relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought to raise better and better \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},–for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation); thus validating the notion of a human intersolipsistic relation to meaningfulness-and-teleology\textsuperscript{55} in transversality-of-affirmative-and-unaffirmative, disambiguated-apriorising/axiomatising/referencing\textsuperscript{181} since a wrong ‘wishful thinking’/intemporal-romanticism/good-naturedness of vouching for logical-congruence will overlook the inevitable reality of temporal-perversion with prospective implications as of amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{31}, as its resolution is rather an anticipation as of transversality-of-affirmative-and-unaffirmative, disambiguated-apriorising/axiomatising/referencing\textsuperscript{181}. Likewise, futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} institutionalisation meaningfulness-and-teleology\textsuperscript{55} implies that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity rather reasoned in our positivism–procrypticism\textsuperscript{80} terms of psychologism is inevitably denaturing\textsuperscript{15} as of ontological-normalcy/postconvergence epistemic/notional–projective-perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychologism or notional–deprocrypticism\textsuperscript{17} psychologism as conflatedness\textsuperscript{32} (conflation\textsuperscript{12} psychologism) on the basis of the ‘referentialism technique of point-referencing (explained elsewhere), which involves ‘contrastive temporal-to-intemporal synopsising-depth from a notional–deprocrypticism\textsuperscript{17} perspective’ that re-establishes existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context and in so doing undermines the relatively defective terms of ‘positivism–procrypticism\textsuperscript{80} uninstitutionalisation psychologism’ (disjointedness-as-of-\textsuperscript{83}reference-of-thought) and setting up ‘notional–deprocrypticism\textsuperscript{17} organic-knowledge institutionalisation psychologism including the discrectional contemplative as of the ontological-faith-notion-or-
universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation’ implying the ‘organic-knowledge’ while just the ‘social-
universally-transparent-and-implicitly-formulated direct-constraining-construct’ is the
‘mechanical-knowledge’. The underlying idea is that an individuation in recurrent-utter-
uninstitutionalisation notwithstanding its non-rules—apriorising/axiomatising/referencing–
psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (social-universally-
transparent-and-implicitly-formulated direct-constraining-construct), wherein human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor still applies and if they project intemporally/longness-of-register-of–
meaningfulness-and—teleology, is not necessarily utterly devoid of a basic sense of the-
Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework as virtue-as-of-ontological-emancipation on the basis that it doesn’t recognise rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism as of ‘mechanical-knowledge’,
but while that can as well be the case when projecting temporally/shortness-of-register-of–
meaningfulness-and—teleology as of the registry-worldview’s/dimension’s—reference-of-
thought-for-social-functioning-and-accordance in such a setup as not constrained by any
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (based on
mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing–
psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-
uninstitutionalisation), however at the intemporal-threshold as of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
notwithstanding its limited-mentation-capacity, by intemporal-projection it will be able to
summon heuristically a sense of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} from its ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ (beyond the mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition) as ‘organic-knowledge’, for maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming) which subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation—ununiversalisation ‘social-universally-transparent-andimplicitly-formulated direct-constraining-construct’ of ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base-institutionalisation—ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-threshold of the registry-worldview’s/dimension’s—\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally projecting individuation will be able to summon heuristically a sense of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-
framework, from its ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, (beyond the mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’) as ‘organic-knowledge’, for maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mantating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the subsequent prospective universalisation–non-positivism/medievalism as of the new ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ of ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with both forming the new ‘organic-knowledge’. The ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} carries on this way right up to deprocrypticism\textsuperscript{17}, such that across the successive institutionalisations apart from the intemporal-threshold of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance of the registry-
reveals that such thought derives from ‘denaturing\textsuperscript{15} axiomatic relation’ as the ‘\textless amplituding/formative\textgreater wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}) of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} purpose in disdain of the intemporal/longness-of-register-of—meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality\textsuperscript{98} to postlogism\textsuperscript{77} induces their respective conjugated-postlogism\textsuperscript{77} leading by dynamic-cumulative-aftereffect to a broader social derived-perversion\textsuperscript{74}—of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> construed as social-postlogism\textsuperscript{77} that fundamentally is denaturing\textsuperscript{15} of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} at the given uninstitutionalised-threshold\textsuperscript{102} as threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism, in want for prospective institutionalisation. The underlying insight being that human formulation of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is necessarily incomplete because of its limited-mentation-capacity and thus comes with an inherent sense/projection of ontological-appropriateness, and as of human developing ontological-completeness-of—\textsuperscript{83}reference-of-thought, as the driving element in upholding \textsuperscript{66}ontological-contiguity/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of—apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as it enables the further expansion of the registry-worldview’s/dimension’s—\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation—beyond-just-virtue) should be the critical and decisive constructive/institutionalising/nascent—sublimating-decisionality element for attaining notional~deprocrypticism\textsuperscript{17} wherein the ‘social—
universally-transparent-andimplicitly-formulated direct-constraining-construct’ as mechanical-
knowledge is construed as overlapping with the ‘complementing grander social-universally-non-
transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation’ as organic-knowledge. The reality of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existent-reality driven 66ontological-contiguity—of-the-human-institutionalisation-process 67 points to the fact that the traditional construal of knowledge often
tacitly as of intemporal/longness-of-register-of—meaningfulness-and-teleology 55 is incomplete
and rather speaks of ‘vague intellectual intemporal-romanticism’ and doesn’t fit with the reality of
human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism
perspective, and explains why articulating knowledge merely as ‘mechanical-knowledge’ is
bound to lead to its distortion/perversion/misconstrual by the mere fact of human
temporal/shortness-of-register-of—meaningfulness-and-teleology 55 mental-disposition adhering
rather to <amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing 19—
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology 8)
implied by the mechanical-knowledge explaining the successive need for ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existent-reality to overcome such
distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-
romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-
to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional-deprocrypticism\textsuperscript{17} knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality\textsuperscript{98}/shortness and skewing towards the intemporal/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor means that human meaningfulness at all times is more of ‘a solipsistic transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{102}’ and ‘not a ‘solipsistic commonness of meaningfulness that wrongly implies no temporal-to-intemporal-dispositions mental-dispositions’, as any commonness is ‘a commonness implied with respect to secondnaturing institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality\textsuperscript{51}/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemperality process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemperality\(^5\)/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality\(^9\)/shortness in their times). In which case while such intemperality\(^5\)/longness cannot be construed as of a social commonness of reference-of-thought, its occurrence if it does occur can only be construed in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^3\) (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence. *Thus to sum up, the overall notion of conflation\(^1\) in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^6\) as well as ‘individuation terms of human temporal-to-intemperality mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity—of-the-human-institutionalisation-process\(^6\) level, we can construe of conflation\(^1\) as of the <amplituding/formative–epistemicity>totalising-ratio-contiguity/ratio-ration-of-the-human-institutionalisation-process\(^6\) level, we can construe of conflation\(^1\) as of the <amplituding/formative–epistemicity>totalising-ratio-contiguity/ratio-ration-as-referentialism-phenomenal-abstructiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\(^3\)’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context potency implied as of ontological-normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought, wherein the referentialism technique for conflation\textsuperscript{12} known as point-referencing delineates/disambiguates the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as of ontological-normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ as the varying synopsising-depth of human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism\textsuperscript{89}, and prospectively notional–deprocrypticism\textsuperscript{17} which as ‘notional–deprocrypticism\textsuperscript{17}’ is the ‘point of point-referencing for conflation\textsuperscript{12}’, by the construal of its 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} \textsuperscript{83}reference-of-thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-veridicality such that such varying is attributed to human limited-mentation-capacity-deepening\textsuperscript{52} as of conflatedness\textsuperscript{12} (or construed as from \textsuperscript{13}constitutedness/’presencing—absolutising-identitive/\textsuperscript{13}constitutedness\textsuperscript{79} to conflation\textsuperscript{12}) inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking\textsuperscript{28}—apriorising-psychologism’) and uninstitutionalised-threshold\textsuperscript{102}-facets (‘decentered/out-of-phase’ and preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism as caricaturing-hollow-staging-and-performance). Supposed a notional–conflatedness\textsuperscript{12} or conflation\textsuperscript{12} abstraction across all the registry-worldviews/dimensions on the basis of the referentialism technique of point-referencing (‘notional–deprocrypticism\textsuperscript{17}–or-as-from-recurrent-utter-uninstitutionalisation–to–deprocrypticism\textsuperscript{17}’) is undertaken with respect to establishing \textsuperscript{83}reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{71}. 
<including-virtue-as-ontology> relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold as it ‘decenter and dement beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness's reference-of-thought, so implied by their given social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-totalising~in-relative-ontological-completeness) as of existential-contextualising-contiguity's reifying/elucidating-of-prospective-relative-ontological-completeness's reference-of-thought-devolving-as-of-instantiative-context; that is, as ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ recurrent-utter-uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-or-random-mental-disposition or as of its failing/not-upholding—apriorising/axiomatising/referencing—rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ base-institutionalisation—ununiversalisation as failing/not-upholding—apriorising/axiomatising/referencing—universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ universalisation—non-positivism/medievalism as failing/not-upholding—apriorising/axiomatising/referencing—positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and as ‘decentering and preconverging-or-dementing—apriorising-psychologism beforehand/as-of-a-priori’ positivism—procrypticism as failing/not-upholding—preempting—disjointedness—as-of-reference-of-thought—as-to—growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\(^3\) — in superseding— mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking—over-non-rules—apriorising/axiomatising/referencing—psychologism. Critically and interestingly with the last stage since our positivism—procrypticism\(^8\) registry-worldview/dimension is necessarily in <amplituding/formative—epistemicity>totalising—self—referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^6\), it would hardly be inclined to interpret such conflation\(^2\) referentialism technique of point-referencing (notional—deprocrypticism\(^7\)) that ‘decenters and dments it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on contingent-ontologising-capacity driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus rendering its meaningfulness-and—teleology threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation— preconverging/dementing—apriorising-psychologism at the positivism—procrypticism\(^8\) uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking—apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold\(^10\) or the procrypticism\(^8\) uninstitutionalisation—reference-of—thought in disjointedness-as-of—reference-of—thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative—epistemicity>totalising—self—referencing—syncretising/circularity/interiorising/akrasiatic-drag\(^3\) of meaning as of <amplituding/formative—epistemicity>totalising—self—referencing—
syncretising/circularity/interiorising/akrasiatic-drag. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing’–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold–facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where meaningfulness-and-teleology breaks into threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to registry-worldviews/dimensions ‘present-states’ as of their in in conflation referentialism technique of point-referencing from the intemporal-projection/intemporality individuation point of point-referencing for conflation (given that the intemporal-disposition by longness-of-register-of–
In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism\textsuperscript{17}, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over utter-uninstitutionalisation. Central to such “a universal notion of deprocrypticism\textsuperscript{17}” is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/\textsuperscript{83}reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/\textsuperscript{83}reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/\textsuperscript{83}reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the \textsuperscript{83}reference-of-thought for ontological-contiguity/ontological-veridicality, over threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-\textsuperscript{83}reference-of-thought and induces notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow–\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold\textsuperscript{102} ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology capacity’ that defined the successive institutional-cumulation/institutional-recomposure\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\textgreater specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset/\textsuperscript{83}reference-of-thought (Base-institutionalisation); existential universalising\textsuperscript{103} with universalising\textsuperscript{103} techniques and universalising\textsuperscript{103} mindset/\textsuperscript{83}reference-of-thought (Universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/\textsuperscript{83}reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning incrementalism\textsuperscript{58}in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation disjointedness-as-of\textsuperscript{83}reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/\textsuperscript{83}reference-of-thought (deprocrypticism\textsuperscript{17}). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\textgreater levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology capacity the preceding institutionalisation levels are more like successive compromises towards notional–deprocrypticism\textsuperscript{17} as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation). A critical distinction between notional-deprocrypticism\(^\text{17}\) institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding \(^6\)ontological-contiguity thus overcoming the temporal-emananances-registries hotchpotching (<amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\(^9\)teleology\(^5\)-as-of-‘nondescript/ignorable–void\(^9\)-with-regards-to-prospective-apriorising-implications>) or banality-of-thought dynamism, and specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-\(^9\)teleology\(^5\)) even though it is very much present in the formal sphere as well) and the incrementalism\(^5\)-in-relative-ontological-incompleteness\(^8\)—enframed-conceptualisation and notional–disjointedness-as-of-\(^8\)reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity going from procrypticism\(^8\), or the preconverging-or-dementing\(^1\)-apriorising-psychologism (perversion\(^7\)-of-\(^8\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing\(^1\)-apriorising-psychologism) of positivistic meaningfulness-and-\(^9\)teleology\(^5\), to notional–deprocrypticism\(^7\) will involve a psychoanalytically preconverging-or-dementing\(^1\)-apriorising-psychologism deconstruction/ontological-reconstituting–as-to-conflatedness\(^1\) of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\(^9\)teleology wherein this is presently postconverging-or-dialectical-thinking\(^2\)-apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-
worldview/dimension intradimensional-meaningfulness as threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow—
preconverging/dementing—apriorising-psychologism (just as successive registry-
worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-
normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-
veridicality, had priorly moved from an utter-institutionalisation
registrar_REGISTRY登记/dueness/existentialism to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
worldviews/dimensions meaningfulness as organic-comprehension-thinking and the
prior/superseded/transcended registrar_REGISTRY登记/dueness/existentialism, to a base-institutionalisation
registrar_REGISTRY登记/dueness/existentialism, to a universalisation registrar_REGISTRY登记/dueness/existentialism and
then presently a positivistic registrar_REGISTRY登记/dueness/existentialism, with corresponding de-
mentation—supererogation—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics stranding prospective/superseding/transcending registrar_REGISTRY登记/dueness/existentialism,
veridicality/ontological-contiguity as the veridical reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is being ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing—qualia-schema>’, and is actually preconverging-or-dementing—apriorising-psychologism (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism) and not contending. When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset/reference-of-thought to sorcery), notional–deprocrypticism as an intemporal transcendental construct implies ontological-contiguity deconstruction/ontological-reconstituting—as-to-conflatedness construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing—qualia-schema> as the backdrop/grounding of the veridical reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity—<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing—qualia-schema>’, as the latter is actually in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing elicit successive circumspections (as recomposured-consciousness-awareness—teleology) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness—teleology capacity that are
enablers of the associated institutional-cumulation/institutional-recomposure as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold – institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness. teleology capacity for upholding institutionalisation; with universalisation the circumspection involves contrastive ununiversalisation–and–universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness. teleology capacity for upholding universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness. teleology capacity for upholding positivism/rational-empiricism; and prospectively, for notional–deprocrypticism the circumspection will involve contrastive temporal-to-intemporal-dispositions analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness. teleology capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-thinking and threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking–apriorising-psychologism representation and preconverging-or-dementing–apriorising-psychologism representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivism/medievalism stifling inclinations to think outside of
medieval mental-dispositiona and likewise with regards to our proscripticism. The bigger point of successive institutionalisations has to do overall with their specific emancipative registry-worldview/dimension framework as fertilising the cross-section of human practical and conceptual incidental issues and endeavours as well as the virtue constructs at the said registry-worldview/dimension. What is interesting with regards to an incidental study like psychopathy and social psychopathy with respect to the grander notional-deproscription institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing meta-conceptual frame is that it provides (besides being critically important to grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issues (issues arising from the tempering or false implying of the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is `not reasoning by analogy` but rather contiguous (ontological-contiguity) as the fundamental
notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (*intemporality*-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendentenalabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-prime movers-totalitative-framework\textsuperscript{72}, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of ‘perversion\textsuperscript{74-of-83}reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation>’ that intemporally calls for the introduction of \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8},—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8},—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘perversion\textsuperscript{74-of-83}reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation>’ as ununiversalisation intemporally calls for universalisation), - universalisation institutionalisation/intemporalisation (whose \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8},—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘perversion\textsuperscript{74-of-83}reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation>’ as non-positivism/medievalism intemporally calls for positivism), - positivism
institutionalisation/intemporalisation (prospectively, whose reference-of-thought–categorical-imperatives/axioms/registry–teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘perversion\textsuperscript{74}–of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation’ as procrypticism\textsuperscript{80} intemporally calls for deprocrypticism\textsuperscript{17}), - and prospectively notional–deprocrypticism\textsuperscript{17} institutionalisation/intemporalisation (whose reference-of-thought–categorical-imperatives/axioms/registry–teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘perversion\textsuperscript{74}–of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation’ is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of humans having in reality ‘temporal-to-intemporal-dispositions’ and not ‘universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive of ‘perversion\textsuperscript{74}–of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation’ perpetually at the ‘uninstitutionalised-threshold\textsuperscript{102}’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold\textsuperscript{102} and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic
unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic
globe-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall
Apart on how a community where a traditional registry-worldview with its sense of purpose had
to deal with positivistic transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this
case the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is by cultural
diffusion rather than by internal philosophical transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity. Basically, all transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity involve ‘a psychoanalytic-unshackling of
this sort’. Counterintuitively, it should be understood that no transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity is rational because you rationalise by
operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but
then the need for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity due
to perversion-and-derived-perversion74-of-\cite{81}reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\superscript{96}supererogation> and the registry-
globe-worldview’s/dimension’s relative-ontological-incompleteness\superscript{88}-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow\superscript{96}supererogation—
preconverging/dementing\superscript{10}—apriorising-psychologism’ is putting the soundness of registry-
globe-worldview/axiomatic construct/categorical-imperatives in question (as \cite{81}reference-of-thought
supersedes/precedes logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound\superscript{96}supererogation\superscript{53}), so you rather have a reinvention as
<amplituding/formative—epistemicity>totalising–renewing-realisation/re-perception/re-thought
of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the
psychoanalytic-unshackling coming from its better grasp/ontological-prime-movers-totalitative-
framework\superscript{72} of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-
transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to liberate themselves before secondnaturing/institutionalising for the new possibilities for the species; noting that, this doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-sublimity/sublimation/supererogatory—de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and—⁹⁹teleology⁵⁵), the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and—⁹⁹teleology⁵⁵ particularly in ‘spheres of extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and—⁹⁹teleology⁵⁵)’ of society in general and social institutions, as the postlogic perversion⁷⁴-of—⁸³reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—⁹⁶supererogation> induces threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag,
unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-83reference-of-thought’–as-conflatedness12-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-99teleology55), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-96supererogation (prelogically), threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—


preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ with respect to meaningfulness-and-teleology\textsuperscript{99} ontological-veracity in terms–as-of-axiomatic-construct of registry\textsuperscript{99} implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 99teleology. However, with psychopathy and postlogism\textsuperscript{77} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{38} as reflecting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect\textsuperscript{<as-Being-or-ontological-or-existential–defect>\textsuperscript{85}, as meaningfulness is now not about a ‘defect of failing/not-upholding\textsuperscript{<as-of-apriorising/axiomatising/referencing> contiguity’ intemporality\textsuperscript{81}/ontological-veridicality as of specific existential-instantiation ontological-performance\textsuperscript{71}–<including-virtue-as-ontology> but rather perversion\textsuperscript{74}–reference-of-thought<\as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying ‘perversion\textsuperscript{74}–reference-of-thought<\as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> registry-worldview/dimension defect of 83reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing–psychologism, state-in-relation-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} requires prospective base-institutionalisation–ununiversalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, state-in-relation-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} requires universalisation–non-positivism/medievalism which as of its inherently-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to–meaningfulness-and-teleology requires positivism–procripticism as of its inherently-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to–meaningfulness-and-teleology, and prospectively positivism–procripticism which as of its inherent disjointedness-as-of-reference-of-thought requires deprocripticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality’ known as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the idea that reference-of-thought–categorical-imperatives/axioms/registry–teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/overriden by new reference-of-thought–categorical-imperatives/axioms/registry–teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, when shown not to be preserving intemporality, as when of perversion–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–apriorising-psychologism with regards to the preceding reference-of-thought–categorical-imperatives/axioms/registry–teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding–as-of-apriorising/axiomatising/referencing reference-of-thought–categorical-imperatives/axioms/registry–teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as
of reference-of-thought denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human temporal-to-intemporal-dispositions as to shallow-supererogation—to—profound-supererogation that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of depro crypticism, as the ‘ontologising organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as reflected above regarding the contiguous process of intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation behind human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking—apriorising-psychologism as to existential-contextualising-contiguity and by reflex will tend to see prelogic supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking—apriorising-psychologism narratives while the psychopath is of postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking—apriorising-psychologism in the normal mind by compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogic (normal prelogism—normal prelogism—normal prelogism) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking—apriorising-psychologism, be it a ‘poor or bad
supplanting–conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality-of-affirmative-and-unaffectives, disambiguated-apriorising/axiomatising/referencing. It is rather a flaw in the prelogism-as-of-conviction, as-to-profound—supererogation mind’s perception (prelogism or supplanting–conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism while the psychopath’s mental-disposition is formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—supererogation or postlogism in preconverging-or-dementing—apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojective approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not inherently intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) in our solipsistic projection but have the potential of temporal (shortness-of-register-of–meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance—<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-
transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a temporal-to-intemporal-dispositions creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory\textsuperscript{191}—de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} (institutionalised, formalised and internalised)’. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold\textsuperscript{192}’ we aren’t anymore intemporal (the-Good as longness-of-register-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}) than temporal (shortness-of-register-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing temporal-to-intemporal-dispositions disambiguation with a de-mentation\textsuperscript{99} (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-)
attributive-dialectics$^{14}$ highlighting organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'–as-conflatedness$^{12}$-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-$^{99}$teleology$^{55}$) and the distracting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-$^{96}$supererogation—preconverging/dementing$^{19}$–apriorising-psychologism. Why talk of ‘uninstitutionalised-threshold$^{102}$’? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a de-mentating/structuring/paradigming of the human present as modern into a de-mentating/structuring/paradigming of across-and-of-all-times! Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recompose-$^{<}$as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing$^{45}$> or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposing from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism$^{98}$, and prospectively deprocrypticism$^{17}$). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-$^{<}$amplituding/formative–epistemicity>$^{totalising–renewing–realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness$^{32}$ and assumes a fundamental referencing base in the
study of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal preservation (including subknowledgeing\(^9^4\), mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity\(^6^8\)-of-\(^8^3\)reference-of-thought referencing/registering/decisioning or registry-\(^9^9\)teleology’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity\(^6^3\)-of-\(^8^3\)reference-of-thought referencing/registering/decisioning or registry-\(^9^9\)teleology’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’preconverging-or-dementing\(^1^9\)-apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for perversion\(^7^4\)-of-\(^8^3\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^9^6\)supererogation> across the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^4^5\)>, whether in the perversion\(^7^4\)-of-\(^8^3\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^9^6\)supererogation> as to preconverging-or-dementing\(^1^9\)-apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of-
transcendental/transdimensional/interdimensional/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure-\textlangle as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textrangle\textsuperscript{45}> for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of de-mentation-(\textsuperscript{14}supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation ontological-primemovers-totalitative-framework\textsuperscript{72}, i.e. temporal-to-intemporal-dispositions) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘temporal-to-intemporal-dispositions disambiguation’ which serves to avoid the supplanting–conviction-as-to-profound–\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. De-mentation-(\textsuperscript{14}supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as to its corresponding notions of preconverging-or-dementing\textsuperscript{49}–apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\rangle and postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism-\textlangle stranded-as-rightfully-straight/candored-and-
dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-veridicality\(^{66}\)ontological-contiguity of \(^{83}\)reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ by articulating the veridically contiguous ontological mental-devising-representation of the transcending (and so, in a veridical dialectic and existential psychoanalytic reorientation as oblengated/decandored in representing/implying defective/perverted temporality\(^{98}\)). It implies reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) in postlogic-backtracking\(<\text{iterative-looping–set-of-dereifying-hollow-narratives-and-acts}>\)\(^{76}\) as absoving/fleeting/escaping-reflex–logic\(^1\) as of notional-discontiguity/epistemic-discontiguity\(^{62}\)\(<\text{shallow–supererogation-of-mentally-aestheticised–preconverging/dementing}\text{\textasciitilde}19\text{–qualia-schema}>\text{as-of-epistemic-decadence}\) in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\) in postlogic-backtracking\(<\text{iterative-looping–set-of-dereifying-hollow-narratives-and-acts}>\)\(^{76}\) as these pervert/dement/subknowledge\(<\text{preconverging-or-dementing}\text{\textasciitilde}19\text{–as-if-of-sound-knowledge}>\text{mimick-and-syncretise the}\text{ }\text{83}\text{reference-of-thought–categorical-imperatives/axioms/registry–99teleology}\text{,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding}\text{ }\text{83}\text{reference-of-thought–categorical-imperatives/axioms/registry–99teleology}\text{. De-mentation\(<\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}>\text{14}\) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-
devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview’s/dimension’s perversion\textsuperscript{74} of \textsuperscript{83}reference-of-thought-\textsuperscript{96}supererogation>, –of-its–categorical-imperatives/axioms/registry-\textsuperscript{89}teleology\textsuperscript{8} for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{89}teleology\textsuperscript{8} with prospective transcending/superseding \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{89}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating\textsuperscript{24} \textsuperscript{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold\textsuperscript{102} requiring positivism institutionalisation/intemporalisation). Prospectively, the de-mentation\textsuperscript{\textrangle}\textsuperscript{14} of our own mental-devising-representation by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology as of prospective notional-deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring notional-deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking apriorising-psychologism stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of de-mentation—stranding-or-attributive-dialectics as of preconverging-or-dementing apriorising-psychologism stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase notwithstanding their wrongly projected postconverging-or-dialectical-thinking apriorising-psychologism stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of
De-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^{14}\) prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition \(^{99}\) teleology hence wrongly implying candored and straightness, whereas these are in effect <amplituding/formative–epistemicity>totalising~self-referencing-synergetising/circularity/interiorising/akrasiatic-drag\(^{33}\) iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing\(^{19}\)–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry\(^{99}\) teleology\(^{8}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing\(^{19}\)–apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry\(^{99}\) teleology\(^{8}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the De-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^{14}\),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’. Ontology is an altogether coherent construct with no room for excepting from coherence, which then simply implies the superseding of any such pretence of an excepting. (For instance, we can be calculating the sum \((5 \times 5)+5 –5\), and make the mistake to say \(5 \times =24\) but then overlook it and agree together that the answer should be 24 and go on to resolve the entire equation as 24. This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing\(^{19}\)–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} or notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-\textless shallow\textgreater \textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema\textgreater , as there is no veridical meaningfulness that exists out of ontology or isn’t in \textsuperscript{66}ontological-contiguity) is highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55}) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The \textsuperscript{De-mentionation-(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics)\textsuperscript{14},-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-.\textsuperscript{96}supererogation> speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging\textsuperscript{94}/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, de-mentionation-(supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics)\textsuperscript{14} ensure an affixing of temporal-dispositions perversion\textsuperscript{74}-of-\textsuperscript{83}reference-
registry-worldviews in the 19th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism⁸⁰, and so, beyond the illusion-of-the-present/present-consciousness of all these successive registry-worldviews/dimensions which in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality⁵¹/longness rather than decandored/oblongated mental-devising-representation as temporality⁹⁸. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴—for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating⁹⁹—

<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness–⁹⁹teleology of temporal-dispositions such that ‘they are not called upon in argumentation’, just as we are not consciously called upon to establish whether blood flows in our body, as it is a preceding/superseding truth that supersedes/precedes/overrides/utters our thinking or not of it! Thus de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)¹⁴ is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling (formalisms and internalisations) mechanism with the implied
ontological-primemovers-totalitative-framework\textsuperscript{72} and positive-opportunism\textsuperscript{75} as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather seconfnatured-or-institutionalisation/intemporalisation-level-validation. At which point de-mention-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics)\textsuperscript{14} articulates temporal-dispositions teleologies orientations as ‘subknowledging\textsuperscript{94}/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold\textsuperscript{102}, i.e. the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with \textsuperscript{99}teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and—derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)})’ and with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—re—apriorising/re-axiomatising/re-referencing–conceptualisation>) the \textsuperscript{99}teleology of human de-mention-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics)\textsuperscript{14} reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity with corresponding dialectical and psychoanalytic existential reorientations (‘postconverging-or-dialectical-thinking\textsuperscript{28}—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing), and it
is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to presencing—absolutising-identititive-constitutedness (based-on-the-categorical-imperatives/axioms/registry-teleology-of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing—apriorising-psychologism as of its reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, in the first place; as teleology as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment. Ontology being the intemporal-disposition, the exercise of ‘directing’ convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging-or-dementing—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> of their dimension’s/registry worldview’s reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality/longness instead preserving prospective reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and teleology towards the ‘institutionalisation/intemporalisation percolation-channelling’ as secondnaturing of the new reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivistic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-⁹⁹teleology⁵⁵ is sound such that it goes on to operate/process logic by ³³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Rather the positivistic mindset/83reference-of-thought will project the new ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism⁷⁵ of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/83reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism when it is demonstrated that it is perversion-of-the–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather syncretises in operating those same reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold. The reason for the human ‘transcendental/transdimensional/interdimensional/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn’t
have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} as to elucidation-and-superseding-of-its-perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism to allow for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding-as-of-apriorising/axiomatising/referencing its ‘own homework’ for the bigger picture in the human species survival-and-flourishing scheme, notwithstanding it is at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}! As an anthropopsychological disposition, rational-realism as notional-deprocrypticism\textsuperscript{17} just like all successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework\textsuperscript{72}) to achieve the best intellectual-and-moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘presencing—absolutising-identitive—constitutedness consummated/forfeiting posture’ with regards to human
temporality\textsuperscript{98}/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing—absolutising-identitive\textsuperscript{13}—constitutedness\textsuperscript{99} consummated/forfeiting posture’ of intemporality\textsuperscript{51}/longness for temporal correctness towards which the intemporal-disposition is definitely intransigent and uncompromising for effective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a rational-realism as notional—deprocrypticism\textsuperscript{17} disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity which involves de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity by decandoring/oblongating (representation of perversion\textsuperscript{74}—of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> as to preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis of the veridicality of human-subpotency—aoria/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor rationally, and ontologically represents the social-construct (as validated by the ‘shifting relation of social conventioning and purist ontology’) as being in effect ‘a highly cohesive de-mentating/structuring/paradigming’ at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation but ‘a poorly cohesive extricatory de-mentating/structuring/paradigming’ at uninstitutionalised-threshold\textsuperscript{102}. The notion of the social-construct as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic
human nature due to a temporal-to-intemporal-dispositions human reality, and thus the need for institutionalisation to skew (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendentalsublimating/supercerogatory-de-mentativity) towards intemporality\textsuperscript{51}/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the \textsuperscript{99}teleology of rational-realism as notional–deprocrypticism\textsuperscript{17} (with \textsuperscript{99}teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (soreflecting <amplituding/formative> disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative> entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}. <imbued-and-'hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>, is not to strive for the wrong notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as human dispositions are not congruent, as thus the idea of ontological-congruence of the intemporal-disposition with temporal-dispositions will compromise intemporality\textsuperscript{52}, and hence compromise ontology), but rather to aspire for a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn’t compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human temporal-to-intemporal-dispositions at uninstitutionalised-threshold\textsuperscript{102}). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to understand or
overlooking the ignorances/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-(preconverging-or-dementing\(^{19}\)-as-if-of-sound-knowledge)/mimick-and-syncretise at uninstitutionalised-threshold\(^{192}\) with the dialectical consequence of the development of the successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) and not nested-congruence to uphold intemporality\(^{51}\), and hence a complete ontology. To put it in other terms, for instance, transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/supererogatory-de-mentativity) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/sublimating/supererogatory-de-mentativity, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of ‘ontological arithmetic’ will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality\(^{51}\)/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism\(^{77}\)-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation 49, so-disambiguated as of 83 reference-of-thought-devolving 84 ontological-performance 71-<including-virtue-as-ontology>. * It should be noted that in the De-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 14, -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension. The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. For instance, a positive mind’s articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in terms–as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview’s transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extricatory de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the ‘dialectical backdrop’ for enabling prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity unlike a simplistic ‘history fixating conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’ possibility of being-represented/mental-devising-
representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional-deprocrypticism\textsuperscript{17} institutionalisation/intemporalisation with respect to procrypticism.

In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per temporal-to-intemporal-dispositions going by a de-mentating/structuring/paradigmging of mentation-capacity (shortness-of-register-of-meaningfulness-and-\textsuperscript{55}teleology to longness-of-register-of-meaningfulness-and-\textsuperscript{55}teleology) with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} process. ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving ‘temporal-to-intemporal-dispositions accountability’ beyond an ‘idle temporal-dispositions stigmatisation’.

In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism\textsuperscript{72}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} ontological-performance\textsuperscript{72}<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protration-to-psychopathic-preconverging-or-dementing\textsuperscript{39–apriorising-psychologism}, actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion\textsuperscript{74–of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism\textsuperscript{80}, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} in meaning’ in a logical engagement with it from an intemporal/ontological perspective (of ontological-normalcy/postconvergence), as it is rather in perversion-and-derived-perversion\textsuperscript{74–of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> of its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63–of.\textsuperscript{83}reference-of-thought/preconverging-or-dementing\textsuperscript{39–apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor acquiesce to the implied-logical-dueness-or-implied-scape and subsequent apriorising–registry-
elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by the temporal-dispositions, but rather advances that there is perversion\textsuperscript{74} of reference-of-thought\textsuperscript{\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater} requiring a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, there is no possible logical engagement but rather a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} between the recurrent-utter-institutionalised and base-institutionalised mindsets/references-of-thought, likewise between the ununiversalised and universalised mindsets/references-of-thought, non-positivism/medievalism and positivistic mindsets/references-of-thought, and prospectively procrypticism\textsuperscript{80} and notional~deprocrypticism\textsuperscript{17} mindsets/references-of-thought. Just as there would have been no ontological possibility for a positivistic worldview without superseding the backdrop of the perversion of reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{\textless stranded-as-rightfully-oblongated/decanored-and-dialectically-or-contendingly-out-of-phase\textgreater}, there can’t equally be an ontological eventuality of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional~deprocrypticism\textsuperscript{17} without the ‘requisite uninhibited/decomplexified mental-devising-representation’ superseding
the positivism–procrypticism\textsuperscript{88} perversion of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perspective preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism–\langle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\rangle backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as from prospective notional–deprocrypticism\textsuperscript{17} as a de-mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional–deprocrypticism\textsuperscript{17} in superseding the vices-and-impediments\textsuperscript{105} of procrypticism\textsuperscript{88} at its uninstitutionalised-threshold\textsuperscript{102}. This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the ‘ontological-primemovers-totalitative-framework\textsuperscript{72} retracing (for temporal-to-intemporal-dispositions disambiguation articulation)’ that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory~de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling, the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism\textsuperscript{75} with the induced social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) (of both the perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation>
transcended registry-worldview/dimension and the discovered ontological-verbatimality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-constraining (of transcended registry-worldview/dimension, from ontological-primemovers-totalitative-framework of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension perversion\textsuperscript{79}-of-reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> as backdrop for prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic (as of temporal-dispositions disambiguation by transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} for crossgenerational ‘habituation’ of the transcending registry-worldview/dimension in organicalism); defining the ‘postconverging-or-dialectical-thinking\textsuperscript{28}—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process. - The concepts of candoring and decandoring as elucidated above (but with variously deconstructed shades as: integrative alignment / aligning in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}, supplanting—conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism / compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{10}, elevating / downgrading, straightness / oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-reference-of-thought / unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-reference-of-thought, thinking / mimicking or compulsive-slanting—preconverging-or-dementing\textsuperscript{19}-apriorising,
existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness's-reference-of-thought-devolving-as-of-instantiative-context/meaningful-projection-of-intrinsicness / vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing, postconverging-or-dialectical-thinking–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/reference-of-thought or collapsing/overriding / preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging/mimicking/defect) / setting-aside, (glossing-over-registry-'preconverging-or-dementing–apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojective exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojective design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory
hermeneutic/reprojective insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for
transcendental institutionalisation/intemporalisation of notional–deprocrypticism\(^\text{17}\) (superseding
the vices-and-impediments\(^\text{145}\) of, as well as human emancipation over, procrypticism\(^\text{88}\)). Such
ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-confoundedness\(^\text{12}\) as dialectical transformation as prospective \(^\text{83}\) reference-of-
thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-
meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that
can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions
meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical
dynamism of organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-
83reference-of-thought’–as-confoundedness\(^\text{12}\)-or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and\(^\text{99}\) teleology\(^\text{55}\)) by virtue of intemporal higher teleologies, distracted by
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.\(^\text{96}\) supererogation—
preconverging/dementing\(^\text{19}\)–apriorising-psychologism, due to temporal and/or
perverted/subknowledging\(^\text{94}\)/mimicking degraded-teleologies; in the psychoanalytic-unshackling
process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews
as reflected/perspectivated as soundness-or-ontological-good-faith/authenticity\(^\text{68}\)-of–\(^\text{83}\) reference-
of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-
thinking (organicism/‘intemporal-prioritisation-of–\(^\text{83}\) reference-of-thought’–as-confoundedness\(^\text{12}\)-
or-ontological-reprojecting/longness-of-register–of–meaningfulness-and\(^\text{99}\) teleology\(^\text{55}\)) and as
oblungated/decanored-and-dialectically-out-of-phase with regards to threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow.\(^\text{96}\) supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism. * The underlying idea behind the circular dialectical dynamism of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}) in relation to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism is that the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism is rather an existentially naïve miscuing (with subsequent disjointed-logic/logical-drag/unconsciousability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism at the temporal-dispositions perversions/defects of postlogism\textsuperscript{77}–slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>. This undermines the ontologically-veridical organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}). The ‘ontological-primemovers-totalitative-framework\textsuperscript{72} retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as \textsuperscript{83}reference-of-thought-scheme’ is critical as it is the only means for articulating temporal-to-intemporal-dispositions disambiguation in perspective as otherwise by the ‘conviction-as-to-profound–\textsuperscript{96}supererogation-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex’ instead of rightly aligning as dialectically-or-contendingly-out-of-phase (non-ontological-reference or non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism or not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}-reference or perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater ,--and-not-of-logical-contention reflex or transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} reflex) temporal-dispositions are directly engaged wrongly as straight/candored/conviction-as-to-profound-\textsuperscript{96}supererogation and elevated as ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the temporal-dispositions by de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} while avoiding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-straight/candored-and-dialectically-or-contendingly-in-phase of the non-veridical narratives expressed by temporal-dispositions. When the dialecticism of organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflicatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) and threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism involves psychopathy and social psychopathy postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, it highlights the psychopath’s slantedness-or-insane-fitment as ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>’ by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism as being integrative of the epistemic-decadence (notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–<shallow-\textsuperscript{96}supererogation-of-
mentally-aestheticised-preconverging/dementing\textsuperscript{19}–\text{qualia-schema}>\textendash as-of-epistemic-decadence in \textendash hollow-constituting<\textendash as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<\textendash \text{iterative-looping}\textendash \textquote{set-of-dereifying-hollow-narratives-and-acts}\textgt76 as \textquote{notional-discontiguity/epistemic-discontiguity}\textsuperscript{62}<\textquote{shallow-supere\-rogation-of-mentally-aestheticised-preconverging/dementing\textsuperscript{19}–\text{qualia-schema}>\textendash as-of-epistemic-decadence in \textendash hollow-constituting<\textendash as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives\textsuperscript{31} as-of-cohering-logic-reflex in \textendash hollow-constituting<\textendash as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<\textendash \text{iterative-looping}\textendash \textquote{set-of-dereifying-hollow-narratives-and-acts}\textgt76 as absolving/fleeting/escaping-reflex-logic\textsuperscript{4} given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition \textendash prelogic/conviction-as-to-profound\textsuperscript{96}supere\-rogation organic-comprehension-thinking (\textsuperscript{83}organisation\textendash \textquote{intemporal-prioritisation-of-reference-of-thought\textendash as-conflatedness\textsuperscript{12}or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-\textquote{teleology}\textsuperscript{55}) supersedes intemporally as ontological-veridicality (\textsuperscript{66}ontological-contiguity\textsuperscript{83}reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference), and with the \textquote{disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation} by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-\textsuperscript{99}normalcy/postconvergence epistemic/notional\textendash projective-perspective), and holds that other and
subsequent notions are as pertinent as they are intemporally-preservational and where those same supposed notions social use was not intemporally-preservational but perverted/subknowledged/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation without notional-discontiguity/epistemic-discontiguity62-<shallow-
 supererogation-of-mentally-aestheticised–preconverging/dementing19–qualia-schema>-as-of-
 epistemic-decadence in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
 looping-'set-of-dereifying-hollow-narratives-and-acts'>76 that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging94 or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag31 we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold55 of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism17, with their evolving 83reference-of-thought–categorical-
 imperatives/axioms/registry–99teleology8 wherein prospective meaningfulness-and–99teleology55 is beyond-the-consciousness-awareness–99teleology–<in-existential-extrication-as-of-existential-unthought>6  ) The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
of existential reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-
shortness-of-register-of-meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional—referential-notion/articulation of superseding—oneness-of-ontology enabling the possibility in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process of successive registry-worldviews/dimensions that is truly of ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is more or less delusional however ‘good-natured’ when we consider that even a community of miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness of reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of-meaningfulness-and-teleology and intemporal/longness-of-register-of-meaningfulness-and-teleology mental-dispositions across all registry-worldviews will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘<amplituding/formative>wooden-language—imbued—temporal—mere—
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding as to de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (as of preconverging-or-dementing–apriorising-psychologism representation when temporally-preservational-as-pseudointemporality–preservation or of notional-discontiguity/epistemic-discontiguity) or postconverging-or-dialectical-thinking–apriorising-psychologism representation when intemporally-preservational/ontological-contiguity. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting highlights effectively that ontological meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a contiguous mentation-capacity (longness-of-register-of–meaningfulness-and–teleology–transience) of ontological-contiguity conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Finally, by affirming ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence
epistemic/notional-projective-perspective) over notional-discontiguity/epistemic-
discontiguity\textsuperscript{62}–\textsuperscript{96}supererogation-of-mentally-
aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>\textsuperscript{76} as perverted, ‘intemporal-prioritisation-of-reference-of-
thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting validates ‘the stranding/mental-
devising-representation of temporal-dispositions in threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation–
preconverging/dementing\textsuperscript{19}–apriorising-psychologism (\textsuperscript{amplituding}/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} ) as transversal/logically-incongruent-and-in-distractive-alignment-to-reference-of-thought-<of-
apriorising/axiomatising/referencing>\textsuperscript{29} to organic-comprehension-thinking (intemporal-
disposition’s ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}–or-
ontological-reprojecting). Basically, with regards to the ‘psychologism of precedence as
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
\textsuperscript{99}teleology’ with respect to ‘a prospective/transcending/superseding registry-
worldview’s/dimension’s prospective relative-ontological-completeness\textsuperscript{87}–of-reference-of-
thought psychology’ as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism and centered over ‘a prior/transcended/superseded registry-worldview’s/dimension’s prior
relative-ontological-incompleteness\textsuperscript{88}–of-reference-of-thought psychology’ as
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentered and beyond-the-
consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} of the latter psychology, even before appraising reference-of-thought issue as of the registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
construed as of temporal-to-intemporal thresholds within the ambit of distinctive-alignment-to-
reference-of-thought-of-apriorising/axiomatising/referencing-29, given the inherent-and-
tautological ontological precedence of the prospective/transcending/superseding psychologism
as of its prospective relative-ontological-completeness-of-reference-of-thought over the
prior/transcended/superseded psychologism; ‘distinctive-alignment-to-reference-of-thought-
of-apriorising/axiomatising/referencing-29 refers to the operant
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-
departure-of-construal technique involving a transcendental perspective that dissociates the
psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal
synopsising-depth of meaningfulness-and-teleology psychologism and so postconverging-or-
dialectical-thinking-apriorising-psychologism and centered’ and the psychologism of the
‘uninstitutionalised-threshold as teleologically-degraded shades-of-temporal (postlogism-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of reference-devolving onto-ontological-performance-
cluding-virtue-as-ontology) synopsising-depth of meaningfulness-and-
teleology-55 construed as in distraction of the prospective institutionalisation psychologism and
so preconverging-or-dementing-apriorising-psychologism and decentered’, and a non-
transcendental metaphysics-of-presence or <amplituding/formative–
epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasia-drag
perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-
temporal teleological synopsising-depth of meaningfulness-and-teleology-55 as of the two
previous transcendence-and-sublimity/ sublimation/supererogatory–de-mentativity perspective
implied psychologisms’ (as a result of non-recognition of a divergence with respect to the
prospective relative-ontological-completeness-of-reference-of-thought and the

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for logical-contention as postconverging-or-dialectical-thinking\textsuperscript{29}–apriorising-psychologism and centered the prospective/transcending/superseding \textsuperscript{83}reference-of-thought (as of its prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought) in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering the prior-as-present/transcended/superseded \textsuperscript{89}reference-of-thought (as of its prior relative-ontological-incompleteness\textsuperscript{88}–of-\textsuperscript{83}reference-of-thought), as validated by existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsising depth of analysis what is decisive with regards to a postlogism\textsuperscript{77} manifestation is the grasp of the reality of prior relative-ontological-incompleteness\textsuperscript{88}–of-\textsuperscript{83}reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness\textsuperscript{88}–of-\textsuperscript{83}reference-of-thought defective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology for a postlogism\textsuperscript{77} manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism\textsuperscript{77} manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism\textsuperscript{77} manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism\textsuperscript{77} manifestations in universalisation–non-positivism/procrypticism\textsuperscript{80}, the organic-knowledge depth of notional–deprocrypticism\textsuperscript{17} is what is required as resolution for postlogism\textsuperscript{77} manifestations in positivism–procryptism. On this basis distractive-alignment-to-\textsuperscript{83}reference-of-thought–<of-apriorising/axiomatising/referencing>\textsuperscript{29} point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism\textsuperscript{77} construal but rather implying a construal preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{88}–of-\textsuperscript{83}reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of
‘non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive or accidented-
or random-mental-disposition or failing-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-
uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-
institutionalisation–ununiversalisation, ‘failing-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
universalisation–non-positivism/medievalism, “failing-preempting—disjointedness-as-of-
83/reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-
conflatedness12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness31”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism” apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
positivism–procrypticism89, and prospectively ‘preempting—disjointedness-as-of-83/reference-
of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-
conflatedness12/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness31”—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
deprocrypticism17), which is ‘in-wait as of prior relative-ontological-incompleteness88-of-
83/reference-of-thought defective 83/reference-of-thought–categorical-
imperatives/axioms/registry-teleology and endemising/enculturating the postlogism and social postlogism manifestation as well as other temporal phenomena construed as vices-and-impediments of the registry-worldview/dimension as of its prior relative-ontological-incompleteness-reference-of-thought; thus attaining the supratransversality—apriorising/axiomatising/referencing required for aetiological/ontological-escalation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation de-mantating/structuring/paradigmig. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness-reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness-reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness-reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness-reference-of-thought is prospectively construed from notional–deprocrypticism as preconverging-or-dementing–apriorising-psychologism and decentered by its procrypticism/disjointedness-as-of-reference-of-thought’–as-misappropriated–meaningfulness-and–teleology, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of the notional–deprocrypticism registry-worldview/dimension ontological-completeness-of-
reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality—apriorising/axiomatising/referencing as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming that is transversally de-mentative/structural/paradigmatic for the resolution not only of the positivism–procrysticism postlogism as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness reference-of-thought predicated temporal-phenomena construed as positivism–procrysticism vices-and-impediments. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of–meaningfulness-and-teleology as of the positivism–procrysticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of the prospective/transcending/superseding notional–deprocrysticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of-reference-of-thought over the prior/transcended/superseded positivism–procrysticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness of reference-of-thought, as what is preceding warranted is the preconverging-or-dementing–apriorising-psychologism and decentering of positivism–procrysticism reference-of-thought beyond its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence, and so beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its reference-of-thought psychologism which we understand is prospectively a relative ontological-
incomplete-reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking—apriorising-psychologism and centered but rather a preconverging-or-dementing—apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional—deprocrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking—apriorising-psychologism and centered).

distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing


tenatively/structurally/paradigmatically even before an effective reference-of-thought issue of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-

mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level—presencing—absolutising-identitive—constitutedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and—teleology—requiring rather the non-positivism/medievalism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought and not ‘a false exercise
of contending arising from a circular <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} ego complex that rather
circularly upholds non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and
prospectively de-mentatively/structurally/paradigmatically our state of procrypticism–or–
disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{88} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
means incapable of contending as of notional–deprocrypticism\textsuperscript{17} preempting—disjointedness-as-
of\textsuperscript{83}reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation\textsuperscript{12} for meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ requiring rather the positivism–procrypticism\textsuperscript{88}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought and not ‘a false exercise
of contending arising from a circular <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} ego complex that rather
circularly upholds procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{88} of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the
disjointedness-as-of\textsuperscript{83}reference-of-thought’–misappropriated–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} of
positivism–procrypticism\textsuperscript{88}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
dismisses it as not contendingly relevant relative to \textsuperscript{83}reference-of-thought issue requiring deprocrypticism—or—preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-positivising/non-rational-empiricism of the universalisation–non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to \textsuperscript{83}reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to \textsuperscript{83}reference-of-thought issue requiring universalisation in want of universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to \textsuperscript{83}reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}, the \textsuperscript{83}reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-incompleteness\textsuperscript{88}’ irrespective of the arising of a \textsuperscript{83}reference-of-thought incidental issue as of the
important because while it can be countenance retrospectively, however prospective our metaphysics-of-presence as of our <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} reflex and so beyond-the-consciousness-awareness-\textsuperscript{6}teleology-\textsuperscript{6}in-existential-extrication-as-of-existential-unthought\textsuperscript{6} beforehand/as-of-a-priori, will tend towards ‘a circular <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism\textsuperscript{77} perversion\textsuperscript{74}-of\textsuperscript{83}reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-\nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation> issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise its contending status as postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}–as-of-preempting—disjointedness-as-of\textsuperscript{-83}reference-of-thought of psychologism prospective relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{-83}reference-of-thought) our procrypticism–or–disjointedness-as-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its
associated postlogism\textsuperscript{77} perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,-supererogation>} issue of psychopathy
and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement
that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism and centered in the very first place’ but rather that our procrysticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{80}
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism
and decentered; as the starting point of distractive-alignment-to-\textsuperscript{83}reference-of-thought\textsuperscript{<of-apriorising/axiomatising/referencing>} is rather in reflecting the prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought <amplituding/formative–epistemicity> causality~as-to-projective-totalitative~implications,--for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} with respect to \textsuperscript{83}reference-of-thought defect or perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,-supererogation>} issue,
‘as a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering exercise involving \textsuperscript{83}reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{82}’
of the shades-of-temporal-dispositions as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context’, and not a postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism exercise involving \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},--for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}
(as will be wrongly implied by a circular <amplituding/formative–epistemicity>totalising--self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of.\textsuperscript{83}reference-of-thought\textsuperscript{80} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism\textsuperscript{4} as of nonextricatory-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} psychologism) in their respective social-setups from a non-transcendental as of its \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} perspective by its \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness\textsuperscript{88}-of.\textsuperscript{83}reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness\textsuperscript{87}-of.\textsuperscript{83}reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness\textsuperscript{88}-of.\textsuperscript{83}reference-of-thought as the underlying disjointedness-as-of.\textsuperscript{83}reference-of-thought of procrypticism\textsuperscript{80} relative to prospective ontological-completeness-of.\textsuperscript{83}reference-of-thought as notional–deprocrypticism\textsuperscript{17} will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}
perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness\(^87\)-of-\(^83\)reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness\(^88\)-of-\(^83\)reference-of-thought by tautological ontological-veridicality validated by the \(^66\)ontological-contiguity—of-the-human-institutionalisation-process\(^67\) itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism\(^77\) manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-\(^83\)reference-of-thought-<of-apriorising/axiomatising/referencing>-29 technical point-of-departure-of-construal of \(^83\)reference-of-thought’ highlighting the non-transcendental as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^33\) perspective mental-projection/psychologism of the relative-ontological-incompleteness\(^88\)-of-\(^83\)reference-of-thought of non-positivism/medievalism mental-projection/psychologism that doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsising-depth of meaningfulness-and-\(^99\)teleology\(^55\), unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsising-depth of meaningfulness-and-\(^99\)teleology\(^55\) as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsising-depth of meaningfulness-and-\(^99\)teleology\(^55\) as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness\(^87\)-of-\(^83\)reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness\(^88\)-of-\(^83\)reference-of-thought by tautological ontological-veridicality validated by the \(^66\)ontological-contiguity—of-the-human-institutionalisation-process\(^67\) itself). That is, the technical point-of-departure-of-construal of \(^83\)reference-of-thought for distractive-alignment-to-\(^83\)reference-of-thought-<of-apriorising/axiomatising/referencing>-29 with respect to the ‘ontological-primemovers-totalitative-framework\(^72\) retracing’ (for temporal-to-intemporal-dispositions-pedestals-
formulaically-narrated of the psychopath, and is thus of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<shallow>\textsuperscript{96}supererogation-of-mentally-aesthetised–preconverging/dementing\textsuperscript{19}–qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts>\textsuperscript{76}-contiguity and is veridically ‘not the \textsuperscript{83}reference-of-thought as well but rather reflected/perspectivated as a manifestation of prelogic-alignment to postlogic compulsive-slanting—preconverging-or-dementing\textsuperscript{19}-apriorising. - With de-mentation-\langle supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\rangle as dialectically/contendingly-in-phase and prospective intemporalisation registry-worldview/dimension associated with organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}), and reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a dialectically/contendingly-out-of-phase, retrospective perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> registry-worldview/dimension associated with threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism. - And so, from the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, as ontological-primemovers-totalitative-framework\textsuperscript{72}, wherein temporal-dispositions existentially are preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, in threshold-of–nonconviction/madeupness/bottomlining-as-to-
arrogation, assumptions, value-reference and ⁹⁹teleology) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold¹⁰² involving the subknowledgeing⁸⁴/mimicking-and-syncretising of the ⁸³reference-of-thought–categorical-imperatives/axioms/registry–⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism–or–disjointedness-as-of–⁸³reference-of-thought⁸⁸, calling prospectively for deprocrypticism¹⁷. Without ‘intemporal-prioritisation-of–⁸³reference-of-thought’–as-conflatedness¹²–or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from perversion⁷⁴–of–⁸³reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining–as-to-shallow–⁶⁶supererogation> (as prior intemporal ⁸³reference-of-thought–categorical-imperatives/axioms/registry–⁹⁹teleology⁸) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of–⁸³reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the ⁸³reference-of-thought–categorical-imperatives/axioms/registry–⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as 1+3=5, 2+5=8, 5+6=12, etc., the ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) of additionality with regards to this character will always involve as of ⁸³reference-of-thought–categorical-
imperatives/axioms/registry-99teleology\(^8\) that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recomposuring for upholding existential-reality), and the usual principles of additionality (its traditional \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-99teleology\(^8\) of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Now supposed such a framework (\(^8\)reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-\(^8\)reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-\(^8\)reference-of-thought setup). Naturally, the \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-99teleology\(^8\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance \(7(\sqrt{64}+3-1)-(6+4-2)\div2\). Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, \(\sqrt{64}=8\) and then addition \(8+3=11\), then subtraction \(11-1=10\). For the second brackets, addition as \(6+4=10\), then subtraction as \(10-2=8\). The division operation then follows with the second brackets result as \(8\div2=4\). Then the multiplication operation with the first brackets result as \(7\times10=70\). Finally, comes
the subtraction with 70-4= as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as \( \sqrt{64}=8 \), \( 8+3=12 \), \( 12-1=11 \), for the first brackets, and \( 6+4=11 \), \( 11-2=9 \), for the second brackets. The division operation with the second brackets yields \( 9+2=4.5 \), and the multiplication operation with the first brackets yields \( 7 \times 11=77 \). Finally, subtracting both brackets gives \( 77-4.5=72.5 \) as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and points to the fact that all the 6 BODMAS characters, not only A (Addition) the additionality defect character have failed ontological-veridicality/ontological-contiguity as of their relative-ontological-incompleteness\(^{88}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.-\(^{96}\)supererogation—preconverging/dementing\(^{19}\)–apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\(-^{99}\)teleology\(^{8}\)-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/postconvergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived-perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity\(^{63}\)-of-\(^{83}\)reference-of-thought, as ontological-veridicality/ontological-contiguity of \(^{83}\)reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes projected \(<\text{amplituding/formative}>\)wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^{19}\)–
in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-reference-of-thought-as-of-conflatedness over A’s induced preconverging-or-dementing-reference/perversion of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation). Thus the new categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether by unconsciously by ignorance, expeditiously by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation).

For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity of additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be
operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to perversion\textsuperscript{74}-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-> as to preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism by the very fundamental veridicality of its temporal-to-intemporal-dispositions nature. But then, this being an uninstitutionalised-threshold\textsuperscript{102}, B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at uninstitutionalised-threshold\textsuperscript{102} may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social universal-transparency\textsuperscript{104}-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplitudes/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}⟩ of perversion\textsuperscript{74}-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow->, no internal-contradiction induced from ontological-primemovers-totalitative-framework\textsuperscript{72}, no preconverging-or-dementing\textsuperscript{19–apriorising-psychologism of the perversion\textsuperscript{74}-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow->, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic as of temporality\textsuperscript{98}/shortness inducing corresponding formalisation and internalisation as values), choose to act because of one temporal reason or the other whether by ignorance of the need for this new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology,-(for-intemporal-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation (i.e. induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality); and so, fail to follow the latter 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology*-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-83reference-of-thought and thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. That being the case, this doesn’t in anyway undermine the intrinsic reality/ontological-veridicality/83reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology*-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion74-of-83reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity63-of-83reference-of-thought thus requiring de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)14 of all such temporal-dispositions. It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold102, where the constraining elements of institutionalisation are not available, i.e. social universal-transparency104-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness87} of perversion74-of-83reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation>,

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internal-contradiction induced from ontological-primemovers-totalititative-framework\textsuperscript{72} inoperance, de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} the perversion\textsuperscript{74}-of.sup\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup\textsuperscript{96}supererogation>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic as of temporality\textsuperscript{98}, with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology. In the bigger scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of perversion\textsuperscript{74}-of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup\textsuperscript{96}supererogation> dispositions at various social roles going from A’s condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that fundamentally the conjugation of such an de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold\textsuperscript{102} of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion\textsuperscript{74}-of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> defect of its \textsuperscript{83}reference-of-thought–categorical-imperatives/axiomsregistry-
teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or—contendingly-out-of-phase>, with a prospective institutionalisation reference-of-thought—categorical-imperatives/axioms/registry—teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the new straightness/candored-and-dialectically-or—contendingly-in-phase. De-mentation—(supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding-or-attributive-dialectics) doesn’t confuse appropriateness of the prior reference-of-thought—categorical-imperatives/axioms/registry—teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite ‘postconverging—or—dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing—apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or—contiguity—or—ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or—contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging—or—dialectical-thinking—apriorising-psychologism’/soundness-or—
ontological-good-faith/authenticity\(^{68}\) of \(^{83}\) reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts and ends/is sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation where the \(^{83}\) reference-of-thought—categorical-imperatives/axioms/registry—\(^{99}\) teleology—\(^{8}\), for-intemporal-preservation-entropy/configuity is in ontological-veridicality\(^{66}\) ontological-contiguity of \(^{83}\) reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional—projective-perspective). Where instead such \(^{83}\) reference-of-thought—categorical-imperatives/axioms/registry—\(^{99}\) teleology—\(^{8}\), for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is of notional-discontiguity/epistemic-discontiguity\(^{62}\)—shallow\(^{96}\) supererogation-of-mentally-aestheticised—preconverging/dementing—\(^{19}\)—qualia-schema>/non-ontological-and-non-contending-referencing—<thus-ontologically-or-contendingly-reflected-or-perspectivated-as—of-preconverging-or-dementing\(^{19}\)—apriorising-psychologism> (not-veridical-thinking-reference—rather-preconverging-or-dementing—\(^{19}\)—reference), it is dementing (preconverging-or—dementing—\(^{19}\)—apriorising-psychologism—<stranded—as—rightfully-oblongated/decandored-and-dialectically—or—contendingly—out—of—phase—>). This is further compounded as of <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\), that is, as wrongful upholding and projecting postconverging—or-dialectical-thinking—\(^{28}\)—apriorising-psychologism—<stranded—as—rightfully—straight/candored-and-dialectically—or—contendingly—in—phase—> mental-devising-representation as so—manifested at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation while rather reflecting the uninstitutionalised-threshold\(^{182}\) that requires renewed mental-devising-representation, and this is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence—sublimity/sublimation/supererogatory—de—mentativity

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with the present registry-worldview/dimension corresponding to the superseded perversion\(^74\)-of-
\(^83\)reference-of-thought\(<\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow\(^66\)supererogation\> registry-worldview/dimension. Thus but for the inherent
difficulty of living and experiencing the effective personhoods-and-socialhood-formation
existentialism across all the registry-worldviews/dimensions, the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘beyond any one
registry-worldview/dimension meaningfulness’ like ours is perfectly possible in garnering a more
profound and informed insight on human nature whether presently, retrospectively to
prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent and
concrete \(^83\)reference-of-thought–categorical-imperatives/axioms/registry-\(^99\)teleology\(^8\) based
articulations for its ontological effectiveness and veridicality, human ontological transcendental
possibilities arise from human individuations that correspond to the appropriate ‘intemporal-
projecting existential becoming’ allowing for such ontological possibilities, and the latter is made
possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed
logical-basis/logic\(<\)as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\(^101\)>’ going beyond the \(^83\)reference-of-thought–categorical-
imperatives/axioms/registry-\(^99\)teleology\(^8\) within just a given registry-worldview/dimension as if
it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead
hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on
intradimensional \(^83\)reference-of-thought–categorical-imperatives/axioms/registry-\(^99\)teleology\(^8\)) is
what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality
as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Memetism as
suprastructural-meaningfulness is able to do that because it can proxy ontological-
normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity-(as of relative\textsuperscript{13}constitutedness) to deeper limited-mentation-capacity-(as of relative conflation\textsuperscript{12}) behind the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> of relatively deeper limited-mentation-capacity-(as of relative conflation\textsuperscript{12}) is the shifted \textsuperscript{83}reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/\textsuperscript{66}ontological-contiguity while the prior transcended/superseded institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> of relatively shallow limited-mentation-capacity-(as of relative\textsuperscript{13}constitutedness) is no longer the \textsuperscript{83}reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>; thus transcendentally coming into grips with a shifting but more and more profound notion of \textsuperscript{83}reference-of-thought (in-phasing) and corresponding ontological-veridicality/\textsuperscript{66}ontological-contiguity as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic\textsuperscript{66}ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its
subknowling94-impulse/compulsive-dementing/postlogism77 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism77-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-96supererogation10; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic1 eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>76 as absolving/fleeting/escaping-reflex–logic1, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowling94-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism77-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction-the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant93, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of
uninstitutionalised-threshold\textsuperscript{102}. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} thus effectively producing the wrong result 72.5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold\textsuperscript{102}. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 72.5 to by adjusting for A’s condition which is now the \textsuperscript{83}reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference/ontologically-veridical/\textsuperscript{66}ontological-contiguity registry-worldview/dimension) is known as de-mentation–\textsubscript{supererogatory}ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textsuperscript{14}. Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold\textsuperscript{102} of ‘ontological-thinking (not preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is ontologically wrong, just as all <amplituding/formative–epistemicity>totalising–self-referencing-syncrretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold\textsuperscript{102}. For instance, the recurrent-utter-uninstitutionalisation mindset\textsuperscript{83}reference-of-thought doesn’t think of itself that way but rather as a nondescript/ignorable–void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing\textsuperscript{19}-narratives) or a registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{88}-of\textsuperscript{83}reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{58}-or-bracketing-or-epoché of <amplituding/formative-epistemicity>totalising–conflated–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}-as-of-notional-deprocrypticism\textsuperscript{17}-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} with respect to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of\textsuperscript{83}reference-of-thought, likewise with ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism\textsuperscript{88} and deprocrypticism\textsuperscript{17}, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation of our perversion\textsuperscript{74}-of\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> with respect to the denaturing\textsuperscript{15} of the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t has any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of\textsuperscript{83}reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-
worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold\(^{102}\) as preconverging-or-dementing\(^{19}\)–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)> whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) pedestals of meaningfulness. Firstly, A’s condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging\(^{94}\)-impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity\(^{62}\)-<shallow-\(^{96}\)supererogation-of-mentally-aestheticised–preconverging/dementing\(^{19}\)–qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing\(^{19}\)-apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing\(^{19}\)-reference). This is effectively the pedestalled state of psychopathic postlogism\(^{77}\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\(^{96}\)supererogation\(^{18}\) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{94}\) inducing existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-\(^{63}\)reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context/non-veridical-hollow-narratives to be reflected/perspectivated from the
intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-
\textsuperscript{83}reference-of-thought or perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation as to preconverging-
or-dementing\textsuperscript{19}–apriorising-psychologism and so in \textless amplitude-formative-
epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} or absolving/fleeting/escaping-reflex–logic\textsuperscript{4}, from one set-of-postlogic-narratives to the other
and one set of interlocutors to the other, in line with its ‘short cut’ mental relation to
meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality\textsuperscript{98}/shortness of
others is the sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the
intrinsinc ontological-veridicality of meaning is the complete and sufficient basis for its pertinence
and upholding. This subknowledging\textsuperscript{94}-impulse/compulsive-dementing disposition points out
that the actual and given meaningfulness being subknowledged/pervertedly-represented is
ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-
of-\textsuperscript{83}reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS
equation) as it is intemporally preservational and thus ontologically-veridical/\textsuperscript{83}reference-of-
thought\textsuperscript{66}ontological-contiguity. It is this pedestal that is the organic-comprehension-thinking
(organicalism/‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-
onorganological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) pedestal,
organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-
\textsuperscript{83}reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for
articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated
involves the integrating and \textless amplitude-formative–epistemicity\textgreater totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} by temporal-dispositions both
unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in 72.5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing—apriorising-psychologism pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as de-mentation-⟨supererogatory–ontological–de-mentation–ontological–de-mentation—stranding–attributive-dialectics⟩ at that uninstitutionalised-threshold. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register–meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the
registry-worldview/dimension or intradimensional level) procrypticism\(^8\) the-reality-of-human-temporal-to-intemporal-dispositions-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing\(^1\) apriorising-psychologism, resolved by deprocrypticism\(^2\).

Comparatively, for instance, articulating new \(^3\) reference-of-thought-categorical-imperatives/axioms/registry-\(^9\) teleology\(^8\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold\(^4\) from 72.5 to the ontologically-veridical, and so not only with regards to the specific but as a dementative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflicatedness\(^1\) or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\(^9\) teleology\(^5\)) pedestal (ontological-veridicality\(^8\) reference-of-thought) is transversal/transversality-of-affirmative-and-unaffirmative, disambiguated-apriorising/axiomatising/referencing\(^1\) and not actually in logical-congruence with both the subknowledging\(^4\) impulse/compulsive-dementing pedestal (ontological-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\(^1\) apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\(^1\) reference) and the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\(^6\) supererogation—preconverging/dementing\(^1\) apriorising-psychologism pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\(^1\) apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing\(^1\) reference) which is relates to as preconverging-or-dementing\(^1\) apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology are all undue and pervertedly implied). So we then speak of an utter/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (not incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/worldview defects of both the subknowledging-impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms—temporal/shortness/meaningfulness-and-teleology nature. But that will still be temporality/shortness and the notion of an aetiologisation/ontological-escalation as of
intemporality\textsuperscript{53}/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic perversion\textsuperscript{74}-of-reference-of-thought-\textsuperscript{83}-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicalism/\textsuperscript{9}intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) pedestal, both in apriorising–registry and registry-worldview terms as it is reflected/perspectivated as de-
mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}. The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing\textsuperscript{15} much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory—de-mentativity doesn’t accommodate human temporality\textsuperscript{98}, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-perversion\textsuperscript{74—of—}reference-of-thought—\textasciitilde{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—}\textsuperscript{96}supererogation>, and has nothing to do with issues of defect—of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s—\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion\textsuperscript{74—of—}reference-of-thought—\textasciitilde{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—}\textsuperscript{96}supererogation> of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional—deprocrypticism\textsuperscript{17} and procrypticism\textsuperscript{88}. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging\textsuperscript{94/perversion\textsuperscript{74—of—}reference-of-thought—\textasciitilde{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—}\textsuperscript{96}supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63—of—}reference-of-thought/preconverging-or-dementing—apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry-
teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as present day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging-impulse/compulsive-dementing) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging-impulse/compulsive-dementing pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are universally-recurrent or universal across all times (postlogism-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism pedestal which is rather an extricatory de-mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-
the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn’t register it as preconverging-or-dementing—and apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness—or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought–categorical-imperatives/axioms/registry–teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the non-positivism/medievalism registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation dementating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/reference-of-thought in organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness—or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aeitiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism,
with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments\textsuperscript{105} associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—strandng-or-attributive-dialectics)\textsuperscript{14} problem’ for the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging\textsuperscript{94}-impulse/compulsive-dementing mindset/\textsuperscript{83}reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\textsuperscript{19–}apriorising-psychologism/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/\textsuperscript{83}reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism\textsuperscript{59}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking\textsuperscript{20–}psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments\textsuperscript{105} of a non-positivism/medievalism superstitious mental-disposition towards a
prospective positivistic mental-disposition which is the virtue that is the ‘de-
mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension
not only superstitious specific vices-and-impediments but equally critical the overall de-
mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity such superstition
to the creative emancipation of human meaningfulness and action. With this insight the
ontological ‘terms of reasoning’ of the subknowledging-impulse/compulsive-dementing
pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing–apriorising-psychologismly striving to establish whether the accused is involved in witchcraft;
the ‘terms of reasoning’ of the threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow—preconverging/dementing—apriorising-psychologism pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing–apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or
not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of
reasoning’ of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and–teleology) will be to be dismissive of the two prior pedestals as in de-
mentation—supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics and of preconverging-or-dementing–apriorising-psychologism–
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase> since in reality the elements of their apriorising–registry are perverted (implied-logical-
dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation,
implied-assumptions, implied-value-reference and implied–teleology), and the issue will rather
be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the
perversion–reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a de-mentative/structural/paradigmatic resolution as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as they are rather the subject of contention and aetiological/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. The reason for the above ‘intemporal-prioritisation-of\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting pedestalning is simple. ‘Intemporal-prioritisation-of\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting pedestalning carries the implication that \textsuperscript{83}reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of \textsuperscript{83}reference-of-thought and meaningfulness (perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism); and that subpar de-mentating/structuring/paradigming of \textsuperscript{83}reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather for perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> of subpar \textsuperscript{83}reference-
of-thought–categorical-imperatives/axioms/registry–teleology\textsuperscript{8}, of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold\textsuperscript{102} is ‘perverted \textsuperscript{83}reference-of-thought and meaningfulness’ (\textless amplitude/formative–epistemicity\textgreater totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}), and is ontologically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview \textsuperscript{83}reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional–deprocrypticism\textsuperscript{17} over procrypticism\textsuperscript{89}the–’preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Such a stance equally applies between the superseding/transcending notional–deprocrypticism\textsuperscript{17} and the superseded/transcended procrypticism\textsuperscript{89} registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{55} of notional–deprocrypticism\textsuperscript{17} superseding the threshold-of–nonconviction/madeupness/bottomlining–as-to-shallow–supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought as shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{55} of procrypticism\textsuperscript{89} mental-dispositions. While the de-mentation–(supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–attributive–dialectics)\textsuperscript{14} with respect to non-positivism/medievalism has to do with not integrating empirical and rational positivistic \textsuperscript{83}reference-of-thought–categorical–
imperatives/axioms/registry—a teleology and the corresponding social implications, the de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) with procrypticism has to do with not integrating the veridicality of temporal-dispositions perversion of reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation as to preconverging-or-dementing apriorising-psychologism of positivistic reference-of-thought—categorical-imperatives/axioms/registry—a teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as knowledge-notionalisation and a corresponding de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) ‘intemporal-prioritisation-of reference-of-thought’—as-conflatedness or-ontological-reprojecting pedestal to reflect/perspectivate the subknowledger impulse/compulsive-dementing pedestal and the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow supererogation—
preconverging/dementing apriorising-psychologism pedestal from an organic-comprehension pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding notional—deprocrypticism institutionalisation as a universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of—meaningfulness-and—a teleology, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of reference-of-thought’ or temporal-accommodation de-mentating/structuring/paradigming that endemises and enculturates procrypticism to induce the appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual de-mentation—(supererogatory—ontological—de-mentation-or
dialectical–de-mentation—stranding-or-attributive-dialectics\textsuperscript{14} of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (and thus the requisite \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought involves various shades of incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}–enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as per percolation-channelling and a positive-opportunism\textsuperscript{75} institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold\textsuperscript{82}, circumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought will very well do with an outcome (other than ) whether it is failing/not-upholding–<as-of-
shallow—supererogation—preconverging/dementing—apriorising-psychologism pedestal for which reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology—\textsuperscript{8}—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are wrongly related to as an end by themselves at institutionalised-threshold\textsuperscript{102}, and postlogic-including-psychopathic/subknowledging\textsuperscript{94}—impulse/compulsive-dementing/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} pedestal for which the hollow form of reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology—\textsuperscript{8}—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for perversion\textsuperscript{94}—of—reference-of-thought—\textsuperscript{\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation}\textsuperscript{96} of reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity of reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional—projective-perspective) and the human temporal psyche, what gives-in is the human temporal psyche (and so for the betterment of the species); that is, from an animal that was emanantly/becomingly/solipsistically successively of a mental-devising-representation perspective preconverging-or-dementing—apriorising-psychologism—\textsuperscript{\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}\textsuperscript{19} at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism—or—disjointedness-as-of—reference-of-thought\textsuperscript{80}, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking—apriorising-psychologism—\textsuperscript{\textless stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}\textsuperscript{20} of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism\textsuperscript{17}. In other words, across all times the ‘limits of thought’ is not ‘the averageness/banality/temporalisation of...
thought’ but rather ‘the disposition to intemporalise and ontologise human thought’, and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising-registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing-registry’s, or in the bigger picture, registry-worldview’s/dimension’s 83reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold102 speaks of that apriorising-registry’s or registry-worldview’s/dimension’s 83reference-of-thought de-mentation-⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics⟩14 preconverging-or-dementing19–apriorising-psychologism-⟨stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase⟩ (as it is ‘devoid of 83reference-of-thought and correspondingly ontological-veridicality/66ontological-contiguity’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion74-of.83reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.96supererogation⟩ the 83reference-of-thought–categorical-imperatives/axioms/registry.99teleology8,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so, in a state of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing101 as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-perverting/subknowledging94/preconverging-or-dementing19-temporal-dispositions’ transcended-or-superseded-registry-
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-\textless stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater  of the non-
positivism/medievalism mindset/\textsuperscript{83}reference-of-thought with respect to the positivistic
mindset/\textsuperscript{83}reference-of-thought (as reflecting the former perversion of \textsuperscript{83}reference-of-thought–
categorical-imperatives/axioms/registry-/\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation at the uninstitutionalised-threshold\textsuperscript{182} of non-positivistic
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) wherein there can’t be a logical nested-congruence or
engagement between the two mindsets as these do not have common \textsuperscript{83}reference-of-thought–
categorical-imperatives/axioms/registry-/\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation, with the ontological-veridicality/\textsuperscript{66}ontological-
contiguity of \textsuperscript{83}reference-of-thought as (from ontological-normalcy/postconvergence
epistemic/notional–projective-perspective) as a relevant contention exercise being all about the
positivistic mindset/\textsuperscript{83}reference-of-thought reflecting/perspectivating/highlighting (reasoning-
through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension
as a manifestation of the latter mental-defect/perversion\textsuperscript{24}-of-\textsuperscript{83}reference-of-thought-\textless as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation\textgreater  as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-
of-thought as to the uninstitutionalised-threshold\textsuperscript{182} of non-positivism/medievalism
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} requiring positivistic meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and in
the bigger scheme of things requiring the secondnaturing of positivistic (as against non-
positivism/medievalism) \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.
The point then is that, from a transcending registry-worldview/dimension, the relation with its
transcended registry-worldview/dimension is ‘not ontologically an exercise in logical-
congruence with the transcended registry-worldview/dimension as a postconverging-or-
dialectical-thinking\textsuperscript{20}–apriorising-psychologism exercise’ but rather ontologically an exercise in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{19} by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing\textsuperscript{15} of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{39}teleology,\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting–conviction-as-to-profound–\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> into logical-contention. De-mentation–(\textsuperscript{96}supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism\textsuperscript{80} (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of positivistic meaningfulness), as from successive veridical \textsuperscript{83}reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference (ontological-veridicality/\textsuperscript{66}ontological-contiguity) as base-institutionalisation, universalisation, positivism and notional–deprocrypticism\textsuperscript{17} respectively which are mentally postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. De-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as such redefines psychology as a postdictatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). De-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology. This involves maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness-of-reference-of-thought and relative-ontological-completeness-of-reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld
for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing–apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-sublimity/sublimination/supererogatory–de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) from such a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’s reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, of course, that is, when precluding our illusion-of-the-present/present-consciousness/epistem-totalising–self-referencing-syncretising/mirage). In the bigger picture, de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics effectively will seem to place human
(recomposuring)-consciousness-awareness—teleology in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively amplituding/formative wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology) of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving dementating/structuring/paradigming), and with specific evolving percolation-channelling for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Fundamentally, without the possibility of de-mentation—ontological—de-mentation—dialytical—de-mentation—stranding—attributive-dialectics de-mentability-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation—ontological—de-mentation—dialytical—de-mentation—stranding—attributive-dialectics, no registry-worldview/dimension will be transcendable (hence de-mentable/no-longer-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation—reference-of-thought—categorical-imperatives/axioms/registry—teleology is possible. This is because de-mentation—ontological—de-mentation—dialytical—de-mentation—stranding—attributive-dialectics as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity—or—ontological—
preservation that transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity occur) of the ‘veridical 83reference-of-thought of meaningfulness’ since it dents the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking28—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity68-of.83reference-of-thought but preconverging-or-dementing19—apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold102 and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking28—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity68-of.83reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the 83reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, at its uninstitutionalised-threshold102 requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing19—apriorising-psychologism/dialectically-preconverging-or-dementing29—apriorising-psychologism in a de-mentation—supererogatory—ontological—de-mentation —dialectical—de-mentation—stranding—attributive—dialectics)14 wherein its mental-devising-representation is preconverging-or-dementing29—apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity63-of.83reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking28—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity68-of-83reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter
preservation-entropy-or-contiguity–or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging\textsuperscript{84}-normalcy’ (epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. De-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, circumventive/distractive-temporal-prioritisation-of,\textsuperscript{83}reference-of-thought, subknowledging\textsuperscript{94}-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging\textsuperscript{84}-normalcy’ (epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in meeting up with ‘ontological-normalcy/postconvergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). For instance, while the term registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect<as-Being-or-ontological-or-existential–defect> brings to the mind a poor ontological disposition like the other BODMAS characters disposition to systematically operate additionality overlooking A’s condition, but it is a sense of de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold, and construes a superseding/transcending registry registry-worldview-or-dimension and a superseded/transcended registry registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-term thereafter, we grasp that it is the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’ in ‘notional-discontiguity/epistemic-discontiguity—shallow—supererogation-of-mentally-aesthetised—preconverging/dementing–qualia-schema> of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ as of the perversion reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> as to preconverging-or-dementing—apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect<as-Being-or-ontological-or-existential–defect> (and not about defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound—supererogation) and this carries the implications of a registry-
dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}, de-mentation-
(supercerogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics)\textsuperscript{14} is the only notional term that operantly and deterministically projects the
requisite psychoanalytic-unshackling/memetic-reordering/recomposing/new-mentation with
regards to the implied veridical existentialism/full-depth-of-existential-implications taking into
account the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal
denaturing\textsuperscript{15} and corresponding conjugation/derivation thus the need for knowledge-
notionalisation as a response to human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor dilemma. The very central idea about procrypticism\textsuperscript{80} and
notional~deprocrypticism\textsuperscript{17} (and for that matter the successive relative-ontological-
completeness\textsuperscript{87} dialecticisms of the institutional-cumulation/institutional-recomposure-
<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> so-construed as of
notional~procrypticism\textsuperscript{80} and notional~deprocrypticism\textsuperscript{17}) with respect to the veridicality of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor is in bringing to the fore and contrasting ontological-
normalcy/postconvergence as to potential human ontological-performance\textsuperscript{71}–<including-virtue-
as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-of-
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) and the reality of human temporal-dispositions at all
institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> uninstitutionalised-threshold\textsuperscript{162}
perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow
thought–categorical-imperatives/axioms/registry-\textsuperscript{-99}teleology\textsuperscript{8}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold\textsuperscript{102} to the projected <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}– narratives—of-the\textsuperscript{-83} reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{-99}teleology\textsuperscript{8}) considered circumventive/distractive-temporal-prioritisation-of\textsuperscript{-83} reference-of-thought over inherent ‘intemporal-prioritisation-of\textsuperscript{-83} reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold\textsuperscript{102}, de-mentation–(supererogatory ontological–de-mentation–dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} is implied (in organic-comprehension-thinking over mechanical comprehension or as a de-mentation–(supererogatory ontological–de-mentation–dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ‘intemporal-prioritisation-of\textsuperscript{-83} reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of\textsuperscript{-83} reference-of-thought. That is de-mentation–(supererogatory ontological–de-mentation–dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/supererogatory–dementativity, the ‘giving-in’/collapsing of the mental-devising-representation of successive
institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> mindsets, notwithstanding the fact that the de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) (of their reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrence-of-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism-or-medievalism, positivism—procrypticism and prospectively perpetuation-of-deprocrypticism) is as de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) over and as denaturing positivistic meaningfulness reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively
hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of temporal-to-intemporal-dispositions, from a prospective registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as \textsuperscript{83}reference-of-thought) but ‘dialectically preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of-\textsuperscript{83}reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as \textsuperscript{83}reference-of-thought) as ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}–of-\textsuperscript{83}reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the \textsuperscript{83}reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting as ontology with regards to apriorising–registry, contrasted to a
circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\(^\text{14}\). Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. De-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\(^\text{14}\) (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^\text{19}\)-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment 'by re-institutionalisation with new reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\(^\text{14}\) of transcended reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism\(^\text{17}\) of procrypticism–or–disjointedness-as-of-reference-of-thought\(^\text{8}\), for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\(^\text{105}\) of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\(^\text{105}\) of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-
institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance \(^{71}\)-\(<\text{including-virtue-as-ontology}>\) conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately universalising\(^{103}\) and detached meaningfulness by percolation-channelling’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-\(^{99}\)teleology\(^{55}\)) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from procrypticism\(^{80}\) to notional–deprocrypticism\(^{17}\) as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments\(^{105}\) together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion\(^{74}\)-of-\(^{83}\)reference-of-thought\(-\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\(^{96}\)supererogation>\) as to preconverging-or-dementing\(^{19}\)–apriorising-psychologism of positivistic meaningfulness-and-\(^{99}\)teleology\(^{55}\), and specifically resolution of the implications of psychopathic subknowledging\(^{94}\)/perversion\(^{74}\)-of-\(^{83}\)reference-of-thought\(-\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\(^{96}\)supererogation>\)) may be to think, given our own illusion-of-the-present/present-consciousnessas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{31}\), that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-\(<\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}>^{45}\). But the fact is that
such a profound conceptualisation will have to come to terms with the reality of the implied existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meet with some resistance or the other and thus a reason for transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing reflex to preserve the precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recouping for-relative-ontological-completeness unenframed-conceptualisation de-mentating/structuring/paradigming that prolongs to intemporality—an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporal/longness as potentially of universal import and at the same time disposed occasionally to advanced their temporality, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is the
reason for human registry-worldview/dimension perversion\textsuperscript{24}-of\textsuperscript{43}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation> defect at uninstitutionalised-threshold\textsuperscript{162}; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging\textsuperscript{94}-normalcy or reflex-normalcy’ which is rather an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold\textsuperscript{162} though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold\textsuperscript{162} like procrypticism–or–disjointedness-as-of\textsuperscript{-reference-of-thought\textsuperscript{88} with the need for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism\textsuperscript{17}). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32–self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging\textsuperscript{94}-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is this
‘ontological-normalcy/postconvergence’ that reflects/perspectivates perversion\textsuperscript{74} of reference-of-thought\textsuperscript{83} as effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation\textsuperscript{96} defect as de-mentation\textsuperscript{-}ontological\textsuperscript{-}de-mentation-or-dialectical\textsuperscript{-}de-mentation—stranding-or-attributive-dialectics\textsuperscript{14} as against the defective reflex-normalcy/intradimensional subknowledging\textsuperscript{94} normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion\textsuperscript{74} of reference-of-thought\textsuperscript{83} as effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation\textsuperscript{96} is more than just the instigating effect of the subknowledging\textsuperscript{94} impulse/compulsive-dementing (psychopathic postlogism\textsuperscript{77} in hollow-constituting\textsuperscript{-}as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{1}) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity-deepening\textsuperscript{52} uninstitutionalised-threshold\textsuperscript{102} in the very first place. As this is the de-mentating/structuring/paradigming disposition for the possibility of perversion\textsuperscript{74} of reference-of-thought\textsuperscript{83} as effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation\textsuperscript{96} requiring ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. For instance, such perversion\textsuperscript{74} of reference-of-thought\textsuperscript{83} as effectively-apriorising-in nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation\textsuperscript{96} as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the prospective transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{-}de-mentativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding procrypticism–or–disjointedness-as-of reference-of-thought\textsuperscript{83} with notional–deprocrypticism\textsuperscript{17} (as the-
Good/understanding/knowledge-reification\(^{86}\)/ontological-primemovers-totalitative-framework\(^{72}\) and not good-natured/vague-impress construct). Ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, beyond defective intradimensional-subknowledging\(^{94}\)-normalcy/reflex-normalcy, points to factoring in temporal-to-intemporal-dispositions disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry–\(^{99}\)teleology\(^{8}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (intradimensional-subknowledging\(^{64}\)-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy/postconvergence). It should be noted that the peculiarity for achieving all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)> is about bringing the prior registry-worldview/dimension perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{56}\)supererogation> to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-\(^{99}\)teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening\(^{52}\)-threshold (uninstitutionalised-threshold\(^{192}\)). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-
confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is ‘perilous to survival-and-flourishing’ to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling as setup from positive-opportunism for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling (undermining wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and—teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing, grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality—(susceptible-to-effecting—
parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) over temporal-dispositions (shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) as percolation-channelling not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their <amplitudding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} but are often defective by lack of universality, not ontologically-driven in terms–as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. In this light, the articulation of the ontological-veridicality/\textsuperscript{83}reference-of-thought of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in
explication of our ‘mentation capacity limitations’ accounting for our perversion74-of-
83reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow—#supererogation> that ‘structurally-explain’ the vices-and-impediments105
peculiar to our own registry-worldview/dimension (procrypticism—or—disjointedness-as-of-
83reference-of-thought80 or perversion74-of—83reference-of-thought—<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining—as-to-shallow—#supererogation> of positivistic
meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-
positivism/medievalism ‘structurally-explains’ the peculiar vices-and-impediments105 and de-
mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective
positivism with its corresponding de-mentation—(supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics)14 as de-mentation—
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics)14). The idea is not to assume an idling-temporal-disposition of stigmatising
intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of—
meaningfulness-and—#teleology55), that works with ‘what is as it is’, and bring this reality to the
collective-consciousness for the requisite ‘postconverging-or-dialectical-thinking28—psychology
or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring for futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and—#teleology55 as of prospective notional—deprocrypticism37
(wherein procrypticism80 is preconverging-or-dementing19—apriorising-psychologism—<stranded-
as-rightfully-oblongated/decanored-and-dialectically-or-contendingly-out-of-phase>, as it
subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness #3reference-of-

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thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that reference-of-thought–categorical-imperatives/axioms/registry–teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview’s/dimension’s institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence and thus need to be cumulated-upon (or rather more precisely be recomposured institutionally), wherein new reference-of-thought–categorical-imperatives/axioms/registry–teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions perversion of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity of shallow supererogation-of mentally-aestheticised–preconverging/dementing–qualia-schema>/non-ontological-and-non-contending-referencing–thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of–preconverging-or-dementing–apriorising-psychologism> (not-veridical-thinking-reference–rather-preconverging-or-dementing–reference), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-
reasoning-with) manifestations of temporal-dispositions perversion\textsuperscript{74}-of-ref\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>, thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments\textsuperscript{105} of the positivistic registry-worldview (procrypticism–or–disjointedness-as-of-ref\textsuperscript{83}reference-of-thought\textsuperscript{80}). In contrast, the particularity of the superseding/transcending ‘notional–deprocrypticism\textsuperscript{17} institutionalisation’ disposition over procrypticism\textsuperscript{80} is that prospectively it points to the ontological-veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor-pedestals-disambiguation (at positivistic meaningfulness uninstitutionalised-threshold\textsuperscript{102}) to its mental-devising-representation to enable the ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness, and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of perversion\textsuperscript{74}-of-ref\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-
impediments\textsuperscript{2437} together with the inhibiting effect on human emancipation potential associated with procrypticism\textsuperscript{80}. To further elucidate, let’s explore again the Arithmetic\textsuperscript{66} ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging\textsuperscript{94} impulse/compulsive-dementing highlighting an uninstitutionalised-threshold\textsuperscript{102} where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99} teleology\textsuperscript{8}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion\textsuperscript{74}–of–\textsuperscript{83} reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation> and subknowledging\textsuperscript{94} impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism\textsuperscript{77} in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-andlocales of
perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation> in the given registry-
worldview/dimension as an aetiologisation/ontological-escalation (as temporal-to-intemporal-
dispositions individuations predictable and determinable teleologies). That is, fundamentally the
appropriate conceptualisation of \(^{83}\)reference-of-thought–categorical-
imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\),-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation is structurally-speaking about perpetually ensuring intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding
notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-
upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this
regard, we may easily construe the fundamental defects-of–categorical-
imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\),-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation as these enable perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation> with
respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein
successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing\(^{45}\)> are analogical to various defective instances in
operating the BODMAS equation. That is, while the condition/subknowledging\(^{94}\)-
impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1,
leading to the uninstitutionalised-threshold\(^{192}\) to be rightfully corrected with new \(^{83}\)reference-of-
thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\),-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a
second registry-worldview/dimension may involve subtracting 1 from the result of S as a
condition/subknowledging\(^{94}\)-impulse/compulsive-dementing of S, requiring similarly new
\(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\),-for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging\textsuperscript{94}-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging\textsuperscript{94}-impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{59}teleology\textsuperscript{8}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism\textsuperscript{17} construal of the institutionalisation/intemporalisation process aiming to perpetually sync \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{59}teleology\textsuperscript{8}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> and subknowledging\textsuperscript{94}-impulse/compulsive-dementing with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold\textsuperscript{102}, for a suprastructural resolution to human perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow\textsuperscript{-96} supererogation disposition, enabling the ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments\textsuperscript{105} thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving the de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\textsuperscript{14} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{-96} supererogation>, as de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\textsuperscript{14} is the effective psychological tool for ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\textsuperscript{14} brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this de-mentation\textsuperscript{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\textsuperscript{14} process is a dialectical exercise of stranding; either as
mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a superseding/transcending/sound registry-or-registry-worldview. De-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} terms of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation as-prospective \textsuperscript{83}reference-of-thought (de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/\textsuperscript{83}reference-of-thought transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-
present/epistemic-totalising$^{32}$-self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging$^{94}$-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability$^{9}$ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity$^{38}$-reification$^{86}$/superseding—oneness-of-ontology$^{39}$ by maximalising-recomposuring$^{54}$-for-relative-ontological-completeness$^{87}$—unenframed-conceptualisation for an appropriate de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or—attributive—dialectics)$^{14}$ de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or—attributive—dialectics)$^{14}$ exercise wherein the $^{83}$reference-of-thought (‘intemporal-prioritisation-of—$^{83}$reference-of-thought’—as—conflatedness$^{12}$—or—ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness$^{88}$-induced,‘threshold-of—nonconviction/madeupness/bottomlining—as—to—shallow—$^{96}$supererogation—preconverging/dementing$^{10}$—apriorising-psychologism’, as-it-is-thus—‘in-wait’—for-perversion$^{74}$—
of-83 reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow.-96
supererogation>,–or-temporal-
preservation-as-pseudointemporality51-preservation, in line with intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation; whereas a conventioning reference is
relatively in circumventive/distractive-temporal-prioritisation-of-83 reference-of-thought and fails
to factor in human limited-mentation-capacity-deepening52 and the consequent
uninstitutionalised-threshold102 or relative-ontological-incompleteness88-induced,‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow.-96
supererogation—
preconverging/dementing19–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-
perversion74-of,83 reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow.-96
supererogation>,–or-temporal-
preservation-as-pseudointemporality51-preservation) hence failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-
depth/profoundness-of-reference for an appropriate de-mentation<(supererogatory–ontological–
de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)>14 de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics)14. That is, a conventioning influenced-and-driven psychology tends to
equate the conventional insights at one de-mentation<(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)>14 dialectical
moment or registry-worldview/dimension as intradimensionally set in stone and across all
moments whereas an ontologically-driven psychology acknowledges and recomposes to the
dialectical evolution of83 reference-of-thought for a comprehensive, appropriate and veridical de-
mentation<(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics)>14 exercise. Such 83 reference-of-thought of dialecticism registry-
worldview-wise/dimension-wise (for de-mentation<(supererogatory–ontological–de-mentation-
or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-mediievalism, positivism/procrypticism\textsuperscript{80} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism\textsuperscript{37}. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting–as-to-conflatedness/\textsuperscript{12}deconstruction of dialectical existentialisms/full-depths-of-existential-implications as \textsuperscript{83}reference-of-thought, rather than intradimensional-subknowledging\textsuperscript{94}–normalcy or reflex-normalcy) for ‘de-mentation
(supercerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’ exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically-superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ is the foundation of a pure, emancipated and disinhibited psychology (both registry-and-registry-worldview-wise) as such a psychology is grounded exclusively on ontologically demonstrable references of the veridicality of registries and registry-worldviews successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness suprastructural-meaningfulness\textsuperscript{83}reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normaley/postconvergence or construe a dialectical-reference/ontological-reference for ‘de-mentation\textsuperscript{<sup>14}ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textsuperscript{83}reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold\textsuperscript{102}. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of present day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness/deconstruction of reference-of-thought (recognising human limited-mentation-capacity-deepening and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of present day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as fundamentally the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-representations to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview’s/dimension’s
institutionalisation mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy de-mentating/structuring/paradigming with respect to positivistic chemistry de-mentating/structuring/paradigming, a flat-world de-mentating/structuring/paradigming with respect to a round world de-mentating/structuring/paradigming, a creationism de-mentating/structuring/paradigming with respect to an evolution de-mentating/structuring/paradigming, a universal humanity de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal de-mentating/structuring/paradigming, a science de-mentating/structuring/paradigming with respect to a superstition de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in de-mentating/structuring/paradigming, prospectively. This brings forward fundamentally the limited-mentation-capacity-deepening/uninstitutionalised-threshold construct of our times (procrypticism and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its
mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold\textsuperscript{82}), which otherwise any <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} registry-worldview will overlook as it is a <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}–as-of–nondescript/ignorable–void\textsuperscript{59}–with-regards-to-prospective-apriorising-implications>} that is exclusively operant and deterministic only to its very own \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\textsuperscript{14} that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new \textsuperscript{83}reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference) for a new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend—dementating/structuring/paradigming’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to 72.5. Such a wrong
disposition rather points aetiologically for the need (in ontological-escalation) of an de-
mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics)\textsuperscript{14} of the BODMAS characters at that uninstitutionalised-threshold\textsuperscript{82}. In the bigger picture, ‘knowledge-deadends—de-mentating/structuring/paradigming’ (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—de-
mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a de-mentative/structural/paradigmatic–shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism\textsuperscript{80} or preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/subknowledging\textsuperscript{94}/perversion\textsuperscript{74}–of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{8}supererogation> of positivistic meaningfulness) psyche as being ontologically-
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/dialectically-preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism from futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} as \textsuperscript{8}reference-of-thought (veridical-
thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and
critically so since the fundamental argument for a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness--\textsuperscript{89}teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold\textsuperscript{1492}, much the same way like a positivistic world opened up from the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold\textsuperscript{1492}. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}. In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} in reflecting soundness-or-ontological-good-faith/authenticity\textsuperscript{68–of.}\textsuperscript{83}reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63–of.}\textsuperscript{83}reference-of-thought/perversion\textsuperscript{74–of.}\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textgreater \textsuperscript{96}supererogation> (respectively postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\textsuperscript{89}-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for \textsuperscript{83}reference-of-thought or not and subsequent ontological-veridicality/\textsuperscript{66}ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>(failing/not-upholding-<as-of-apriorising/axiomatising/referencing> \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) will raise an issue of say sorcery in terms–as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community, and not in a prospective positivistic dementating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72}
of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our present day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ that is ontologically-driven will go beyond an exercise of mented/stigmatic phenotypes driven abstractly as inherent-personalities nature and in given settings-of-time, but grasp that human personality is critically involved in the de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflicatedness/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and
developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite de-mentative/structural/paradigmatic shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of \textsuperscript{13}constitutedness in lieu of conflatedness\textsuperscript{12} as articulated by this author. Foucault had qualified the current focus on abnormal psychology as tending more to an ‘economic’ practice. What about the notion of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} as the ‘surreptitious driving mechanism of human mental-devising-representation or mentation’ that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} very much explains human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking-psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening\textsuperscript{52}. Such a ‘postconverging-or-dialectical-thinking-apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdictatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-
recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews ‘beyond their successive corresponding recomposed-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the <amplituding/formative–epistemicity>totalising-renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting–as-to-conflatedness’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> of prior registry-worldview mindset/reference-of-thought (and so as a tool of the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)’ of reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology driving mechanism. Considering that deconstruction as ‘ontological-reconstituting–as-to-conflatedness’ necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews of meaningfulness; with the implication that the
prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation-supertatively-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics will wrongly imply that the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and the preconverging-or-dementing–apriorising-psychologism are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirages in-amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/supertatively-de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating—in-amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and not a secondnatured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendent-al-insight-projection-capacities for
grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirage as amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as ‘metaphysics-of-presence’. Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset articulating chemistry rules and principles to an alchemic mindset for the latter’s validation, requiring the latter to adopt a positivistic mindset in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and teleology in the middle to long run construed as of de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and
99teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness of a non-positivism/medievalism mindset/reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional–deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language-⟨imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology–as-of–‘nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications⟩ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its given registry-worldview
metaphysics-of-presence), by effectively taking full cognisance of the fact that de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness.\textsuperscript{99}teleology of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’ and the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism ‘de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’, and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness.\textsuperscript{99}teleology of intrinsic-reality and thus for ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{32}/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/mirageas $\langle$amplituding/formative–epistemicity\rangle\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}} of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that ‘human psychology is very much an active construct associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated $^{66}$ontological-contiguity—of-the-human-institutionalisation-process$^{67}$ as of difference-conflatedness$^{12}$–as-to-totalitative-reification$^{86}$–in$^{92}$singularisation-as-veridical-epistemic-determinism$^{21}$ $\langle$amplituding/formative–epistemicity\rangle causality–as-to-projective-totalitative–implications,-for-explicating,$^{66}$ontological-contiguity$^{44}$ in the reflection as placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology of retrospective, present and prospective institutionalisations in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting–as-to-conflatedness of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of present day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a de-mentating/structuring/paradigming shift with regards to present daymented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional-deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation by
‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’

over the ‘conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation)
representing all the institutionalisations in a dialectical moment of appropriateness-of-
representation/mentation/consciousness-awareness-teleology teleological alignment reflex’ to the implied
reference-of-thought since the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is prospective/transcending/superseding and ‘ontologically-reconstituting/deconstruction’; while representing all uninstitutionalised-threshold
placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology teleological alignment reflex' to the implied reference-of-thought since the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is prior/transcended/superseded and rather hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. And going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminancy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ can perfectly represent the mentations/mental-devising-representations of all registry-worldviews/dimensions both as implied and driven by ontological-veridicality by way of ontological-reconstituting–as-to-confoundedness/deconstruction and point out their peculiar mented/stigmatic specificities in their hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing-temporal-manifestation (subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-
and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism\textsuperscript{17} in positivism–procrypticism\textsuperscript{80}. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexity of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-formative–epistemicity-totalising–in-relative-ontological-completeness\textsuperscript{87} as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their
fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understandingknowledge-reification/ontological-primemovers-totalitative-framework) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic
secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of-meaningfulness-and-teleology can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling. Prospectively, notional-deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-of-reference-of-thought reasoning by way of the ontological-contiguity (as from prospective deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought notional-contiguity/epistemic-contiguity <profound-supererogation-of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema> as we become more consciously insightful, preemptive and superseding of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
of positivism–procrypticism$^{80}$ meaningfulness-and-$^{29}$teleology$^{55}$ with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism$^{80}$ registry-worldview/dimension vices-and-impediments$^{105}$ as the backdrop for the notional–deprocrypticism$^{17}$ de-mentating/structuring/paradigmng shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing$^{19}$–apriorising-psychologism mental-devising-representation of the present procrypticism$^{80}$ registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism$^{17}$) as the new $^{83}$reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/$^{83}$reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism–or–preempting—disjointedness-as-of-$^{83}$reference-of-thought$^{17}$ as the ‘veridical $^{83}$reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/$^{66}$ontological-contiguity as of intemtemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-$^{83}$reference-of-thought$^{80}$ notional-discontiguity/epistemic-discontiguity$^{62}$,<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing$^{19}$–qualia-schema> as of its perversion of $^{83}$reference-of-thought–categorical-imperatives/axioms/registry-$^{99}$teleology$^{8}$, for-intemtemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)$^{14}$ moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemtemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-
subknowledging\textsuperscript{84}-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are de-mentatively/structurally/paradigmatically in want of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism\textsuperscript{80} in a prospective insight. Conventioning as such could only prospectively reflect ‘sound \textsuperscript{83}reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional–deprocrypticism\textsuperscript{17} institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the ‘effective meaningfulness-or-value-reference’ of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretional or prestige basis of discretion and disparate recognition, out of discretionary formalisation in inducing the secondnatureing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-
or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an utter-purism-of-ontology-reference notion. Thus the perversion\(^7\) of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^9\) supererogation> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^1^4\) with corresponding de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^1^4\) even though it won’t be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking\(^2^0\)-apriorising-psychologism—by—preconverging-or-dementing\(^1^9\)-apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\(^1^2\)-or-ontological-reprojecting by which varied induced threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\(^9\) supererogation—preconverging/dementing\(^1^9\)-apriorising-psychologism narratives in

supererogation or postlogism or hollow-constituting in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts as absolving/fleeting/escaping-reflex-logic (whether unconsciously by ignorance, and consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing apriorising-psychologism; - then the reference-of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-prioritisation-of-reference-of-thought’ as conflatedness-or-ontological-reprojecting reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of perversion of reference-of-thought as effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation; - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness as dialectical transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-dementing-of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity shallow supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-schema (at positivism–procrypticism uninstitutionalised-threshold with respect to notional–deprocrypticism utter ontological-contiguity/ontological-veridicality (postconvergence), and so as the bigger grounding for the
backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> as being of supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism whether unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism') - with the two above being retrospectively construed from the veridical reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset/reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing—apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of perversion—reference-of-thought—effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (the organic-comprehension-thinking) - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively positivistic, just as the ontological-escalation/aetiologisation of psychopathy and social psychopathy is essentially deprocrypticism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity—shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema (at its uninstitutionalised-threshold) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-
phenomenon of say a medieval phenomenon of perversion—of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
"supererogation"—like sorcery. As fundamentally, intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview’s/dimension’s reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion—of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
"supererogation" like sorcery in the non-positivism/medievalism world; implying that an ‘intemporal-disposition mindset’ of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or ‘playing out’ in the social-and-temporal-trading of that social-setup to extricate themselves or the accused but rather project that the registry-worldview/dimension in endemising and enculturating the possibility of accusations and notions of sorcery is de-mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation.
It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} resolution to perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\langle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\rangle in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging\textsuperscript{84}-impulse/compulsive-dementing (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social universal-transparency\textsuperscript{104}-\langle transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87}\rangle arising from postlogism\textsuperscript{77} in hollow-constituting-\langle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} (which is overall the dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’\textsuperscript{7}/skewed (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism\textsuperscript{80} from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism\textsuperscript{17}. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and doesn’t respond to and have nothing to do inherently with human mental-devising-representation incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation and notional–disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) to naively imply that reality will and
should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>\(^8\)reference-of-thought–categorical-imperatives/axioms/registry-\(^8\)teleology\(^8\) speak of human mental-devising-representation dead-ends and the need for de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposured)-consciousness-awareness-\(^8\)teleology or mental-devising-representation of a registry-worldview/dimension \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-\(^8\)teleology\(^8\), i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality\(^5\)/longness as ontology’. This translates as: - the grander problem of a subknowledging\(^9\)-impulse/compulsive-dementing with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\(^5\)-for-relative-ontological-completeness\(^9\)—unenframed-conceptualisation de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory de-mentating/structuring/paradigming of any human locale, requiring the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^1\) of recurrent-utter-uninstitutionalisation by a de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^1\) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing\(^1\)-apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking\(^2\)-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\(^6\)-of-\(^8\)reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory
deconstruction/ontological-reconstituting–as-to-conflicatedness\textsuperscript{12} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging\textsuperscript{94}-impulse/compulsive-dementing with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding\textsuperscript<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of ununiversalisation by a de-mentation-(supererogatory–ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded ununiversalisation as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}.of-ref-rence-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflicatedness\textsuperscript{12} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging\textsuperscript{94}-impulse/compulsive-dementing with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding\textsuperscript<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}-
for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond just an extricatory de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of non-positivism/medievalism by a de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}–reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-confledness\textsuperscript{12} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging\textsuperscript{84}–impulse/compulsive-dementing with the instigation of procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{89} with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming in all procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{88} human locales beyond just an extricatory de-mentating/structuring/paradigming of any one human locale, requiring the de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of procrypticism–or–
psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold\textsuperscript{102} (going by the ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’). This transcended/superseded uninstitutionalised-threshold\textsuperscript{102} in the de-mentation–(supererogatory–ontological–de-mention-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} is a universal notion in establishing that that which is perversion\textsuperscript{74} of \textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) reflects the uninstitutionalised-threshold\textsuperscript{102}, and that which is not perversion\textsuperscript{74} of \textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking\textsuperscript{29}–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) reflects the institutionalised threshold. This is critical in overcoming our very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} inclination with respect to procrypticism\textsuperscript{88}, perversion\textsuperscript{74} of \textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> of positivistic meaningfulness, that is, positivistic \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical
placeholder-setup/mentation/mentation/consiousness-awareness-

\[9^{\text{99}}\text{teleology (of perversion}^{74}\text{-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\text{\textsuperscript{96}}\text{supererogation}>)}\] over which memetic-reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentability/de-mentation-{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}^{14}, ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such'perversion^{74-}\text{-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\text{\textsuperscript{96}}\text{supererogation}>'} applies with regards to both psychopathic subknowledging^{94-}\text{-impulse/compulsive-dementing/slantedness and its corresponding postlogism}^{77-}\text{-as-of-compulsing--nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\text{\textsuperscript{96}}\text{supererogation}}^{10}\text{protration as conjugation/inflection/deriving to temporal-dispositions implying consciously taking such insane-fitment mantle and acting like the psychopathic character once committed from ignorance (due to the postlogic inducing of a loss of social universal-transparency}^{104-}\text{-\langle transparency-of-totalising-entailing,-as-to-entailing--amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}^{87}\text{⟩ that acts as a constrain to temporal-dispositions for institutionalisation); at which point for all effective-predicative practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the underlying basis for the development of social psychopathy. That is, after ignorance-temporal-disposition conjugation/inflection/deriving of psychopathic subknowledging^{94-}\text{-impulse/compulsive-dementing/slantedness postlogism}^{77-}\text{-as-of-compulsing--nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\text{\textsuperscript{96}}\text{supererogation}}^{10}\text{protration as assuming psychopathic subknowledging}^{94-}\text{-impulse/compulsive-dementing/slantedness in ignorance and out of bad-or-wrong supplanting–conviction-as-to-}
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> and its protraction as social psychopathy to temporal-dispositions (not to be confused with the spontaneous supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism\textsuperscript{78}–as-of-conviction,–as-to-profound-\textsuperscript{96}supererogation as ‘poor or bad supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism’ wrongly implying logical nested-congruence–wrongly implying a logical contention); the specificity lies in the notion of ‘EMPTINESS of psychopathic postlogic-backtracking–<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} and the conjugation/inflection/protration of that EMPTINESS to the temporal-dispositions in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism\textsuperscript{77} conjoining-looping-sets-of-narratives—{construed-as-of-slanted-cohering–‘unsoundness-or-ontological-bad-faith/inauthenticity{63}–as-of-83reference-of-thought’–of-the-derived-perversion{74}–of-83reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>,–and-avoiding-any-wrongly-implied-logical-processing-engaging). It is the ‘reflection/perspectivation’ of this EMPTINESS of narratives/affirmations that is behind the notion of perversion\textsuperscript{74}–of-83reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>, and so as intemporal organic-comprehension-thinking insight over threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism distraction. In fact, the technique for preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor’s hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its
fundamentally grasps the dynamism of institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing</as-memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further, in the practical elucidation of social issues having to do with an issue of perversion<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising–registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity<as-reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing<as-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing–apriorising-psychologism> and hence preconverging-or-dementing–apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge-notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality<as-ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and the-Good which is about understanding in ontological-primemovers-
totalititative-framework how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated temporal-to-intemporal-dispositions in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to--meaningfulness-and--teleology) to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of base~de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non~de-mentation<as-to-perspective–ontological-normalcy/postcovergence>, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness--teleology taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to non~de-mentation<as-to-perspective–ontological-normalcy/postcovergence>; involving at successive uninstitutionalised-threshold of the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising--in-relative-ontological-completeness) of perversion-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, internal-
contradictions induced from ontological-primemovers-totalitative-framework\textsuperscript{72} inoperance, dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} divulging prospectively perversion\textsuperscript{74} of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic as of temporality\textsuperscript{98}, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought\textsuperscript{6} from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to attaining notional—deprocrypticism\textsuperscript{17} as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism\textsuperscript{75} and will more strongly depend on percolation-channelling of intemporality\textsuperscript{81}/longness to be realised. preconverging-or-dementing—apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology\textsuperscript{55}. The storying/narrating technique for relating preconverging-or-dementing—apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness\textsuperscript{12}—or-ontological-
reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-ordementing\textsuperscript{19}–apriorising-psychologism) meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologisms) imply their preconverging-ordementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their <amplituding/formative–epistemicity>\textsuperscript{93}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendance-and-sublimity/sublimation/supererogatory–de-mentativity is ‘a registry-worldview’/s/dimension’s institutionalisation-constraining/secondnaturising process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/\textsuperscript{83}reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/\textsuperscript{83}reference-of-thought and
‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset\textsuperscript{83}reference-of-thought in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} within rational-empiricism/positivism postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising–frame), and warrants in lieu of any pretence of medieval mindset\textsuperscript{83}reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-\textsuperscript{99}teleology exitentialising–framing (categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}–elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,–as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-
or preconverging-or-dementing\textsuperscript{19}-and-not-thinking), as the perversion\textsuperscript{74}-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as to preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism state of temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism of perversion\textsuperscript{74}-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-as-Being-or-ontological-or-existential–defect\textsuperscript{85} (beyond defect–of-logical-processing-orthological-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{53}) as-registry-worldview-or-dimension-defect of recurrent (psychopathic) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-set-of-dereifying-hollow-narratives-and-acts>\textsuperscript{76} as absolving/fleeting/escaping-reflex–logic, and (other-temporal-dispositions) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> conjoining-looping-set-of-narratives\textsuperscript{31}-of-postlogic-narratives/cohering-logic-reflex by way of circumventive/distractive-temporal-prioritisation-of-reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking\textsuperscript{28}-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (wrongly implying ‘postconverging-or-dialectical-thinking\textsuperscript{28}-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-reference-of-thought rather than preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/reference-of-thought as preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; and so, superseding/overcoming a
conceptualisation of temporal-dispositions perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as to ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{89}teleology\textsuperscript{8},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation, universalisation, positivism or deprocrypticism\textsuperscript{17}, which in so doing re-establishes \textsuperscript{66}ontological-contiguity in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact, it is this latter veridical representation of the mental-devising-representation of temporal-dispositions as recurrently preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/subknowledging\textsuperscript{84}/perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>,–with-corresponding as to their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as reflected with all registry-worldviews/dimensions (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) uninstitutionalised-threshold\textsuperscript{102}, that suprastructurally and in perspective ontological-normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{80}. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract
intemporality/longness out of demonstrated temporality/shortness (notional-discontiguity/epistemic-discontiguity/supererogation-of-mentally-aesthetised-preconverging/dementing–qualia-schema) as then one is just in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–dementativity or is non-transcendable (hence unde-mentable still-of-postconverging-or-dialectical-thinking–apriorising-psychologism) when in fact it is preconverging-or-dementing–apriorising-psychologism/subknowledging(registry-perverting-in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure–ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over
incrementalism\textsuperscript{50} in relative ontological incompleteness\textsuperscript{88} enframed conceptualisation and notional pro-crypticism\textsuperscript{89} notional disjointedness as of\textsuperscript{83} reference of thought which is more about ‘transversality of affirmative and unaffirmative disambiguated apriorising axiomatising referencing\textsuperscript{105} human conceptual elucidation of reality’ (given that the former emphasises ontological primemovers totalitative framework\textsuperscript{72} as all determinant; with reasoning through utterion generally implied in formal constructs and settings as the Good understanding knowledge reification\textsuperscript{86} ontological primemovers totalitative framework\textsuperscript{72} settings while informal constructs and settings tend more to incrementalism\textsuperscript{50} in relative ontological incompleteness\textsuperscript{88} enframed conceptualisation and notional pro-crypticism\textsuperscript{89} notional disjointedness as of\textsuperscript{83} reference of thought and hence are highly teleologically degraded as impression driven good naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal prioritisation of\textsuperscript{83} reference of thought’ as conflatedness\textsuperscript{12} or ontological reprojecting in longness of register of meaningfulness and teleology\textsuperscript{55} and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal dispositions and hence are highly subjected to circumventive distractive temporal prioritisation of\textsuperscript{83} reference of thought in shortness of register of meaningfulness and teleology\textsuperscript{55} and are unsurprisingly rather not deferential given that they are opened to hotchpotching undisambiguation of temporal to intemporal dispositions. ‘Intemporal prioritisation of\textsuperscript{83} reference of thought’ as conflatedness\textsuperscript{12} or ontological reprojecting points out that conventioning constructs like sub par formulaic association temporal alibi conventioning rationalising do not supersede the ontological normalcy postconvergence and suprastructural nature of intrinsic reality intrinsic veridicality, as may be naively advanced with circumventing distractive temporal prioritisation of\textsuperscript{83} reference of thought, such that just as the conventioning construct of non positivism medievalism cannot be evoked to imply that with respect to a non positivism medievalism mindset\textsuperscript{83} reference of thought
thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and naïve and amplituding/formative–epistemicity totalising–self-referencing-syneretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social psychopathic collorary (perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}-supererogation) in wrongly implying that a notional–deprocrypticism\textsuperscript{17} ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard wooden-language–{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology-as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications}
perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocripticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework reference of ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation validated by ontological-contiguity or a ratio-conguitity notion), and since the ontological-contiguity—of-the-human-institutionalisation-process shows that ‘good-naturedness’, without the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework as of ontological-contiguity, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophets (working rather more assertively on supernatural de-mentating/structuring/paradigming) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/ontological-primemovers-totalitative-framework ontological-contiguity they actually aspired for ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting, that is, they were prioritising and focussing on that
which establishes universal and philosophical principles as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity38’s-reifying/elucidating-of-prospective-relative-ontological-completeness87-of-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness12-or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional-deprocrypticism17 which are of transcendental nature as ‘shaping the human psyche’ and providing the emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms–as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring54-for-relative-ontological-completeness87—unenframed-conceptualisation de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness12-or-ontological-reprojecting will be skewed (‘intemporality51-asymmetric-subsumption-of-temporality98’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supernumerative or rather surpass/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally. Such an insight can further be expanded thus, it is critical to note that the institutionalisation/institutional-recomposition<as-to-historiasticity/ontological-eventfulness/ontological-aesthetic-tracing> are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-conflatedness/deconstruction intermediating environment’ and the external environment. The former refers to the teleological devised representation of the relationship with the external environment like language, organisation, culture and other institutional construct by which it existentially accesses the external environment. In effect, though counterintuitive, human registry-worldview’s/dimension’s institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness/or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting–as-to-conflatedness/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought–as-conflatedness/or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag for preconverging-or-dementing–apriorising-psychologism/subknowledging perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
universalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\textsuperscript{12}-or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/subknowledging\textsuperscript{94}/perversion\textsuperscript{74}-of\textsuperscript{83}reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation–and–<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of base-uninstitutionalisation), positivism is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\textsuperscript{12}-or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/subknowledging\textsuperscript{94}/perversion\textsuperscript{74}-of\textsuperscript{83}reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation–and–<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of universalisation) and prospectively, notional–deprocrypticism\textsuperscript{17} is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\textsuperscript{12}-or-ontological-reprojecting/intemporal-preservation preemption of procrypticism\textsuperscript{88}, so construed by ‘notional–deprocrypticism\textsuperscript{17} ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{28}-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’; and so, in the relation between human developing mentation capacity and suprastructural-and-postconvergence-intrinsic-reality in ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\textsuperscript{12}-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation. Such ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness\textsuperscript{12}-or-ontological-reprojecting/intemporal-preservation preempting that actually
create institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> is in fact the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation harkens back to ontological-primemovers-totalitative-framework to establish prospective \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—teleology—\textsuperscript{8}for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (as the corresponding mental-devising-representation of the \textsuperscript{`de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’ as postconverging-or-dialectical-thinking\textsuperscript{28}—apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism\textsuperscript{17}, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as it is rather tied to and proxies, by mere-form, with intradimensional \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{8}teleology—\textsuperscript{8}for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation irrespective of whether these are failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation; and thus as the corresponding \textsuperscript{`de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’ mental-devising-representation as
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textless straddled-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater , explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect\textless as-Being-or-ontological-or-existential–defect\textgreater , reflected in terms–as-of-axiomatic-construct of registry-teleology-mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism\textsuperscript{89} as reflected/perspectivated by their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow--\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework\textsuperscript{72} retracing (for temporal-to-intemporal-dispositions disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments\textsuperscript{105} of procrypticism\textsuperscript{89}): - Institutionalised/uninstitutionalised thresholdings of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation - De-mentation\textless supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textgreater ,-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in dialecticism of contrastive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-oblongated/decandored. - ontological-
normalcy/postconvergence (as ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) assumptive construal along the three pedestals: the given ontological/intemporal-disposition pedestal (organic-comprehension-thinking), slantedness/insane-fitment (psychopath’s ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-shallow,\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema’) denaturing\textsuperscript{15} of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-as-of-epistemic-decadence in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts\textsuperscript{76} contiguity with temporal conjugating pedestals, denaturing\textsuperscript{15} of ontologically-veridical/ontologically-continuous meaning (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism - (ontological/intemporal-disposition) organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{55}) in dialectic contrast to (temporal-dispositions) threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism with regards to depth of issues arising from deductive narratives, life episodes, life schemes, general existential being dispositions and specific existentialism/full-existential-depth-implications about the registry-worldview/dimension. * In the bigger scheme of things, anthropopsychology as the-anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation to reality as ontological-normalcy/postconvergence/precedingness points out that at registry-worldview/dimension-level
ontology as the transcending dimension is veridically an utter organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism which is the transcended dimension. Further, such utter organicalism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory—de-mentativity takes stock of human perversion of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in full dispositional capacity (as such manifestation in dispositional perversion of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview’s/dimension’s illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> compromised and degradation of the social construct! - the Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework temporal-to-intemporal-dispositions disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent
and wrong as it doesn’t account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging\textsuperscript{84}/mimicking as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-dr\textsuperscript{33} to achieve veridical ontological/intemporal virtue. - ‘Disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative–‘being-construal’ as contrasted to just an ‘act construal’) to reflect by stranding (as decandored/oblongated) to represent the ‘existential being ontological-primemovers-totalitative-framework\textsuperscript{72}’ in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling at the uninstitutionalised-threshold\textsuperscript{102}. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} ontological-primemovers-totalitative-framework\textsuperscript{72} across all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is about ‘temporal-to-intemporal-dispositions disambiguation and skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the intemporal-disposition’ but dealt with indirectly progressively by organising rules constraining as base-institutionalisation, projecting rules constraining as universalisation, empirical rules constraining as positivism and coming full cycle with notional–deprocrypticism\textsuperscript{17} for a direct treatment as ‘temporal-to-intemporal-dispositions disambiguation and skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the intemporal-disposition rules’ as
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation \(^49\), so-disambiguated as of \(^83\) reference-of-thought-devolving\(^84\) ontological-performance\(^71\)=<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound\(^96\) supererogation-to psychopathic postlogism\(^77\)=slantedness in hollow-constituting=<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—ONTLOGICAL-ESCALATION\(^99\)=teleology (as ontological entrapment involving an intemporal\(^99\)=teleology for stranding the temporal-dispositions as oblongated/decandored and ‘dialectically-aligning-out-of-phase/dialectically-primitive with them’, as the backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\(^99\)=teleology\(^55\) as of prospective notional~deprocrypticism\(^17\)=transcendence-and-sublimity/sublimation/supererogatory~de-mentativity principle \(^99\)=teleology. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or \(^66\)=ontological-contiguity/ontological-normalcy/postconvergence at the procrypticism\(^88\)=uninstitutionalisation). And all these, as temporal-to-intemporal-dispositions disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, temporal-to-intemporal-dispositions teleological reference of solipsistic grandeur as the differentiating element of characters supplanting–conviction-as-to-profound\(^96\)=supererogation—postconverging/dialectical-thinking\(^28\)=apriorising-psychologism depth highlighting-and-tracing the ontological-prime movers-totalitative-framework\(^72\), based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity\(^68\)=of\(^83\)=reference-of-thought precedes logic’. This equally explains the reason for de-mentation–(supererogatory~ontological–de-mentation-or-dialectical––
de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework\textsuperscript{72} narratives is shown to be of perverse/low \textsuperscript{99}teleology ontologically speaking). The ‘ontological-primemovers-totalitative-framework\textsuperscript{72}-retracing (for temporal-to-intemporal-dispositions disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\textsuperscript{96}supererogation\textsuperscript{10} or postlogism\textsuperscript{77} narratives in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-\textsuperscript{96}supererogation-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of-reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of-reference-of-thought/subknowledging\textsuperscript{94}/mimicking as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}, as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the ‘ontological-primemovers-totalitative-framework\textsuperscript{72}-retracing (for temporal-to-intemporal-dispositions disambiguation) scheme’ equally prevents the relaying of the postlogism\textsuperscript{77} in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\textsuperscript{96}supererogation\textsuperscript{10} initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism then wrongly become as of postconverging-or-
dialectical-thinking\textsuperscript{28}–apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protration) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation. Finally, the ‘ontological-prime-movers-totalitative-framework\textsuperscript{72}–retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as \textsuperscript{83}reference-of-thought-scheme’ allows for the possibility of a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogic subknowling\textsuperscript{94}.impulse/compulsive-dementing (notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow\textsuperscript{96}.supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts)>\textsuperscript{76}/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/not-veridical-thinking-reference-rather-compulsive-slanting—preconverging-or-dementing\textsuperscript{19}–apriorising-reference/perversion\textsuperscript{74}.of.\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>, and-not-of-logical-contention) and the conjugated/inflected/derived temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow\textsuperscript{96}.supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>–as-of-epistemic-decadence in hollow-constituting<as-disjointed-misappropriation-of-
affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{181} reflex) is a ‘soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought’ functional mechanism which can only be superseded priorly in habituation of the ‘effective reality of a unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought’ of psychopathic postlogism\textsuperscript{77} in hollow-constituting-\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater and other temporal-dispositions postlogism\textsuperscript{77} in hollow-constituting-\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater s which are rather in perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater –categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness at the procrypticism\textsuperscript{88} registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{182}. Of course, this is more like a ‘notional template’ in a ‘dynamics of benign implications to grave existentialism/full-existential-depth-implications’ articulated over a functional social-construct which however ‘endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold\textsuperscript{182} of the positivistic meaningfulness \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater known as procrypticism\textsuperscript{88} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or \textsuperscript{66}ontological-contiguity/ontological-veridicality). Further, it is important to appreciate that just as with the
profundy of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as
recurrunt-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-positivism/medievalism, positivism-procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising-mirage as metaphysics-of-presence, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/superroratory-de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy lifespan perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-
teleology-<in-existential-extrication-as-of-existential-unthought> of the <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (and no secondnaturings and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturings and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful.
on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism–<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a ‘consciously directed’ abstract understanding, more like deprocrypticism\textsuperscript{17-over-procrypticism\textsuperscript{40}} could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism\textsuperscript{25} (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory–de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipatory from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation. It should be noted that Entropy as defined (‘intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment(65)) meaning or ontology/reality-centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method I qualify as ‘referentialism’ which makes reference to the supersedingness/precedingness of the ‘intemporal preservation institutionalisation/intemporalisation entropy/contiguity’ before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and ‘weakly contiguous/relatively-fragmented overall’ in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the ‘organic dynamism’ of social concepts and often leads to relatively trite
classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation. This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context. ‘Intemporal-preservation-entropy-or-contiguity—or–ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold\textsuperscript{102} of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism\textsuperscript{80}, and prospectively to deprocrypticism\textsuperscript{17}, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism\textsuperscript{17} starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism\textsuperscript{80} as convergent concepts towards notional–deprocrypticism\textsuperscript{17} (as ‘longness-of-register-of–meaningfulness-and–teleology\textsuperscript{55} over shortness-of-register-of–meaningfulness-and–teleology\textsuperscript{55} in reflecting holographically–<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67}, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional–deprocrypticism\textsuperscript{17} thus implying a ‘full-cycle 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} undermining of subknowledging\textsuperscript{84}/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening\textsuperscript{52} to handle the requisite transcendence-and-sublimity/sublimation/supererogatory-de-mentativity even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism\textsuperscript{17}; as it goes on to take on the successive challenges of base-institutionalising, then universalising\textsuperscript{403}, then positivising, and finally with notional–deprocrypticism\textsuperscript{17} absolute 66ontological-contiguity by undermining ‘disjointedness-as-of-reference-of-thought’-as-misappropriated–meaningfulness-and-teleology\textsuperscript{55}-in-arrogation’ (longness-of-register-of–meaningfulness-and-teleology\textsuperscript{55} over shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology). It should be noted that the issue of procrypticism\textsuperscript{80} had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-(as of relative \textsuperscript{13}constitutedness) to deeper limited-mentation-capacity-(as of relative conflation\textsuperscript{12}) was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively notional–deprocrypticism\textsuperscript{17} institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism
and deprocrypticism\textsuperscript{17}, up to the point of the respective institutionalisation/intemporalisation-recomposure where the \textsuperscript{83}reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising\textsuperscript{32}--self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism–procrypticism\textsuperscript{80} institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-prime movers-totalitative-framework\textsuperscript{72} inducing of social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it points to the fact that ontologically for the full potential of human science, this should be ‘rising from this fundamental philosophical depth/profundness of thought’ to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}--self-referencing-syncretising/mirage as metaphysics-of-presence), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, universalisation, positivism, and prospectively deprocrypticism\textsuperscript{17}). Psychopathy points to the psychopath’s postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
notions. Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought–categorical-imperatives/axioms/registry–teleology. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/reference-of-thought (which is subknowledging/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its reference-of-thought–categorical-imperatives/axioms/registry–teleology in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism or prelogism minds as ‘straightness/candor/organic-comprehension-thinking of mind’ is wrong, ‘overcoming the mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing> is thus called for, more like we perceive the ‘slantedness of a childhood cinglé’ (in terms–as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath’s interlocutor). In other words, *the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ontological-primemovers-totalitative-framework. For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its
ontological-primemovers-totalitative-framework\textsuperscript{22}, thus pointing to the error of the human reflex/impulse thinking). In another light, this explains the transformative evolution of our registry-worldviews/dimensions mental-devising-representations of reality from the recurrent-utter-uninstitutionalised earlymen to our current positivism–procrypticism\textsuperscript{88} registry-worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality ontological-primemovers-totalitative-framework\textsuperscript{72} shows that it is defective/perverted as procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88}, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘<amplituding формироватив–эпистемичность> totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) and soundness-or-ontological-good-faith/authenticity\textsuperscript{88}-of-
\textsuperscript{83}reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism\textsuperscript{88} mind and notional–deprocrypticism\textsuperscript{17} mind.

This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) and oblongated/decandored as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic
phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-thought—as-conflicatedness—or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) with respect to the psychopath’s mindset/reference-of-thought and protracted social psychopathy non-veridical hollow mimicking narratives should be undermined by a slantedness/decandoring of the mind as distinctive-alignment-to-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-prime movers-totalitative-framework. That is, an understanding of the abstract temporal-dispositions as a specie-level/universal/intemporal de-mentating/structuring/paradigming as prospective reference-of-thought—categorical-imperatives/axioms/registry—teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, i.e. transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as deprocrypticism. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emanant-registry-pedestal in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing. The bigger scheme of things being the de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case procrypticism—or—disjointedness-as-of-reference-of-thought. Such an emanant insight can be garnered from the fact that, positivism was established by the ‘diktat’/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins… of the world, and the rest of humanity complied to the formalisms that
ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism\textsuperscript{75} that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing\textsuperscript{45} are responsible for the vices-and-impediments\textsuperscript{185} of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} conceptualisation’ making reference to ontological-primemovers-totalitative-framework\textsuperscript{72} and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal \textless amplituding/formative\textgreater wooden-language-(imbued—averaging-of-thought-\textless as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and.\textsuperscript{99} teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications\textgreater ) as may illusionary be projected intradimensionally/intra-registry-worldview (the latter being represented as oblongated non-veridical narratives by the prospective intemporal-disposition-worldview)! The reason why virtue (knowledge is virtue) is treated scientifically as highlighted above is that virtue is a ‘the-Good/understanding/knowledge construct’ and not a ‘good-natured/impression construct’. For instance, no non-positivism/medieval mindset is ‘good-natured/vague by the registry-worldview/dimension impression’ enough with the fundamental defective/perverted non-positivism/medieval worldview to be able to address ‘the-Good/understanding’ of a positivistic mindset which will resolve or structurally-rendered-inoperant the problems of superstition and witchcraft as the former will always make reference to the defective/perverted \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry.-\textsuperscript{99}teleology\textsuperscript{8} of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism\textsuperscript{80} and deprocrypticism\textsuperscript{17}. No procrypticism\textsuperscript{80} (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-
totalitative-framework\textsuperscript{72} construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments\textsuperscript{105} of procrysticism\textsuperscript{88} as it is the deprocryptic mindset of ‘the-Good/understanding/knowledge construct’ that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality\textsuperscript{51}/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ and corresponding derived \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism\textsuperscript{17}, and thereafter). The-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality\textsuperscript{98}-sake registry-worldview’s/dimension’s institutionalisation \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8} priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<shallow–\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> that undermines institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>. Good-naturedness is notionally more of a ‘stigmatising construct’ (positive or negative stigmatising) rather than ‘a capacity and scientific construct’ (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by ‘good-naturedness’/impression-driven construal/conceptualisation of meaning but
rather by the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework\textsuperscript{72} (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework\textsuperscript{72} is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework\textsuperscript{72} is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure-\textless as-to-historiality/ontological-eventfullness/ontological-aesthetic-tracing\textgreater as it is contiguous with ‘human transcending across shifting virtue de-mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies de-mentating/structuring/paradigming, which is of \textless amplituding/formative–epistemicity\textgreater totalising–nominal-as-tendentious-phenomenal-abtractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-construct of allegiance/subservience transience), universalisation (mystical-principles de-mentating/structuring/paradigming, which is of \textless amplituding/formative–epistemicity\textgreater totalising–ordinal-as-qualifying-phenomenal-abtractiveness-of-presencing-in-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}'s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of,\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}-as-of-instantiative-context insightfully implying all
institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying
ontology’, though yield different but more and more accurate representation of ontology, due to
different but improving human limited-mentation-capacity-deepening\textsuperscript{52} from shallow-to-
deepening–limited-mentation-capacity,\textsuperscript{−as-limited-mentation-capacity-deepening}\textsuperscript{52}).

notional–deprocrypticism\textsuperscript{17} being the ontological foundation for the next human virtue de-
mentative/structural/paradigmatic construct that fully achieves conceptually preempting—
disjointedness-as-of,\textsuperscript{83}reference-of-thought,\textsuperscript{−as-to}(|amplitude|\textsuperscript{formative–}
epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism

as

notional–deprocrypticism\textsuperscript{17} existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{87}-of,\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-
instantiative-context as to existence-potency–sublimating–nascence, disclosed–from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality! Such an articulation of
the human, retrospective and prospective, skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-
of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supernaturalistic–de-mentativity)/deferential-formalisation-transference
towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven
conceptualisation on veridicality established by ontological-primemovers-totalitative-
framework\textsuperscript{22} validation. The overarching and defining notion is that each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In other words, `a registry-worldview/dimension defective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8} as of its relative-ontological-incompleteness\textsuperscript{88}-induced,`‘threshold-of–nonconviction/madeupness(bottomlining-as-to-shallow–\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ is responsible for the vices-and-impediments\textsuperscript{105} of that registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought’; and, requiring prospective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness(bottomlining-as-to-shallow–\textsuperscript{96}supererogation woes. Thus de-

mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the `prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments\textsuperscript{105} of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism\textsuperscript{17} and procrypticism–or–disjointedness-as-of–\textsuperscript{83}reference-of-thought\textsuperscript{80}. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. 
Basically, human ‘supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking–apriorising-psychologism deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking–apriorising-psychologism or prelogism which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking–apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking–apriorising-psychologism or prelogism as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting–conviction-as-to-profound–supererogation–postconverging/dialectical-thinking–apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound–supererogation. On the other hand, a defect of postlogism/psychopathy compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry–teleology are mere formulaic determinants of human thought and action and is the basis for perversion of reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation>. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect> as it rather holds the
teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound\textsuperscript{-96}supererogation’ and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} when these relay postlogism\textsuperscript{77} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow\textsuperscript{-96}supererogation\textsuperscript{18} as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{-96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in perversion\textsuperscript{74}–of-.\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{-96}supererogation> and not-of-logical-contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic without factoring in A’s condition/subknowledging\textsuperscript{84}–impulse/compulsive-slanting—preconverging-or-dementing\textsuperscript{19}–apriorising as of incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation additionality with 1 leads to a systematic failure
that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold\(^\text{102}\). It should be noted that at all uninstitutionalised-threshold\(^\text{102}\), it is de-mentation-(supererogatory—ontological–de-mentation—or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^\text{14}\) that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^\text{102}\)–defect<-as-Being-or-ontological-or-existential–defect\(^\text{85}\) as perversion\(^\text{74}\)-of-\(^\text{83}\)reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^\text{96}\)supererogation> in construing unsoundness-or-ontological-bad-faith/inauthenticity\(^\text{63}\)-of-\(^\text{83}\)reference-of-thought (preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism<-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from whence an exercise of ‘postconverging-or-dialectical-thinking\(^\text{28}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring with new \(^\text{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^\text{99}\)teleology\(^\text{8}\)–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Ontologically, the mental-devising-representation of such perversion\(^\text{74}\)-of-\(^\text{83}\)reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^\text{96}\)supererogation> is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to\(^\text{83}\)reference-of-thought<-of-apriorising/axiomatising/referencing\(^\text{29}\), that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism\(^\text{88}\)) as perversion\(^\text{74}\)-of-\(^\text{83}\)reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^\text{96}\)supererogation>. For instance, in
registry-worldview/dimension terms, medievalism/non-positivist mental-disposition is systematically registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} at the uninstitutionalised-threshold\textsuperscript{102} where you need a positivisitic mental-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, procrypticism\textsuperscript{80} (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\textsuperscript{10}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{83}–of–reference-of-thought/mental-perversion/subknowledging\textsuperscript{94}–mimicking-and-corresponding <amplituding/formative–epistemicity>–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of positivistic \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology\textsuperscript{8}–for–intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} at the uninstitutionalised-threshold\textsuperscript{102} where you need deprocrypticism\textsuperscript{17}. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism\textsuperscript{59}–in–relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation> as strands–of–perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality’s bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the
overarching framework of such the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or \textless amplituding/formative-epistemicity\textgreater totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} (attempting to operate logic in a superseding registry-worldview on the basis of the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}.-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments\textsuperscript{185} are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textless in-existential-extrication-as-of-existential-unthought\textgreater and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-
operative from an ontological-primemovers-totalitative-framework\textsuperscript{72} perspective; which is the foundation for derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> as of ontological-incompleteness-of-\textsuperscript{83}reference-of-thought \textsuperscript{iv} An impression-driven/good-naturedness/wishfulness conceptualisation involving perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> or slantedness operative from an ontological-primemovers-totalitative-framework\textsuperscript{72} perspective; which generates (distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29}) perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>/mental-perversion or slantedness along \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology,-for-intemporal-preservation-entropy-or-contiguity– or–ontological-preservation of the-Good conceptualisation; pointing to the fact that impression-driven/good-naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-impediments\textsuperscript{185} given that the veridicality of reality (reflected by the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather distractions that are in effect vice-ridden and an impediment, and more specifically when these undermine the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical \textsuperscript{66}ontological-contiguity. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as of each registry-worldview/dimension, and it is rather the emanant insight of the-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘third-level presencing—absolutising-identitive-\textsuperscript{13} constitutedness\textsuperscript{79} of \textsuperscript{83}reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism–procrypticism\textsuperscript{80} or prospectively, positivism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘notional–deprocrypticism\textsuperscript{17} preempts—disjointedness-as-of-\textsuperscript{83}reference-of-thought,—as-to-’<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as conflation\textsuperscript{12} of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for perpetuating-deprocrypticism\textsuperscript{17}). Practically, however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought it is bound to rely on medieval \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} of sickness like a curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is fundamentally a question of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} of positivistic understanding, and not any vague impression! Not only is impression-driven/good-naturedness/wishfulness conceptualisation at best vague, ontologically speaking, it is bound to be extricatory (temporal/circumstantial/self-interest de-mentating/structuring/paradigming) rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}—
for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-
mentating/structuring/paradigming. Alignment should rather be in transversality-of-affirmative-
and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} as strands-of-
perverting-temporal-dispositions as the backdrop for prospective \textsuperscript{83}reference-of-thought–
categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation of the-Good/understanding/knowledge-
reification\textsuperscript{86}/ontological-prime-movers-totalitative-framework\textsuperscript{72} conceptualisation. Further, impression-driven/good-naturedness/wishfulness conceptualisation induces both ‘logical and unconscionability-drag’. A drag is a vague meaningful articulation arising out of veridical incongruence due to the nonreality of initiating narratives or propositions, and subsequent de-
mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such initial miscues and/or intermittent miscues. For instance, supposed going by the example where a psychopath had wrongly accused someone of being a paedophile (not in terms–as-of-axiomatic-
construct of ‘poor or bad supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—
postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism’ or prelogism\textsuperscript{78} but rather compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\textsuperscript{96}supererogation\textsuperscript{10} as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{30}–apriorising-psychologism due to the non-
existence of the psychopath’s implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology), suppose the interlocutor was to go on to in-conviction-as-to-profound-\textsuperscript{96}supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical-drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability-drag’, and finally sub-par/formulaic-association/temporal/alibi
slanting/postlogism\textsuperscript{77} in hollow-constituting-<as-disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as subknowledging\textsuperscript{94} impulse by psychopath pedestal and slantedness/postlogic-integration as perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> by the temporal-dispositions pedestals. Memetic-reordering (psychoanalytic-unshackling) is thus the central notion of a new and comprehensive human psychology wherein the human psyche is more of a ‘mental devising tool’ involving candoring/prelogism\textsuperscript{78}/organic-comprehension-thinking and decandoring/distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{29}/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism. The former (candoring/prelogism\textsuperscript{78}/organic-comprehension-thinking) mental orientation points to supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism or prelogism\textsuperscript{78} within any registry-worldview/dimension at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation basically focussed on operating/processing logic over supposedly sound \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter (decandoring/distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>-\textsuperscript{29}/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism mental orientation points to transcending situations of uninstitutionalised-threshold\textsuperscript{282} whereby perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>/mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-
and-not-reasoning-with) perversion\textsuperscript{74} of reference-of-thought\textsuperscript{-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow>\textsuperscript{-supererogation}/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63} of reference-of-thought and as this conjugates temporally with ignorance-affordability-oppotunism-exacerbation—social-chainism/negative-social-aggregation—temporal enculturation/endemisation, and the need for new and superseding reference-of-thought\textsuperscript{-categorical-imperatives/axioms/registry\textsuperscript{-99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. These fundamental human mental-devising-representation or apriorising-registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to reference-of-thought\textsuperscript{-categorical-imperatives/axioms/registry\textsuperscript{-99}teleology\textsuperscript{8}/registry\textsuperscript{-99}teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold\textsuperscript{102} where there is divergence in reference-of-thought construed meaningfulness-and\textsuperscript{-99}teleology\textsuperscript{55} construed as transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}. At uninstitutionalised-threshold\textsuperscript{102}, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought\textsuperscript{-categorical-imperatives/axioms/registry\textsuperscript{-99}teleology\textsuperscript{8}/registry\textsuperscript{-99}teleology in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework\textsuperscript{72} veridicality and carries a positive-opportunism\textsuperscript{75} that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so, through social
institutionalisation/intemporalisation percolation-channelling in the medium to long-run. It is only after such uninstitutionalised-threshold is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the substantive/existential-contextualising-contiguity (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations. Thus the basis for Rational-Realism as the initial institutionalisation/intemporalisation recompose orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation but involves anticipating human temporal-to-intemporal-dispositions in preempting the perversion of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of prior/superseded registry-worldview’s reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing of human temporal-to-intemporal-dispositions and doesn’t just assume the wrong notion of just an intemporal-disposition with the perversion of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation at
their uninstitutionalised-threshold\textsuperscript{102} thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposure-\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} \textgreater intemporal-preservation-entropy-or-contiguity–or–ontological-preservation comes around as the ‘full-cycle/dynamic recomposuring’ that specifically anticipates and preempt priorly/ahead in its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation the notion of temporal-dispositions to dement/subknowledge-(preconverging-or-dementing\textsuperscript{19}-as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/\textsuperscript{supererogatory–de-mentativity}.

This raises two dilemma with respect to the conceptualisation of virtue as rational-realism implies that at the procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88} uninstitutionalised-threshold\textsuperscript{102}, we have to register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing\textsuperscript{19}-as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion\textsuperscript{74-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-as-to-shallow-\textsuperscript{96}supererogation>/mental-perversion/preconverging-or-dementing\textsuperscript{19–apriorising-psychologism by temporal-dispositions: (i) <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} or Setting-aside (as being in denial of perversion\textsuperscript{74-of-\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> defect) arises where a registry-worldview returns to its same \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation that have been shown to be subknowledge-(preconverging-or-dementing\textsuperscript{19} as-if-of-sound-knowledge)/perversion\textsuperscript{74}-of-.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textsuperscript{96}supererogation>/mental-perversion at the uninstitutionalised-threshold\textsuperscript{182}, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview’s (superseding the uninstitutionalised-threshold\textsuperscript{182}) \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of the afore perversion\textsuperscript{74}-of-.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> registry-worldview. This latter instance involves De-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} or Coring (in reflection/perspectivation and acknowledgment of perversion\textsuperscript{74}-of-.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\textsuperscript{96}supererogation>) with corresponding decandoring/distractive-alignment-to-.\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} and is what enables memetic-reordering/psychoanalytic-unshackling whereas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an immediate transcending nature. (ii) Conventioning metaphoricity\textsuperscript{56} involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality\textsuperscript{51}/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-Realism as of notional–deprocripticism\textsuperscript{17} or
institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimeticly (across suprastructural-meaningfulness) come full-cycle in one transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵; from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism⁸⁰, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism¹⁷. Correspondingly, due to human limited-mentation-capacity-deepening⁵², human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising reference-of-thought–categorical-imperatives/axioms/registry–teleology⁸) is limited at successive instances of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather temporal-to-intemporal-dispositions (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at uninstitutionalised-threshold¹⁸²; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought—as-of-incrementalism⁵⁸—in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁸²’ as of temporality⁹⁸/shortness thus raising the issue of the uninstitutionalised-threshold¹⁸² ultimately resolved by ‘maximal-as-intemporal-operating-modality-of—reference-of-thought-as-of-maximising-recomposuring⁵⁴—for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ as of intemporality⁵¹, and so on, circularly with the ontological-
contiguity—of-the-human-institutionalisation-process\textsuperscript{67.}) (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}) for the intemporal-disposition as it skews (‘intemporality\textsuperscript{51}.asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion\textsuperscript{74}.of.\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow.\textsuperscript{96}supererogation> at uninstitutionalised-threshold\textsuperscript{182} (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}.apriorising-psychologism eliciting slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}) Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold\textsuperscript{182}, the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposuring’; recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}.apriorising-psychologism) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/ontological-primemovers-totalitative-framework\textsuperscript{72}). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold102, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity62–<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema>/epistemic-totalising–self-referencing-syncratising/setting-aside by appropriate stranding/coring representation (of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation 83reference-of-thought–categorical-imperatives/axioms/registry–teleology8. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion of reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>) its reference-of-thought–categorical-imperatives/axioms/registry–teleology8,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold102, even though this from the temporal-dispositions mindset83reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivistic registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold102; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcen...
sublimity/sublimation/supererogatory–de-mentativity as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of.\textsuperscript{83}reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} (the threshold where the registry-worldview/dimension is failing/not-upholding-\textless as-of-apriorising/axiomatising/referencing\textgreater intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as the ‘base de-mentative/structural/paradigmatic decandored/distractive-alignment-to.\textsuperscript{83}reference-of-thought-\textless of-apriorising/axiomatising/referencing\textgreater\textsuperscript{29} perversion\textsuperscript{74}-of.\textsuperscript{83}reference-of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation\textgreater defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism\textsuperscript{78} reflex), and de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textsuperscript{14} rather points to ‘a (lack of) the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} reflection/perspectivation’ (hence a veridical ontological-primemovers-totalitative-framework\textsuperscript{72} as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as of the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect–\textless as-Being-or-ontological-or-existential–defect\textgreater\textsuperscript{85}\textsuperscript{7} (induced from temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as to
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold as the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism of (registry-worldview) apriorising—registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (i.e. reference-of-thought—categorical-imperatives/axioms/registry—teleology) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (categorical-imperatives/axioms/registry—teleology) for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, in re-institutionalising the uninstitutionalised-threshold. There is no reason for de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at its uninstitutionalised-threshold, as its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism provides the dynamic association for psychopathic/postlogic subknowledging/mimicking impulse leading to the vices-and-impediments of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or-ontological-preservation veridicality (as ontological-primemovers-totalitative-framework) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (at uninstitutionalised-threshold) by stranding-
backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation \(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry–\(^{99}\) teleology\(^8\). The example highlighted on page 12 provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding–<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\(^{102}\) … To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human subknowledging\(^94\) caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) as from ontological-normalcy/postconvergence). Thus \(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry–\(^{99}\) teleology\(^8\) are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging\(^94\)/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders \(^{83}\) reference-of-thought–categorical-imperatives/axioms/registry–\(^{99}\) teleology\(^8\) null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to–<of-apriorising/axiomatising/referencing>\(^{29}\) of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity\(^63\)-of-\(^{83}\) reference-of-thought arising from the perversion-and-derived-perversion\(^74\)-of-\(^{83}\) reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\) supererogation>, and the articulation of new recomposuring \(^{83}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{8} reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge–(preconverging-or-dementing\textsuperscript{19}-as-if-of-sound-knowledge) intemporal \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-.\textsuperscript{96}supererogation> temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles ontological-primemovers-totalitative-framework\textsuperscript{72}). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its
‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, but the template of human transcendence-and-sUBLImity/sublimation/\textsuperscript{99}supererogatory–de-mentativity shows that the intemporal prospective/superseding registry-worldview \textsuperscript{83}reference-of-thought takes precedence with contention construed by its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism\textsuperscript{80}, and prospectively deprocrypticism\textsuperscript{17}. Such a subknowledging\textsuperscript{94}/mimicking/registry-worldview denaturing\textsuperscript{15} resistance is not attended to logically/by-logical-congruence since a perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation> as-of–its-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of–\textsuperscript{83}reference-of-thought/subknowledging\textsuperscript{94} registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) but by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-incoherence/institutional-constraining induced by the ontological-primemovers-totalitative-framework\textsuperscript{72} of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposed \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}/registry–\textsuperscript{99}teleology\textsuperscript{8}); involving rather a crossgenerational collapsing/overriding of
the temporal/preconverging-or-dementing\^{19}–apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of perversion\^{74}–of\^{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\^{96}supererogation> in the first place), and so with transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\^{101} of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion\^{74}–of\^{83}reference-of-thought-><as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\^{96}supererogation> registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating\^{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\^{32}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation disposition’. Rather it is a secondnatured\^{86}ontological-contiguity—of-the-human-institutionalisation-process\^{67} as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various
registry-worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> to the capacity bestowed by their forerunners; such that human limited-mentation-capacity is always mostly directed to the transformative of activities while taking for granted much of the bestowed knowledge heritage. Hence we can’t overrate the ‘dimensionality-of-sublimating<sup>24</sup>—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply human dimensionality-of-sublimating<sup>24</sup>—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness<sup>12</sup>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at the uninstitutionalised-threshold across all levels of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> –‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (perversion<sup>74</sup>-of<sup>83</sup>reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow<sup>96</sup>supererogation> inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold defect<as-Being-or-ontological-or-existential–defect> unsoundness-or-ontological-bad-faith/inauthenticity<sup>63</sup>-of<sup>83</sup>reference-of-thought/mental-perversion/subknowledging<sup>94</sup>/mimicking-and-corresponding-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising) at uninstitutionalised-threshold<sup>102</sup> (unconstrained extended informalities). But this can rather be
anticipated and preempted, ‘the central tenet of deprocrypticism\textsuperscript{17}’ by temporal-to-intemporal-dispositions-pedestals-disambiguation before logical processing/operation. Temporal-to-intemporal-dispositions-pedestals-disambiguation being the contrasting of ‘superseding intemporal-disposition organic-comprehension-thinking (organicalism\textsuperscript{9}intemporal-prioritisation-of\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55})-pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as notional–deprocrypticism\textsuperscript{17} over-and-stranding-of ‘temporal-dispositions which are in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism as perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>,’ known as procrypticism\textsuperscript{88} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing–as-to-entailing–<amplituding-formative–epistemicity>totalising–in-relative–
ontological-completeness\textsuperscript{87}), internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism. At uninstitutionalised-threshold\textsuperscript{182} (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Basically, such a representation of organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-thinking (organicalism/\textsuperscript{83}intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting–conviction-as-to-profound–\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologismly/prelogically to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism by ignorance, and goes on to miscue by articulating that the accused stranger should be reported to the police or any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing\textsuperscript{45} (and as are conjugated/inflected/derived/mimicked/in-protraction-to-
psychopathic-preconverging-or-dementing – apriorising-psychologism to human temporal defects of postlogism slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance including-virtue-as-ontology) are a perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow supererogation—preconverging/dementing – apriorising-psychologism to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing of apriorising-registry (as the apriorising-registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold; consider that the non-positivism/medievalism apriorising-registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism 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non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrpticism or perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview as the virtue lies in the Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework as involving psychopathic preconverging-or-dementing apriorising-psychologism postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy involving conjugating/inflecting/deriving preconverging-or-dementing apriorising-psychologism postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism perversions’ wherein the mimicry/subknowledging\textsuperscript{94} enters into an active dynamics with temporal-dispositions prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-
\textsuperscript{96}supererogation inducing their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as miscuing psychopathic/postlogism\textsuperscript{77}-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Directed-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and \textsuperscript{99}teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound\textsuperscript{96}supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as it enables ontological-primemovers-totalitative-framework\textsuperscript{72}. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality\textsuperscript{51}–
asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercorogatory\textsuperscript{98}/de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, to ‘pedestally dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. Reality is actually an ontological-primemovers-totalitative-framework\textsuperscript{72} construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework\textsuperscript{72} conceptualisation is the central notion of ontologies. Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogical to the development of physics which is not only on the basis of what is immediately at the conscious operational level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of
temporal-to-intemporal-dispositions and institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing. On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality/longness and failing/not-upholding-as-of-apriorising/axiomatising/referencing to articulate a realism that takes account of temporal mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preemitting by transversality-of-affirmative-and-unaffectivem, disambiguated-apriorising/axiomatising/referencing to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad. intemporality/longness points to ‘what generates the greatest universal virtue as ontological which is universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals)’. intemporality/longness and temporality/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality/longness and temporality/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework scientific principle (without making any reference to stigmatising impression of virtue) by the
denotation as longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (intemporality\textsuperscript{51}) and shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} (temporality\textsuperscript{98}). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold\textsuperscript{82}) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality\textsuperscript{51}-temporality\textsuperscript{98}) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-primemovers-totalitative-framework\textsuperscript{72} in the notion of intemporality\textsuperscript{51}-temporality\textsuperscript{98} that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms–as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded \textsuperscript{83}reference-of-thought rather than the prospective/transcending/superseding \textsuperscript{83}reference-of-thought; since shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} are a contiguous value construct as in <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–

‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-etc. transience) of conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} transience) or a totalising-ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context conceptualisation with a corresponding depth/register-of-meaningfulness (in memetic reordering depth) that allows for a grasp of the-Good intemporal-disposition (i.e. beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the memetic-reordering directly associated with the referential entropy in institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>/transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus by intemporality\textsuperscript{61}/longness as a the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality\textsuperscript{98}/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-primemovers-totalitative-framework\textsuperscript{72} conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue
is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling) with temporality/shortness in its various shades will imply a knowledge conceptualisation rather from the perspective of the comprehension of human species intemporal potential rather than mere extrication within a temporal inter-individuals-and–social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of temporal-to-intemporal-dispositions doesn’t mean ontologically that the analyst view is that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human temporal-to-intemporal-dispositions mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific
dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of temporal-to-intemporal-dispositions, and hence the possibility of ontological-primemovers-totalitative-framework or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals (ignorance-temporal-disposition individuation-pedestal, affordability-temporal-disposition individuation-pedestal, opportunism-temporal-disposition individuation-pedestal, exacerbation-temporal-disposition individuation-pedestal, social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition individuation-pedestal or temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). The intemporal and temporal-dispositions-registries individuations-pedestals imply and point to the underlying ontological-primemovers-totalitative-framework basis of ‘the specific temporal-disposition meaningfulness-and-teleology’. Further, by psychopathic or other postlogic subknowledging/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising–registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) from aligning prelogically to postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s compulsive-dementing (as derived from both psychopathic and others postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) slantedness/insane-
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
teleology
(ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology as of prospective notional—deprocrypticism institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions perversion—of—reference-of-thought—<as-effectively-apriorising-in—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>; just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the universalisation institutionalisation had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-
manifestations of perversion\(^74\)-of-\(^83\)reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\)\(^{96}\)supererogation> and not logical contention. And so, in distractive-alignment-to-\(^{83}\)reference-of-thought-\(<\text{of-apriorising/axiomatising/referencing}>\) in a temporal contiguity (procrypticism\(^86\)) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^8\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is construed to reflect/preempt the perversion\(^74\)-of-\(^83\)reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\)\(^{96}\)supererogation>, for ‘postconverging-or-dialectical-thinking\(^28\)-psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective registry-worldview’s/dimension’s(deprocrypticism\(^17\)) new \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^8\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decanored alignment as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation—preconverging/dementing\(^19\)-apriorising-psychologism, and so precedingly to avoid \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^{33}\)/circularity \text{induced straightening/candoring/elevation/prelogism}\(^78\) alignment. Given that at ‘uninstitutionalised-threshold\(^82\)’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism\(^75\), whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-\(^{99}\)teleology\(^55\)) or temporal (shortness-of-register-of–meaningfulness-and-\(^{99}\)teleology\(^55\)); it is this mental-devising-representation as the ‘unconscionability-drag’ that
provides the backdrop for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/differential-formalisation-transference for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (enabling ontological reference), as it achieves social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)’ with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distinctive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> of the subknowledging dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocrypticism) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising–registry is at the institutionalised/intemporalised threshold of meaning (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) or at the uninstitutionalised-threshold of meaning involving perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> requiring distinctive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dimension, and what is called for with the unconscionability-drag is a distinctive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. *, i.e. Remember ‘mental-devising-
representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by ontological-primemovers-totalitative-framework\textsuperscript{72}. In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism\textsuperscript{77} in hollow-constituting-	extless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism postlogism\textsuperscript{77} in hollow-constituting-	extless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought–\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing). The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (\textsuperscript{83}reference-of-thought and logic); with \textsuperscript{83}reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency\textsuperscript{164}–(transparency-of-totalising-entailing,-as-to-entailing–\textless amplituding/formative–epistemicity\textgreater totalising–in-relative-ontological-completeness\textsuperscript{87}) of temporal-dispositions prior relative-ontological-incompleteness\textsuperscript{88}–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{10}–apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating \textsuperscript{83}reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,-as-to-entailing-\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-completeness\textsuperscript{87}) that shows the fallibility of temporal dimensions \textlangle amplituding/formative–epistemicity\textrangle totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’–enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context point-referencing and as this further discomfits in the social-construct of meaning, and hence the perversion-and-derived-perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>, and elicits an ordered construct of meaning \textsuperscript{83}reference-of-thought (in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology) from the superseding perspective of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation alienative-hierarchisation and ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ (longness–of-register–of–meaningfulness–and–\textsuperscript{99}teleology\textsuperscript{55}). This actually represents the human ‘temporalities-to-intemporality\textsuperscript{51} constant’ at all registry-worldviews/dimensions (as postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
dispositions veridical mental/perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by which the perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>/mental-perversions teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities—a storying construal involving an underlying-and-superseding intemporal/ontologising emanant ‘\textsuperscript{83}reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of historicity/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{95} as of the notional~conflatedness\textsuperscript{12} of notional~deprocrypticism\textsuperscript{17} for ‘postconvergence intemporal-preservation-entropy-or-contiguity—or–ontological-preservation longness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of notional~deprocrypticism\textsuperscript{17} \textsuperscript{99}teleology’ putting into perspective ‘temporal emanant conjugations/inflections shortness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of procrypticism\textsuperscript{80} teleologies’. For instance, the storying construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> will be ‘utterly referenced’ from universalisation, and thus that of procrypticism–or–disjointedness-as-of-
perversion of nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology. The reason for the above is that you can’t address a registry-worldview/dimension perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising ‘universalising’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism preconverging-or-dementing–apriorising-psychologism by emphasising ‘undermining subknowledge/mimicking’ or notional-deprocrypticism or ‘longness-of-register-of–meaningfulness-and-teleology over shortness-of-register-of–meaningfulness-and-teleology’ (noting that the latter institutionalisation/intemporalisation contains the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional-deprocrypticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to ‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise: (i) Psychopath narrative teleology: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-
dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing19–apriorising-psychologism ignorance-temporal-disposition defect’ if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing19–apriorising-psychologism affordability-temporal-disposition defect’ will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing19–apriorising-psychologism opportunism-temporal-disposition defect’ will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing19–apriorising-psychologism exacerbation-temporal-disposition defect’ will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing19–apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-
preconverging-or-dementing\textsuperscript{19–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect’ arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality\textsuperscript{52/longness and intrinsicness of meaning. It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{19–apriorising-psychologism of the psychopath’s postlogism\textsuperscript{77-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of perversion\textsuperscript{74-of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.\textsuperscript{96}supererogation> or the denaturing\textsuperscript{15} of the \textsuperscript{83}reference-of-thought-elements/apriorising–registry-elements out of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology’). With temporal-perversion\textsuperscript{74-of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms–as-of-axiomatic-construct of shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer.
Whereas with ‘a defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms–as-of-axiomatic-construct of longness-of-register-of–meaningfulness-and-teleology\(^55\) or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^102\)–defect<as-Being-or-ontological-or-existential–defect>\(^85\) but rather ‘an adhoc defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^43\) of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^102\)–defect<as-Being-or-ontological-or-existential–defect>\(^85\) that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the ontological-primemovers-totalitative-framework\(^72\) of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^102\)–defect<as-Being-or-ontological-or-existential–defect>\(^85\), i.e. oblongated/decandored as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\(^19\)–apriorising-psychologism mechanicalism/alchemy-like-reasoning/circumventive/distractive-temporal-prioritisation-of-reference-of-thought/shortness-of-register-of–meaningfulness-and teleology\(^55\) in distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>\(^29\) of perversion\(^74\)-of-reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> notional-procrypticism\(^{88}\) mindset as per postlogism\(^{77}\)-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation\(^{49}\), so-disambiguated as of \(^{83}\)reference-of-thought-devolving\(^{84}\) ontological-
performance\(^{72}\)-<including-virtue-as-ontology>. For intemporal-preservation-entropy-or-
contiguity--or--ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not
wrongly implying precedingly the reflex of an intemporal prelogism\(^{78}\)-as-of-conviction,-as-to-
profound--\(^{96}\)supererogation reflex and reference on the subknowledging\(^{84}\)/mimicking-temporal-
dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-
phase/subknowledging\(^{84}\)/mimicking)-stranding’, i.e. registry-precedes-logic as perversion\(^{74}\)-of-
\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow--\(^{96}\)supererogation> undermines the operation of logic, at which point contention is
about the ‘generation of ontological preconverging-or-dementing\(^{19}\)--apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
phase>’ of such temporal-dispositions denaturing\(^{15}\) to be reflected/perspectivated and
ontologised by the intemporal mind as procrypticism\(^{88}\) as validated by ‘unconscionability-drag’
such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing\(^{19}\)--apriorising-psychologism-
slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-
of-phase or hollow-mimicking) insane-fitment/postlogism\(^{77}\)-slantedness, and hence are in
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\(^{101}\) and should not be represented mentally going by the
‘unconscionability-drag’ as ‘logically/in-prelogic supplanting–conviction-as-to-profound-
supererogation—postconverging/dialectical-thinking\(^{28}\)--apriorising-psychologismly

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articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/subknowledging/in-protraction-to-psychopathic-preconverging-or-dementing-apriorising-psychologism,-and-oblongated, i.e. a manifestation of perversion-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold, and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising–registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing–apriorising-psychologism/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimension defect level medievalism categorical-imperatives/axioms being superseded and undermined with respect to positivism categorical-imperatives/axioms for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Very much counterintuitively with regards to ‘unconscionability-drag’, the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior amplituding/formative wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology)
of the so-called ‘perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation> dimension’; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism\(^{80}\) and deprocrypticism\(^{17}\). The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is ‘all-defining of meaningfulness (in terms–as-of-axiomatic-construct of \(^{83}\)reference-of-thought and logic’) to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the ontological-prime movers-totalitative-framework\(^{72}\) social universal-transparency\(^{104}\)-\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^{87}\)\(\rangle\) of the prospective intemparal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory-mentativity with its new recomposuring \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\). This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing. Counterintuitively, every successive
institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology (as of supplanting–conviction-as-to-profound—supererogation—postconverging/dialectical-thinking–apriorising-psychologism) at the point where the former starts perversion of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> its own reference-of-thought–categorical-imperatives/axioms/registry-teleology, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism from a prospective dimension perspective in the sense that. the decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase insight we think of non-positivism/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has never been the way they represented themselves as they are candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase’ in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present mental-devising-representation of themselves. Rather it is the more profound grasp of reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase mental-devising-representation of non-positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations across the institutional-cumulation/institutional-recomposure<as-to-
thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87}) constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87}) of the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-framework\textsuperscript{72} untenability/internal-contradiction/internal-incoherence/institutional-constraining in the perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\langle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\rangle registry-worldview (c) referencing/registering/decisioning or stranding the perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\langle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\rangle as-of-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought/subknowledging\textsuperscript{94} registry-worldview/dimension defect for prospective preemption with new recomposuring \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension, i.e. notional–deprocrypticism\textsuperscript{157} (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\langle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\rangle registry-worldview, inducing a ‘habituation’/”postconverging-or-dialectical-
thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{182} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}/nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in epistemic-decadence and hence in ontological-discontinuity) as of de-mentation-
\texttt{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\textsuperscript{14} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\texttt{<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>}, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism\texttt{<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>}, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied re-joining as logical articulation is rather \texttt{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar
context (uninstitutionalised-threshold\textsuperscript{[192]}) this will be epistemic-decadence, as conjugated/inflected/derived from A’s defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow-
\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>
defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} of B to such perversion\textsuperscript{74} of reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation> (as prior intemporal \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}) is the effective backdrop for ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity\textsuperscript{68} of \textsuperscript{83}reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the
psychopath’s and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms—as-of-axiomatic-construct of the apriorising-registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 99teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is thus central to resolving the rational-realism de-mentating/structuring/paradigming as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of-meaningfulness-and-99teleology) while projecting intemporally/ontologically. The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism–slantedness as conjugated-postlogism/preconverging-or-dementing-integration’ (hence no distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing>) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism–slantedness’ during the stage of late adolescence and adult psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-
dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will not recognise any such decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’). Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality is not necessarily the deterministic basis for human social adherence to it. Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism elicited). Institutionalisation/Intemporalisation percolation-channelling are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocripticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking\(^{20}\)-‘projective-
insights’/‘epistemic-projection-in-conflatedness\(^{12}\)-of-notional~deprocrypticism\(^{17}\)-prospective-
sublimation\(^{90}\) intemporal-disposition to inform social institutionalisation/intemporalisation, thus
emphasising how vital percolation-channelling are for institutional-cumulation/institutional-
recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)>
beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling imply that the would-be
intellectual analyst can perfectly uphold intrinsic reality over ‘social-and-temporal-trading’ and
still impose veridicality (if truly veridical) over populist-inclined dispositions which are not
veridical, just by the fact of the extendedly implied positive-opportunism\(^{75}\) for human survival-
and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling. This
implies that an exercise in institutionalisation/intemporalisation beyond just intemporal
philosophical projection is needed for the social integration of any transcending veridicality de-
mentating/structuring/paradigming (the latter being any notion that put in question informal or
formal conventioning/social-temporal-thresholding ways of perceiving and doing things for
supposedly prospective better ways). Correspondingly, the social-construct cannot be and should
not be related to as a philosophical construct since it is rather ‘conventionalised from
institutionalisation/intemporalisation (secondnatured), and has not evolved as of dimensionality-
of-sublimating\(^{24}\)-<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation projection; as it may be inclined to make references to
temporal \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry\^\textsuperscript{99}teleology\(^{8}\), for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are
preconverging-or-dementing\(^{19}\)–apriorising-psychologism/of-perverted-
registry/subknowledging\(^{94}\)/mimicking–and–epistemic-totalising\(^{32}\)--self-referencing-
mentating/structuring/paradigming rather than a temporal extricatory de-mentating/structuring/paradigming. ‘Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling’ that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism wherein the ontologising construct elicits positive-opportunism for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism then undermines a superstitious-driven disease theory which leads to more pain and deaths). The big idea here is that, it is naïve philosophically to operate mainly on the basis of ‘ontological rightness of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ with respect to a species whose construct is structured to be temporal (shortness-of-register-of–meaningfulness-and-teleology) to intemporal (longness-of-register-of–meaningfulness-and-teleology) requiring skewing (‘intemporal-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism coming from sailors sailing around the world on this idea to seek for
spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology as of prospective notional—deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion—of—reference-of-thought—<as—effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow—supererogation> dynamics of procrypticism are by themselves a sufficient basis for the direct and immediate social integration of notional—deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and—sublimity/sublimation/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation—channelling for intemporal transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism—slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to—reference-of-thought—categorical-imperatives/axioms/registry—teleology,—for-intemporal-preservation-entropy—or-contiguity—}
or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality^\textsuperscript{51}/longness is regenerated to supersede/transcend such perversion^\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow^\textsuperscript{96}supererogation> and bring about new recomposuring \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry^\textsuperscript{99}teleology^\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound^\textsuperscript{96}supererogation—postconverging/dialectical-thinking^\textsuperscript{28}–apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow^\textsuperscript{96}supererogation—preconverging/dementing^\textsuperscript{19}–apriorising-psychologism which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/\textsuperscript{9}intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness^\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and–\textsuperscript{99}teleology^\textsuperscript{55}), being intemporal-driven, with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity points to the fact that the articulation of meaning referenced/registered/decisioned differently in two registry-worldviews/dimensions, the perversion^\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow^\textsuperscript{96}supererogation> as retrospective and transcendental as prospective, is/should be wholly referenced/registered/decisioned intemporally from the superseding transcendence-and-sublimity/sublimation/supererogatory–de-mentativity that upholds intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as the ‘intemporal mind’ can’t go after the value reference of both registry-worldviews/dimensions since transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is about ‘subverting’ perversion^\textsuperscript{74}-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-positivism/medievalism value references of aristocracy/class are contrarian to positivistic value references for the possibility of equal opportunities; and the intemporal projecting positivistic mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to ‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional–deprocrypticism and procripticism requiring a reasoning that goes beyond the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present’ mindset of our current procriptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative>wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications}> of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative>wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of–nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications}> of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the subknowledge-(preconverging-or-dementing-as-if-of-sound-knowledge) apriorising–registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal reference
preconverging/dementing—apriorising-psychologism arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing as temporal/shortness. threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—
preconverging/dementing—apriorising-psychologism as such is rather a ‘flatness-of-the-mind’ involving temporality, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating—supererogatory de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation inclination (the-guy-who-spontaneously-stands-out-against-say-a-genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a consequence an inclination to compromise intemporality/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold\textsuperscript{102} (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion\textsuperscript{74}–of–reference–of–thought–\textsuperscript{83}reference–of–thought–\textsuperscript{96}supererogation–at–uninstitutionalised-threshold\textsuperscript{102}), deconventioning as such skews (‘intemporal\textsuperscript{51}–asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound–\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism\textsuperscript{78}–as–of–conviction,–as-to-profound–\textsuperscript{96}supererogation–or–thinking imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘existential-contextualising-contiguity\textsuperscript{38}/meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset\textsuperscript{83}reference–of–thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{94} narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound–\textsuperscript{96}supererogation mindset\textsuperscript{83}reference–of–thought is inclined to call upon just the narratives it
sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogic77-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decadoring/oblongating/distractive-alignment-to-83reference-of-thought-<of-apriorising/axiomatising/referencing>-29. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal 99teleology. A postlogic-formulaic slanting threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing19–apriorising-psychologism relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion74-of-83reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation> referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging94 tend to be integrated at uninstitutionalised-threshold102 of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly temporal-to-intemporal-dispositions disambiguation, i.e. in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 99teleology), by prelogism78-as-of-conviction,-as-to-profound-96supererogation reflex, prelogic/conviction-as-to-profound-96supererogation and postlogism77-formulaic slanting narratives as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing19–apriorising-psychologism will be
analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-\textsuperscript{96}supererogation mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-\textsuperscript{96}supererogation constructs in contention situations whereas the characteristic of postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism\textsuperscript{77}-formulaic slanting elicited threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, whether direct as with the psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} or induced as temporal-dispositions conjugated-postlogism\textsuperscript{77} in ‘conjoining looping narratives of flawed-existential-elevation-of-\textsuperscript{83}reference-of-thought\textsuperscript{42} of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}, is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex–logic\textsuperscript{4}. Hence once the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism\textsuperscript{77}-formulaic slanting threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism is elicited in an interlocutor, the ontological construct is not to allow it be meaningfully sound (in terms–as-of-axiomatic-construct of implied-registry and thus implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology) to be contending but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} to it to reflect its perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow--\textsuperscript{96}supererogation>. The application of the universal technique of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity to procrepticism-
notional-deprocrypticism\textsuperscript{17} transcendence-and-sublimity/sublimation/supererogatory-dementativity can be basically be articulated as follows (the ontological entrapment): - prelogism\textsuperscript{78}, as-of-conviction,-as-to-profound-supererogation ANCHORING (‘setup of supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28},-apriorising-psychologism meaning’); - DOWNGRADING (psychopath’s hollow mimicking narrative wrongly ‘slanting the supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28},-apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning prelogically/in-prelogic supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28},-apriorising-psychologismly to the slantedness of the prelogism-as-of-conviction,-as-to-profound-supererogation anchoring at ignorance pedestal, and then by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28},-apriorising-psychologism meaning’); - denaturing\textsuperscript{15} referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the preempted backdrop for reference-of-thought—categorical-imperatives/axioms/registry—teleology, -for-intemporal-preservation-entropy-or-contiguity—ontological-preservation of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism\textsuperscript{17} registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and

- PERCOLATION-CHANNEllING (the intemperal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism\(^75\), referencing/registering/decisioning of the perversion\(^74\)-of-

\(^83\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> for social universal-transparency\(^104\)-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding-formative–epistemicity>totalising~in-relative-ontological-completeness\(^87\)} and then its transcendence-unenabling-uninstitutionalised-threshold\(^102\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\(^63\) as to fundamentally undermine procrypticism—or–disjointedness-as-of-\(^83\)reference-of-thought\(^80\) and bring about deprocrypticism\(^17\), and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion\(^74\)-of-\(^83\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> in the first place). Ontology being the intemperal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding-formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^33\), with pertinence being about ‘articulating and directing’ intemperal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemperalisation percolation-channelling’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold\(^102\)’ (where there is no ‘intemperal social universal-transparency\(^104\)-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding-formative–epistemicity>totalising~in-relative-ontological-completeness\(^87\)} as well as no temporal-to-intemperal-dispositions
disambiguation/unequivalences/alienative-hierarchisation”) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold\textsuperscript{102} of the positive registry-worldview will refer to procrypticism\textsuperscript{98} (requiring deprocrypticism\textsuperscript{17}), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality\textsuperscript{51}/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated ‘software’ or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern
world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism\textsuperscript{75} to the cross-section of the species since it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> at which we are. It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism\textsuperscript{75} and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporal\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory-de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity which is upheld by formalisation and internalisation. By ontological-normality/postconvergence is meant that ‘intrinsic reality’ is one and given (ontology), and that the flaws and corrections in how we go about representing ‘intrinsic reality’ (metaphysics or the human-centered temporal-perspective) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 5000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} for ontological-primemovers-totalitative-framework\textsuperscript{72} and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-\textsuperscript{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing}\textsuperscript{45}>. That idea that intrinsic reality is preceding/superseding is known as ‘postconvergence’ (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of ontological-primemovers-totalitative-framework\textsuperscript{72} is known is the human psyche (whether by candoring/straightness/prelogism\textsuperscript{78} when pertinent or decandoring/slantedness/distractive-alignment-to-\textsuperscript{reference-of-thought-of-apriorising/axiomatising/referencing}\textsuperscript{29} when impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising\textsuperscript{12}~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by \texttt{amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{33} its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion-\textsuperscript{reference-of-thought}) rather than psychoanalytically-unshackling/memetic-
reordering (coring and superseding the perversion-and-derived-perversion-reflection-of-thought) for prospective/transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry–teleology–for-intemporal-preservation entropy-or-contiguity–or–ontological-preservation. By ‘intemporal transversality-of-affirmative-and-unaffectative, disambiguated-apriorising/axiomatising/referencing as from ontological-normalcy/postconvergence’ is meant ontological-normalcy/postconvergence meaningfulness-and-teleology as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity between registry-worldviews references-of-thought as this falsely implies ‘no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no-alienative-hierarchisation, whereas what is warranted is ‘intemporal-prioritisation-of-reflection-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling’); and that it is transversality-of-affirmative-and-unaffectative, disambiguated-apriorising/axiomatising/referencing of such constructed veridicality in its ontological-prime movers-totalitative-framework determinism and operance that will undermine other possible ‘temporal perverted-transversality-of-affirmative-and-unaffectative, disambiguated-apriorising/axiomatising/referencing conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–meaning’ by rendering them untenable/internal-contradiction and inoperant (not a ‘convincing’ at the philosophical or emanance level, rather a ‘constraining’ at the institutionalisation/intemporalisation second naturing level out of ontological-prime movers-totalitative-framework); noting that ‘temporal perverted-transversality-of-affirmative-and-unaffectative, disambiguated-apriorising/axiomatising/referencing conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–psychologism meaning’ imply temporal existentialising–frame meaningfulness-and-teleology cannot-be-
referenced/registered/decisioned as-of/having-the same \(^3\) reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing\(^{19}\)—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>\(^1\), i.e. in distractive-alignment-to-\(^3\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{29}\), (and so all along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \(^{99}\) teleology) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referring}-\text{syncretising}/\text{circularity}/\text{interiorising}/\text{akrasiatic-drag}\(^{33}\), with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework\(^{72}\) which induces the positive-opportunism\(^{75}\) and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. This is underlying transcendental-enabling/sublimating/\text{supererogatory–de-mentativity} notion while often obscured in the social \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality} due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or \(<\text{amplituding}/\text{formative–epistemicity}>\text{amenability–ota-referencing–malignant–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}\)
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag33

opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness87! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework22 is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on ontological-primemovers-totalitative-framework72 and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold102 in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology55), allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (‘intemporality51-asymmetric-subsumption-of-temporality98’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over ‘incrementalism—in-relative-ontological-incompleteness’enframed-conceptualisation and notional—disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms—as-of-axiomatic-construct of ontological-primemovers-totalitative-framework and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality ontological-primemovers-totalitative-framework ‘at-a-superseding-pedestal and incisively/bluntly’. incrementalism—in-relative-ontological-incompleteness enframed-conceptualisation and notional—disjointedness-as-of—reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal veridicality. incrementalism—in-relative-ontological-incompleteness enframed-conceptualisation and notional—disjointedness—as-of—reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of an recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic...
registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-toREFERENCE-OF-THOUGHT-OF-APRIORISING/AXIOMATISING/REFERENCING.\textsuperscript{29}

Fundamentally, incrementalism\textsuperscript{50}-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of-REFERENCE-OF-THOUGHT in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} is superseded by reasoning-through/utterion; in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} at-a-superseding-pedestal, and represented as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation—preconverging/dementing–apriorising-psychologism as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can meaningfulness-and-teleology\textsuperscript{55} be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology\textsuperscript{55} ‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating—amplituding/formative-supерerogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation projection irrespective of the uninstitutionalised-threshold\textsuperscript{102}, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled construal/pedestalled disambiguation thus involves at a given uninstitutionalised-threshold\textsuperscript{102} translating the ‘apparently prelogism\textsuperscript{78}–as-of–conviction,-as-to-profound,\textsuperscript{96}supererogation or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as postlogic persion\textsuperscript{74}–of–reference-of-thought–as-effectively-apriorising-in–nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation\textsuperscript{74}–telological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–shallow,\textsuperscript{96}supererogation-of–mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema\textsuperscript{19} of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or–temporal-endemisation\textsuperscript{49}) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism to reconstrue new recomposuring \textsuperscript{81}reference–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8},–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior \textsuperscript{83}reference–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}. Technically, pedestalled construal/pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal \textsuperscript{99}teleology finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of–\textsuperscript{99}teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light
candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitters-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled construal/pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms–as-of-axiomatic-construct of reference-of-thought and logic) should be avoided due to perversion of reference-of-thought madeupness/bottomlining-as-to-shallow-supererogation whether psychopathic or not, and pedestalled construal/pedestalled disambiguation is then required using distinctive-alignment-to reference-of-thought axiomatising/referencing to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion and derived-perversion of thought rather point to uninstitutionalised-threshold, whether retrospectively or prospectively, as there is wrong equivalence of temporal-to-intemporal-dispositions in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (superseding various shades of temporal preservations). Otherwise, perversion of thought madeupness/bottomlining-as-to-
shallow-superoeration> induces a ‘free for all’ false equivalence wrongly construed as of intemporal longness (rather than the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor). Accounting for distractive-alignment-to-reference-of-thought–of-apriorising/axiomatising/referencing is what ends such a ‘free for all’ and is the basis of pedestals alienative hierarchisation as referenced/registered/decisioned from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social universal-transparency\textsuperscript{104} ⟨transparency-of-totalising-entailing-as-to-entailing-amplitude⟩formative–epistemicity⟩totalising–in-relative-ontological-completeness\textsuperscript{87}, untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism\textsuperscript{75} and transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{63}, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposing in the medium to long-run percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled construal/pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} going by a recurrent emanance template that involves: (1) Free-for-all implying an equivalence of temporal-to-intemporal-dispositions as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association,
reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism\textsuperscript{17}), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and
principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of reference-of-thought and meaningfulness; and that subpar de-mentating/structuring/paradigming of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation of subpar reference-of-thought–categorical-imperatives/axioms/registry–teleology,–of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold is ‘perverted reference-of-thought and meaningfulness’ (<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), and is ontologically-preconverging-or-dementing–apriorising-psychologism (dialectically-preconverging-or-dementing–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing-reference that is retrospective (like base-
institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional—deprocrypticism over procrypticism/the-preconverging-or-dementing—apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation).

‘Intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism constraining construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting conceptualisation of notional—deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling exercise, so as to avoid temporal-dispositions denaturing as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional—deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ of the averageness/banality-of-thought (temporal-to-intemporal-dispositions) for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating—amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the-unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45}/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection induced deference’) of the cross-section of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a temporal-to-intemporal-dispositions construct requiring ‘transcending any perversion\textsuperscript{74}—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow—supererogation> of the <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}—as-of—‘nondescript/ignorable–void\textsuperscript{59}—with-regards-to-prospective-apriorising-implications>), then ‘human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity and civilisation will stall’ (of course, such an insight is purely from an ontological point-of-reference, and not a temporal <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated
gatekeeping and institutionalisation/intemporalisation percolation-channelling processes’ to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions perversion\textsuperscript{24}-of reference-of-thought-\textless \text{as-effectively-apriorising-in-}\textgreater nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}-supererogation\textgreater s and corruption dispositions. For instance, the institutionalisation/intemporalisation of ‘scientific chemistry’ comes with a ‘chemistry lingua’ accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and officialdom percolation-channelling to the extended-informality-\langle \text{susceptible-to-effecting-}\textgreater 

parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} \rangle such that over time alchemic and superstitious conceptualisations of material meaning are effectively destroyed while equally seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling processes’; because such a pedestal supersedingness is only as valid as to when it is the grandest construal of material meaning until, and if, it is shown not to be the case. A further and nonetheless important reason for such delegation is the relative superficiality generally associated with averageness/banality-of-thought dimensionality-of-sublimating\textsuperscript{24}—\langle \text{amplituding/formative}\textgreater supererogatory–demmentativeness/epistemic-growth-or-conflatedness\textsuperscript{42}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigmging. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant
to have universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ontological-primemovers-totalitative-framework of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality/longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal

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articulation/projection. In effect, such temporal pretence are nothing but amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag<sup>33</sup> mental-dispositions meant to satisfy the ‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemperal preservation as ontological veridicality with the potential for a grander human good’ on the basis of ‘universal implications’; as inevitably, ontologically, the resolution of ontological/being perversion<sup>74</sup>-of-<sup>83</sup>reference-of-thought<sup>84</sup> defects (and as per their manifestation and conjugation as postlogism<sup>77</sup>-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation<sup>46</sup>, so-disambiguated as of <sup>83</sup>reference-of-thought-devolving<sup>84</sup> ontological-performance<sup>71</sup>-<sup>89</sup>ontological-teleology<sup>8</sup>, for-intemperal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of–<sup>83</sup>reference-of-thought<sup>80</sup> by deprocrypticism<sup>17</sup>). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemperal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal
mortal’s of Galileo’s doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality\textsuperscript{51}/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality\textsuperscript{98}’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality\textsuperscript{98}/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}-supererogation as to preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/middlelism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism\textsuperscript{17} (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{88}) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy–or–ontological-preservation. Temporal-dispositions may not need to understand as of <amplituding-formative–epistemicity-totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturings exercise’, and ‘not human
temporal-dispositions transformation exercise’ into intemporality. Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but temporal-to-intemporal-dispositions, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect as perversion—of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow—supererogation>, and hence are doing nothing but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism’, as-it-
is thus ‘in-wait’ for perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, or-temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation, in temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation with respect to ontological-normalcy/postconvergence (the latter assumed to be fully conceptually completed as deprocrypticism\textsuperscript{17}) as successively recurrent-utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and positivism/procrypticism\textsuperscript{88}, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{182}-defect-as-Being-or-ontological-or-existential-defect\textsuperscript{88} in want for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism\textsuperscript{77} as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness mental-disposition eliciting temporal inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} in upholding its temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation). That is why psychopathy is better dealt with as ‘social psychopathy’ given that what is often and mostly overlooked is not with regards to the psychopath and its postlogic impulse to ‘hollow-constitute’/fail-intemporal-preservation as perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism\textsuperscript{78}-as-of-conviction-as-to-profound-supererogation mental-dispositions in conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting-conviction-as-to-profound-supererogation—
postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism credulity’ to elevate and integrate the perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought-\textlt<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> of a ‘slanted mind’. As of , virtuous construal arises de-mentatively/structurally/paradigmatically from a universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought-\textlt<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought-\textlt<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} do not endemise/enculturate the notion and the social vices-and-impediments\textsuperscript{105} arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} endemises/enculturate this with the consequent social vices-and-impediments\textsuperscript{105}. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the \textsuperscript{83}reference-of-
thought–categorical-imperatives/axioms/registry–\textsuperscript{99} teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledge/registry-perverted/dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism at their uninstitutionalised-threshold\textsuperscript{102} and thus the need for new \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99} teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension perversion\textsuperscript{74}-of-\textsuperscript{83} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation> subknowledgeing\textsuperscript{94}/mimicking/registry-perverting/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of its \textsuperscript{83} reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99} teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as procrypticism–or–disjointedness-as-of-\textsuperscript{83} reference-of-thought\textsuperscript{88} implies that ‘it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise’ known as notional–deprocrypticism\textsuperscript{17} which highlights the positivism–procrypticism\textsuperscript{88} registry-worldview’s/dimension’s enculturated/endemised vices-and-impediments\textsuperscript{105} associated with its perversion\textsuperscript{74}-of-\textsuperscript{83} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation>, and so, as the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} construal, and not as a vague impression-driven construal. By and large, virtue is best understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-worldview’s/dimension’s \textsuperscript{83} reference-of-thought (whether as base-institutionalised, universalised, positivising or notional–deprocrypticism\textsuperscript{17} existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83} reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human incrementalism\textsuperscript{50}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation and notional–disjointedness-as-of-\textsuperscript{83}reference-of-thought and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-sublimity/sublimation/supererogatory-de-mentativity only by an active transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} construal involving ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting pedestalding (beyond ‘temporal-and-social trading’) by distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29}. As a reminder to the fact that pedestalled construal/pedestalled disambiguation is with respect to perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>/mental-perversion (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{10}–apriorising-psychologism defect or a defect outside the logical de-mentating/structuring/paradigming of the said registry-worldview) and not logical defect (conviction-as-to-profound-\textsuperscript{96}supererogation defect or a defect in the operation/processing of the
logical de-mentating/structuring/paradigmating of the said registry-worldview); it is critical to note that the mental state of the registry-worldview/dimension involved with the psychopath’s slantedness-integration is not a ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ (which is a supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism or prelogism nonetheless) but an elicited threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—

preconverging/dementing—apriorising-psychologism, construed by the slanted social protraction of the psychopath’s slantedness inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions including that of the psychopathy that are the subject of every institutional-cumulation/institutional-recomposure level’s psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation is associated with all the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing by its eliciting of ‘protracted slantedness’ in temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the de-mentative/structural/paradigmatic relative-ontological-incompleteness-of-reference-of-thought induced threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-
mamentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection induced deference’ to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This ‘institutionalisation template’ as articulated above implying ‘a next best case approach’ in ‘construing the institutionalisation/intemporalisation of human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive itself as intemporal with the notion that its 83-reference-of-thought–categorical-imperatives/axioms/registry-99teleology8/registry-99teleology are perfectly sound. But we simply need to take a ‘postconvergence’ look of such ‘ontological strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation from base-institutionalisation institutionalisation/intemporalisation reference, ununiversal from universalisation institutionalisation/intemporalisation reference, non-positivism/middlealism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism88 from notional–deprocrypticism17 institutionalisation/intemporalisation reference; to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our perversion74-of-83-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-86supererogation> strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold102 of procrypticism88 (involving our endemisation/enculturation of the protracted-slantedness of positivistic 83-reference-of-thought–categorical-imperatives/axioms/registry-99teleology8,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation).
apriorising/axiomatising/referencing>^29 (mental-slantedness or decandoring-of-the-mind or
denaturing^25, and not soundness-or-ontological-good-faith/authenticity^68-of-^83reference-of-
thought/candor): refers to the technique at ‘uninstitutionalised-threshold^402’ (as against the
natural reflex to align-in-prelogic supplanting–conviction-as-to-profound–^96supererogation—
postconverging/dialectical-thinking^20–apriorising-psychologismly or prelogism^78) by which to
align the apriorising–registry to the postlogism^77 in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by
psychopathy and its corollary social psychopathy. distractive-alignment-to-^83reference-of-
thought-<of-apriorising/axiomatising/referencing>^29 is induced at the ‘uninstitutionalised-
threshold^402’ by the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality’ derived from the psychopath’s initiated postlogism^77 in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It works
like this, supposed by perversion^74-of-^83reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow–^96supererogation>/mental-perversion
(going by the two narratives highlighted above about the psychopath’s perversion^74-of-
^83reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow–^96supererogation>/mental-perversion) an interlocutor effectively integrates the
perversion^74-of-^83reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow–^96supererogation>/mental-perversions,
at this ‘uninstitutionalised-threshold^402, i.e. procrysticism^80’, the normal
institutionalised/intemporalised logic (involving secondnaturingsupersedingness of
institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer
operate cross-sectionally socially (as mental-dispositions revert there to temporal-to-intemporal-

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dispositions). This involves: (i) the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality’ (which leads to acting as if the perversion\textsuperscript{74} of reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation >/mental-perversion projected by the psychopath is not perverted) as there is a
 corresponding ‘lack of constraining social universal-transparency\textsuperscript{104} (transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
onological-completeness\textsuperscript{87}),’ (in the collective human mental-devising-representation at this
uninstitutionalised-threshold\textsuperscript{102}) about the perversion\textsuperscript{74} of reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation >/mental-perversion that would have made upholding such a perverted
behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be
grased ontologically (at the intemporal-disposition pedestal transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} disposition by the
mechanism of alienative-hierarchisation) wherein a ‘given supplanting–conviction-as-to-
profound–supererogation—postconverging/dialectical-thinking\textsuperscript{2v}–apriorising-psychologism or
prelogism\textsuperscript{78} construct’ is as of postlogism\textsuperscript{77}-slantedness undermined postlogically/perversion\textsuperscript{74} of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{96}supererogation >/mental-perversion by the psychopath’s postlogism\textsuperscript{77}-
slantedness pedestal in transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\textsuperscript{101} disposition with respect to ‘socially-perceived-value as
of social-stake-contention-or-confliction’, and in succession by the derived postlogic temporal-
dispositions perversion/mental-perversion pedestal transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} dispositions of

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ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondinglyly; (iii) an ‘uninstitutionalised-threshold’ aetiology of ‘temporal perverted-registries characterisations in their depth-of-teleologies/orientation as temporal-projections (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance, de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) a medieval mindset/reference-of-thought with respect to a superstitious-disposition or ‘perversion’ of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation of universalisation categorical-imperatives’ and likewise de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) a procryptic mindset/reference-of-thought with respect to ‘perversion’ of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology as intemporal/universal-projection ; (iv) in the bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter, the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of ‘prelogism/candoring/straightness reflex’, ‘distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing’ (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the perversion of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation registry-worldview, as positivism by de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} distractively/decandored/oblongated aligns non-positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, universalisation by de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} aligns ununiversalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, base-institutionalisation by de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, and prospectively (though counterintuitive, as well) notional–deprocrypticism\textsuperscript{17} by de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} aligns procrypticism\textsuperscript{88} distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism; (v) in the bigger scheme of things, distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} at ‘uninstitutionalised-threshold\textsuperscript{102}’ will perfectly explain how ‘apparently sound human mental-dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in teleologically-degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29} by the temporal-dispositions involves simply conjugating/inflecting the underlying '(as dialectically-or-
contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\(^{12}\) (deconstruction/ontological-reconstituting–as-to-conflatedness\(^{12}\) possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness\(^{12}\) (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\(^{12}\)/existential-potency for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-
normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism\textsuperscript{78}/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-
apriorising/axiomatising/referencing\textsuperscript{29}/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, even as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘de-mentation-\textsuperscript{94}supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics\textsuperscript{34} of \textsuperscript{83}reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation as prospective \textsuperscript{83}reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism\textsuperscript{78}, dialectically-or-contendingly-in-phase, organic-comprehension-thinking, prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation on the one hand and on the other hand decandoring, distractive-alignment-to-\textsuperscript{83}reference-of-thought-<of-apriorising/axiomatising/referencing\textsuperscript{29}, dialectically-or-contendingly-out-of-phase, non-ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, not-veridical-thinking-reference-rather-preconverging-or-dementing\textsuperscript{19}-reference, perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-^6supererogation>,–and-not-of-logical-contention as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-^6supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought, shortness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}—self-referencing-syncretising/mirage, and truly have a fulsome picture of universals.

Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning) from any present (recomposured)-consciousness-awareness-\textsuperscript{99}teleology’ (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism\textsuperscript{17}) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated (recomposured)-consciousness-awareness-\textsuperscript{99}teleology’ (given that these consciousness-awareness-teleologies are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening\textsuperscript{52}’) but ‘rather ties the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool’ (given that this allows for complete/utter understanding by the very nature of the ontological-normalcy/postconvergence notion, of course in an ‘abstract and evasive caricature’), hence overcoming the illusion-of-the-present/present-consciousness inherent in any (recomposured)-consciousness-awareness-\textsuperscript{99}teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation as de-mentation-
(supercratory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-
attributive-dialectics)\textsuperscript{14} hermeneutically/reprojectively-educing-human—meaningfulness-and-
teleology\textsuperscript{99}—into-the-existentialism-becoming of personhoods-and-socialhood-formation
(existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-
relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-
devising-representation of meaning as in the positivist registry-worldview’s/dimension’s
(recomposured)-consciousness-awareness-\textsuperscript{99}teleology. However, the bigger picture is that if
prior/superseded institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> have effectively occurred
and so, counterintuitively to their natural (recomposured)-consciousness-awareness-teleologies,
as anticipated by postdication right up to our present positivistic
institutionalisation/intemporalisation owns (recomposured)-consciousness-awareness-
\textsuperscript{99}teleology; there isn’t any particular ontological reason for intemporal/ontological meaning not
to be construed in ontological-normalcy/postconvergence (postdication) as more
veridically/ontologically real, beyond and counterintuitively to the positivistic mind’s temporal
(recomposured)-consciousness-awareness-\textsuperscript{99}teleology (even if it is unintelligible/existentially-
suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by
postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-
existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But
then it is not reality that caves in, it is ‘the mortal’ with a renewed psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring at its uninstitutionalised-
threshold\textsuperscript{182} involving organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-
expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a perversion74-of-83-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation> perspective but rather to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogation-de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/supererogation-de-mentativity, requiring that such an intellectual analyst be of ‘presencing—absolutising-identitive-13constitutedness79 consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing102 with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/supererogation-de-mentativity (procrypticism88) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism17), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing—absolutising-identitive-13constitutedness79 consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing102 with temporal meaningful frames which do not define
and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval
registry-worldview to generate prospective positivistic registry-worldview which at their time is
not intelligible to a medieval take (categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) on meaningfulness!
This can be further expanded on as follows. The intradimensional meaningful frame is ‘an
abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-
threshold\textsuperscript{102}) of the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
that registry-worldview/dimension, which do not supersede/precede/override/undermine
intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the
meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is precedingness/supersedingness/ascendancy accruing as
‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’
beyond the superseded intradimensional de-mentative/structural/paradigmatic conception limits
(uninstitutionalised-threshold\textsuperscript{102}) of the \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation of that registry-worldview/dimension (which itself had been the
outcome of a preceding existential psychoanalytic ontological form). Memetism as to
suprastructural meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} will refer to the projective conceptualisation of
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} beyond and superseding an intradimensional registry-
worldview abstraction scope to the scope of transdimensional/transcendental existential
psychoanalytic ontological form (in full blossoming of the transcending dimension with its
existentialism/full-existential-depth-implications personhoods-and-socialhood-formation);
highlighting as ontologically wrong any relation to intradimensional meaningfulness as
(intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-mentation-
(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—or—attributive—dialectics)\textsuperscript{14} of temporal-dispositions-postlogic-backtracking-<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}-subknowling\textsuperscript{94}/mimicking-set-of-narratives, and wrongly leads to their <amplituding/formative—epistemicity>totalising—self-referencing-syncretising—as-straight/candored’ at that registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} requiring prospective memetic-reordering. (As a side note, this will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-cadre for such a more or less deconstructive articulation in ontological-normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is just a matter of fact going by the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is limited given perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought—<as-effectively-apriorising—in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>, as virtue is rather extended by successive re-institutionalisation in transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, universalisation, positivism and prospectively deproductoryism\textsuperscript{17}. Such a ‘postconvergence referentialism’ skewed
(‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘universal objective (ontological-primemovers-totalitative-framework\textsuperscript{72}) ontological explanation’ as it emphasises transversally/incongruently ‘the recomposing precedingness/supersedingness/ascendency of abstract ontological-normalcy/postconvergence referentialism notion of reality’ in referencing meaningfulness apriorising–registry (whether candored / integratively-aligned / straightness / dialectically-or-contendingly-in-phase or decandored / transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of \textsuperscript{83}reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality\textsuperscript{98} and its vices-and-impediments\textsuperscript{105} with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be preemptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation in the ‘human essential
temporal-to-intemporal-dispositions equilibrium nature which is ontologically true’, under-
accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘
temporality\(^5\)/longness nature which is equally not ontologically true’ –the insight for this is
that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring tool, it doesn’t transform temporal-dispositions which is
the exclusive purview of individual sense of dimensionality-of-sublimating\(^2\)—
<amplituding/formative>supererogatory\(\hat{}\)–de-mentativity/epistemic-growth-or-
conflatedness\(^3\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation and by its very nature is ‘beyond a philosophical transformation
exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best
(articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for
skewing (‘intemporality\(^5\)-asymmetric-subsumption-of-temporality\(^9\)', for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation), hence the need to refer analytically to human temporal-
to-intemporal-dispositions as of the circularity/recurrence/repetition/repeatability\(^9\) delineating
existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
contiguity\(^3\)/reification\(^6\)/superseding–oneness-of-ontology\(^3\) by maximalising-recomposuring\(^5\)
for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation highlighting the
uninstitutionalised-threshold\(^1\) and not analytically implying by reflex solely on the basis of a
human intemporal-disposition mental-disposition); and prospectively, do our part of the
‘transcendental homework’ that has brought the human species this far taking cue from
retrospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. By
extension this explains how the notion of ‘knowledge problem’ is to be apprehended
transcendentially/transdimensionally/interdimensionally (as a contiguous intemporal ontological

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construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing of such 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set–categorical-imperatives/axioms/registry-99teleology–implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure<-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing process) to define ‘social problem/questioning’ as implying a 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology whereas postdication refers to a
transcendentally/transdimensionally/across-all-institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} entropy as ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-unshackling ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a temporal-to-intemporal-dispositions representation (with the implication of temporal-to-intemporal-dispositions disambiguation before logical operation/processing/contention; as apriorising–registry disambiguation, into the intemporal-disposition and conjugating temporal-dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, allowing for contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicalism/\textquoteright intemporal-prioritisation-of-reference-of-thought\textsuperscript{83}–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism –involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism\textsuperscript{77} in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework\textsuperscript{72} dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity), by way of institutionalisation/intemporalisation percolation-channelling, towards
the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Thus the
ontological veridicality of the registry-worldview’s/dimension’s perversion74-of-reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> at it uninstitutionalised-threshold152 is articulated, with contention then being
about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is
intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this
regard, the development of positivism from non-positivism/medievalism). It should be noted then
that the de-mentating/structuring/paradigming is an intemporal/ontological projection
referencing de-mentating/structuring/paradigming beyond-and-the-non-implication of an
equivalence between (‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness12-
or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness
frame-of–social-stake-contention-or-confliction’ of the temporal/preconverging-or-
derecting19–apriorising-psychologism dimension, more like the positivist ontological biology
and medicine de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-
implication of an equivalence with the ‘consciousness-awareness frame-of–social-stake-
contention-or-confliction’ of say non-positivism/medievalism temporal value dispositions with
respect to the notion of disease, that is, it’s point is to define an altogether different and
superseding meaningful frame or de-mentating/structuring/paradigming and is not involved in an
idle exercise of elevating and articulating its meaning in terms–as-of-axiomatic-construct of and
implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the
relation between a transcending notional~deprocrypticism17 registry-worldview and the
transcended procrypticism86 worldview. Postdication as intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-
to-conflatedness\textsuperscript{12} psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}), and ontologically long in an intemporal/species-possibilities/abstract-eternity-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as ‘receptacles of specific individuation aetiologies’ cannot realistically be construed as absolutely tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher \textsuperscript{99}teleology; hence any such ‘storied/articulated’ absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as ‘receptacles of individuation aetiologies’, though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals ‘as receptacles of individuation aetiologies’). By ‘higher teleologies’ is meant ‘existential...
disposition’ which is ‘in essence intemporally preserving solipsistically/emanantly/becomingly’ (and so, by a profound-96supererogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology¹ but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating²–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness³/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments¹⁰⁵) –equivocates as of profound-96supererogation to the highest teleologies of Universalisation (as percolation-channelling undermining of ununiversalisation and its vices-and-impediments¹⁰⁵) –equivocates as of profound-96supererogation to the highest teleologies of Positivism (as percolation-channelling undermining of non-positivism/medievalism and its vices-and-impediments¹⁰⁵) –and prospectively, equivocates as of profound-96supererogation to the highest teleologies of notional–deprocrypticism¹⁷ (as percolation-channelling undermining of procrypticism–or–disjointedness-as-of.⁸³reference-of-thought⁸⁸ and its vices-and-impediments¹⁰⁵). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential ’ (in terms–as-of-axiomatic-construct of temporal-to-intemporal-dispositions), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledging⁹⁴/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism⁷⁵/much-more-likely-
temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-
channelling the prospect of the transcended-registry-worldview/dimension-with-its-prospective-
universal-virtue-over-the-vides-and-impediments\textsuperscript{195}-of-the-prior-registry-worldview/dimension 
even as it seem unintelligible/existentially-suprastructural to the prior/superseded 
untranscended/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism registry-
worldview/dimension. So in terms–as-of-axiomatic-construct of ‘higher teleologies’ 
( emphasising the existential intemporal-disposition as a seed-of-virtue over 
institutionalisation/intemporalisation outcome, which the former enables) being in an 
institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the 
Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-
upholding-for-percolation-channelling of a positivistic registry-worldview/dimension (even 
though together with them we all may recognise and operate within a positivistic world). That is, 
the ‘existential profound-supererogating that enables the articulation-and-upholding-for-
percolation-channelling of a transcending registry-worldview/dimension as to dimensionality-of-
sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation’ is the higher \textsuperscript{99}teleology ‘over the mere-institutionalised-being-and-
craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? 
Because prospective (intemporality\textsuperscript{52}) need for prospective 
institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that 
articulated-and-upheld-for-percolation-channelling the superseding 
institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-
being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a 
disposition to prospectively articulate-and-uphold-for-percolation-channelling an intemporally
requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold’{[^102]}, and as being temporal-to-intemporal-dispositions. The notion of higher teleologies as such is specific to the human species in holding that beyond just ‘a physical animal passing of specie generational succession’ for survival and optimising-specie-flourishing, with higher teleologies there is ‘an even more critical passing of generational succession’ as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments{[^105]} (philo-cultural and not cultural, because philosophy notionally supercedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemporality{[^51]}-asymmetric-subsumption-of-temporality{[^98]}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of temporal-to-intemporal-dispositions as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing{[^45]}>’ process involving variously candored/straightness/prelogism and decandored/oblongated/distractive-alignment-to-<of-apriorising/axiomatising/referencing>{[^29]} mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered perversion<of-reference-of-thought-<of-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or transcendental/superseding; in any given registry-worldview’s social
context, the notion of ‘existential idealism/success’ is averagely viewed invariably as ‘living to
the ‘opportunistic ideals or conventioning/social-temporal-thresholding’ of the inherent registry-
worldview’ irrespective of whether it is perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppereration-or
transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then
given that what allows for the institutional-cumulation/institutional-recomposure-as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing-process transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity to take us from an uninstitutionalised
animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate
‘existential success/idealism’ from a knowledge/ontological perspective (in contrast to a temporal
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-
'nondescript/ignorable–void-with-regards-to-prospective-apriorising-implications')
perspective) without identifying that intemporal-disposition in contrast to temporal mental-
dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much what
allows for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and
subsequent institutionalisation/intemporalisation, much as the distilling process allows for the
lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said that without the
human quality of the ‘aetiologisation/ontological-escalation individuation of the intemporal ‘
we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires
an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily
available to the immediacy/shortness-of-register-of-meaningfulness-and-teleology of minds
of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of
civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today
modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a
development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profundely applicative enough’ and more or less cultic (available more or less to a priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary–as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness of-notional–deprocrypticism–prospective-sublimation)’ originary/event-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness–reference-of-thought-devolving-as-of-instantiative-context conceptualisation’ is what allows for human individual and collective orienteering–focussing–persisting of construal/conceptualisation by that transcendental-enabling/sublimating/supererogatory–de-mentativity (re-originary–as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-
notional-deprocrypticism\textsuperscript{17}-prospective-sublimation\textsuperscript{90}) originary/event-of-prospective-ontology-origination psyche rule of our positivism–procrypticism\textsuperscript{80} registry-worldview/dimension mental-disposition should inherently be obvious. But that doesn’t factor in the implications of human limited-mentation-capacity-deepening\textsuperscript{52} that by successive prior institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}⟩ outcome of successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of their successive prior ‘(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking\textsuperscript{29}–projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{32}–of-notional–deprocrypticism\textsuperscript{17}-prospective-sublimation(\textsuperscript{90}) originary/event-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context conceptualisation’ leading up to our positivism–procrypticism\textsuperscript{80} registry-worldview/dimension mental-disposition. In other words in the human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{34} (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{71}-><including-virtue-as-ontology>) finitude of the recurrent-utter-uninstitutionalisation registry-worldview/dimension, we may be forgiven going by human limited-mentation-capacity by its ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’ to be unable to grasp greater emancipatory ‘(re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{28}-‘projective-insights’/’epistemic-projection-in-conflatedness\textsuperscript{21}-of-
notional-deprocrypticism\textsuperscript{27}-prospective-sublimation\textsuperscript{90}) originary/event-of-prospective-ontology-origination psyche rules of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38’s}-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context conceptualisation’ successively as of base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—universalisation–non-positivism/medievalism universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivism–procrypticism\textsuperscript{89} positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and notional-deprocrypticism\textsuperscript{27} preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. This highlights that our own location at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} doesn’t dispense us from our own de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling into an overall relaying
defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology) ‘renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically ‘universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-
primemovers-totalitative-framework\textsuperscript{72} and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and rational-realism as of notional-deprocrypticism\textsuperscript{17} is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at \textsuperscript{83}reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging\textsuperscript{94}–impulse/compulsive-dementing/slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{99}). This is the peculiarity of notional–deprocrypticism\textsuperscript{17} dialectical-thinking-or-postconverging–apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism anchors’ (on a wrong reflex basis of universal human intemporal/longness register/registry–teleology disposition). Hence the present principles-rationalism/positivist-idealism unlike rational-realism as of deprocrypticism\textsuperscript{17}, in the exercise of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and corresponding \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–teleology, fails to account for perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought,<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation> registries, as subknowledging\textsuperscript{94}–impulse/compulsive-dementing/slantedness/preconverging-or-dementing–apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}.\n
notional–deprocrypticism\textsuperscript{17} is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, in that it addresses the fundamental issue of perversion\textsuperscript{74}-of.-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation> defect by recognising the reality of human temporal-to-intemporal-dispositions in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn’t subknowledging\textsuperscript{94}-impulse/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{49}–apriorising-psychologism perversion\textsuperscript{74}-of.-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation> by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}. Such ‘notional–deprocrypticism\textsuperscript{17} institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ (as with any other institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry.-\textsuperscript{99}teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive) perversion\textsuperscript{74}-of.-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation> positivistic \textsuperscript{83}reference-of-thought–categorical-
imperatives/axioms/registry-, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14}. It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> imply higher perversion of reference-of-thought–categorical-imperatives/axioms/registry–teleology-, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in their ontological-primemovers-totalitative-framework\textsuperscript{72} and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and–teleology\textsuperscript{55}) ontological-escalation/aetiologising over threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing–apriorising-psychologism; requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-sublimity/sublimation/supererogatory–de-mentativity supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism, as the procryptic perversion\textsuperscript{74}–of–reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation> is weakly graspable in the cross-section of the social-construct for the transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity to work effectively by incrementalism\textsuperscript{58}.in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation as to notional–disjointedness-as-of\textsuperscript{83}reference-of-thought even though such incrementalism\textsuperscript{58}.in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation and notional–disjointedness-as-of\textsuperscript{83}reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional-deprocrypticism\textsuperscript{17} transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full-existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-
diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling undermines-
psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-
and-socialhood-formation allowing for positivistic transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional-deprocrypticism\textsuperscript{17} transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling effects as predication/deferred-predication and application/deferred-application to human and social issues based on temporal-to-intemporal-dispositions conceptual articulation as ontological-primemovers-totalitative-framework about the ‘abstract nature of man’. This will involve ‘creative existentialism (full-existential-depth-implications) storying construal’ in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing articulated in a dynamic relationship along the three pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-fleeting-logic-reflex-or-escaping-logic in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>76-to-last-narrative-wronglyly-allowing-interlocutors-prelogic-or-conviction-as-to-profound-supererogation-alignment; temporal-dispositions (of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) insane/slantedness integration/conjugation in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>—. This fundamental psychological de-mentating/structuring/paradigming operates by way of candoring/prelogism/dialectically-or-contendingly-in-phase or in preconverging-or-dementing—apriorising-psychologism/decandoring/distractive-alignment-to—reference-of-thought—apriorising/axiomatising/referencing>/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> ‘as preconverging-or-dementing—apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset—reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing—apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as procrypticism—or—disjointedness-as-of—reference-of-thought so reflected/perspectivated from notional—deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional—deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional–deprocrypticism\textsuperscript{17} transcendence-and-sublimity/sublimation/supererogatory–de-mentativity\textsuperscript{17}). Another ontological element of the perpetuation-of-notional–deprocrypticism\textsuperscript{17} transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism\textsuperscript{75} as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–or–teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling for intemporal transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of
power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-
diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—
for-relative-ontological-completeness—unenframed-conceptualisation—
de-mentating/structuring/paradigming rather than a temporal extricatory de-
mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality—
de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—
for-relative-ontological-completeness—unenframed-conceptualisation—
de-mentating/structuring/paradigming regarding the reference-of-thought–categorical-
imperatives/axioms/registry—teleology—
or–ontological-preservation of ‘temporal-to-intemporal-dispositions accountability as intemporality—skewing (‘intemporality—asymmetric-subsumption-of-temporality—
for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory—de-mentativity) rules/principles’ or
notional-deprocrypticism\textsuperscript{17} with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism\textsuperscript{75} for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism\textsuperscript{17}; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that
survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/superalation/de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework. This leads in the instance of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought–categorical-imperatives/axioms/registry–teleology, requiring a referential ‘memetic reordering/psychoanalytic-unshackling for the entropic preservation of intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework. The referential memetism as suprastructural-meaningfulness implying that meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-
reality) and it is grounded on its validation/veridicality by its ontological-primemovers-totallitative-framework\textsuperscript{72} in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-
\textsuperscript{83}reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-
\textsuperscript{83}reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold\textsuperscript{102} whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism\textsuperscript{80} to deprocrypticism\textsuperscript{17}. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory-de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the
intemporal-disposition whose organic-comprehension-thinking (organicalism/\'intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55})’s universal projection/intemporality\textsuperscript{51} keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism\textsuperscript{17} (to thwart procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{88}) and thereafter; the intemporal mind as such projects in an ‘abstract eternality’ that is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the bigger scheme of things, all the vices-and-impediments\textsuperscript{105} of successive registry-worldviews can be directly ascribed as corresponding perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold\textsuperscript{102} whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism\textsuperscript{88} (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-prime-movers-totalitative-framework\textsuperscript{72} constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism\textsuperscript{17}, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments\textsuperscript{105} of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging\textsuperscript{94}/mimicking/perverting positivistic meaningfulness) those of procrypticism\textsuperscript{88}. Virtue is plainly and simply about the-
construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality/shortness as being intemporal! (ii) ‘Intellectual solipsistic/emanant irresponsibility’ referring to ‘intellectual idealism’ success in conceiving intemporal meaning but failure in preserving intemporal meaning from ‘temporal mimicking, denaturing and subknowledging’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress de-mentating/structuring/paradigmging. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple ‘scientific basis of determining first principles’ and not necessarily to stigmatise, as reality works on the basis that ‘what is, is what is!’ That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental temporal-to-intemporal-dispositions s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will
only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion\textsuperscript{74-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)’ (informal settings) where the constraining social universal-transparency\textsuperscript{184-(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness)} (usually introduced in formal settings) is not available. Hence intellectual responsibility warrants that the intellectual exercise (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) involves both a construction of the intemporal ideal and equally a stifling of the possibilities of perversion\textsuperscript{74-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} as to preconverging-or-dementing apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and temporal-to-intemporal-dispositions-disambiguating realism that upholds/preserves intemporality\textsuperscript{51/longness and stifles temporal-dispositions perversion\textsuperscript{74-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality\textsuperscript{51} which then allows for
scrutinising and preempting ‘the ignorances’/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct).

‘Intemporal and temporal disjuncture’ basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturung and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional-deprocrypticism and as procrypticism (perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivism/medievalism meaningfulness. This mutual unintelligibility should not be ‘addressed logically’ actually by the intemporal-disposition or prospective-memetism or prospective/transcending registry-worldview/dimension as this naively implies both registry-worldviews share the same reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-
suprastructural positivism and non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry–teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality-of-affirmative-and-unaffirmative, disambiguated-apriorising/axiomatising/referencing that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology–in-existential-extrication–as-of-existent-unthought of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 b.c. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing–apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-
framework\textsuperscript{72} institutionalisation percolation-channelling mechanism. This ontological insight (transversality-of-affirmative-and-unaffectative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocrypticism\textsuperscript{17} and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism\textsuperscript{88}, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional–deprocrypticism\textsuperscript{17} validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism\textsuperscript{88} as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} takes hold in the the-Good/understandingknowledge-reification\textsuperscript{86}/ontological-primemovers-totalitative-framework\textsuperscript{72} institutionalisation percolation-channelling mechanism. So deterministically and operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-meaningfulness that is perversion\textsuperscript{74}–of,\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation> construed in transversality-of-affirmative-and-unaffectative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} involving reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with) the de-mentation—{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics}^{14} as the backdrop of new \textsuperscript{83}reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology^{8}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enables prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus technically, preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism arises simply by a shift of \textsuperscript{83}reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein the latter \textsuperscript{83}reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding \textsuperscript{83}reference-of-thought (of postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism) about the prior transcended/superseded \textsuperscript{83}reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}—<shallow-
\textsuperscript{96}supererogation-of-mentally-aestheticised—preconverging/dementing\textsuperscript{19}—qualia-schema> and go on to be of <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} this now shown-to-be-wrong \textsuperscript{83}reference-of-thought). preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-
totalising\textsuperscript{32}-self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \textsuperscript{83}reference-of-thought is superseded/transcended by a prospective \textsuperscript{83}reference-of-thought as notional–deprocrypticism\textsuperscript{17} will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}-self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective and veridical \textsuperscript{83}reference-of-thought and corresponding (postconvergence) ontological-veridicality/\textsuperscript{66}ontological-contiguity, and go on to self-reference-syncretise its transcended/superseded \textsuperscript{83}reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/\textsuperscript{83}reference-of-thought will likely shift the \textsuperscript{83}reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/\textsuperscript{83}reference-of-thought will be that A is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and that a germ and biological functioning theory of the human body is the \textsuperscript{83}reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded \textsuperscript{83}reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/supererogatory–de-mentativity given the relative
abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity which is rather slow in the making) shows
that it is the crossgenerational habituation by <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag into 
reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will
ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism
as-so-being-as-of-existential-reality, where contention can then take place to establish (postconvergence) relative ontological-veridicality. Likewise, the concrete analysis from a
notional–deprocrypticism insight shows that our procrypticism (perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow–supererogation> of positivistic meaningfulness) mindset reference-of-thought will by
reflex emanantly act the same at its own uninstitutionalised-threshold; wherein the idea that positivism–procrypticism reference-of-thought as of its characteristic postlogism associated
with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-
teleology—<in-existential-extrication-as-of-existential-unthought> defect of disjointedness-as-
of-reference-of-thought-as-misappropriated–meaningfulness-and-teleology brings about a
shift to a new reference-of-thought and reference-of-thought–categorical-
imperatives/axioms/registry-99teleology,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as transcending/superseding deprocrypticism\footnote{17}, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism\footnote{80} mindset\footnote{83}reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism\footnote{80} \footnote{83}reference-of-thought and \footnote{83}reference-of-thought–categorical-imperatives/axioms/registry-99teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as transcending/superseding deprocrypticism\footnote{17}, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism\footnote{80} mindset\footnote{83}reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism\footnote{80} \footnote{83}reference-of-thought and \footnote{83}reference-of-thought–categorical-imperatives/axioms/registry-99teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation that unconsciously (as ignorance) and consciously (as affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge ontological-impertinence as of notional-discontiguity/epistemic-discontiguity\footnote{62}-<shallow-96supererogation-of-mentally-aestheticised–preconverging/dementing\footnote{19}–qualia-schema> of the perversion\footnote{74}-of,\footnote{83}reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation> associated with such positivism–procrypticism\footnote{80} \footnote{83}reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold\footnote{402} be integrating postlogism\footnote{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-96supererogation\footnote{10} in hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically involving, (i) intemporal-disposition introduction-of-\textit{ontological-reconstituting–as-to-conflatedness}^\footnote{42}\footnote{83}reference-of-thought–categorical-imperatives/axioms/registry-99teleology, (ii) temporal-dispositions undermining-by-hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the \footnote{83}reference-of-thought–categorical-imperatives/axioms/registry-99teleology, (iii) intemporal-disposition reflecting/perspectivating/highlighting the temporal-dispositions perversion\footnote{74}-of,\footnote{83}reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation>--categorical-
imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} and introduction-of-`ontological-reconstituting–as-to-conflatedness\textsuperscript{12}` of new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} preempting the temporal-dispositions perversion\textsuperscript{24}–of-\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>) of the subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; as successive circular postlogic-backtracking–<iterative-looping–`set-of-dereifying-hollow-narratives-and-acts'>\textsuperscript{76} preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism, as supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism (existential-contextualising-contiguity\textsuperscript{38}/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism\textsuperscript{78}) constructs. And likewise, it is a crossgenerational habituation of notional~deprocrypticism\textsuperscript{17} \textsuperscript{83}reference-of-thought and \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that will ultimately lead to a shift in \textsuperscript{83}reference-of-thought and the correspondingly more profound and grander notional–deprocrypticism\textsuperscript{17} ontological-veridicality/\textsuperscript{66}ontological-contiguity thereof. Another validation for the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation of retrospective/transcended/superseded registry-worldviews/dimensions has to do with the implications of the notions of impression-driven/good-naturedness/wishfulness and the-Good/understanding/knowledge-reification\textsuperscript{66}/ontological-prime movers-totalitative-framework\textsuperscript{72} with respect to the ontological-normalcy/postconvergence and suprastructural
nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification\textsuperscript{66}/ontological-primemovers-totalitative-framework\textsuperscript{22} mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism construct, and so across all institutionalisations indicating that the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}–\textless{}shallow\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema\textgreater{} and hence its preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism\textsuperscript{80} registry-worldview/dimension are of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension the-Good/understanding/knowledge-reification\textsuperscript{66}/ontological-primemovers-totalitative-framework\textsuperscript{22} conceptualisation. The reason why ontological-normalcy/postconvergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{12}–narratives—of-the–\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, which along the institutional-cumulation/institutional-recomposure–\textless{}as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing\textsuperscript{45}> are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold\textsuperscript{482}. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-prime movers-totalitative-framework\textsuperscript{72} that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-prime movers-totalitative-framework\textsuperscript{72} so reveals it. Thus supposed an individual shows good-naturedness following the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one’s way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in an recurrent-utter-uninstitutionalised setup. That is perfectly within the good-naturedness ambits of a survival-driven registry-worldview/dimension but prospectively it is the creativeness of the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-prime movers-totalitative-framework\textsuperscript{72} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8}, for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism\(^8^8\) inclination to stick to the \(^8^3\)reference-of-thought–categorical-imperatives/axioms/registry-99teleology\(^8\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected \(<\text{amplituding/formative}}\)wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\(^1^9\)—narratives—of-the-83reference-of-thought–categorical-imperatives/axioms/registry-99teleology\(^8\)) as-to-how-others-act-in-hollow-constituting-\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\text{requiring the-}\text{Good/understanding/knowledge-reification}}^{8^6}/\text{ontological-primemovers-totalitative-framework}}^{7^2}\text{appreciation that an ontological-primemovers-totalitative-framework}}^{7^2}\text{as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-}<\text{amplituding/formative–epistemicity},totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness}}^{1^2}\text{indicating such a perversion}}^{7^4}\text{of-83reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-66supererogation}>\text{implies a prospective/transcending/superseding registry-worldview’s/dimension’s new 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology\(^8\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as deprocrypticism}}^{1^7}\text{. Thus it is the-}\text{Good/understanding/knowledge-reification}}^{8^6}/\text{ontological-primemovers-totalitative-framework}}^{7^2}\text{that carries the mantle of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and not good-naturedness/vague-impression drive which temporal-mimicking (unconscious or conscious) shouldn’t be confused with preserving ontology and virtue. Thus the basic reason for this counter-intuition about the veridical nature of good-naturedness construct is
that it is intradimensionally <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{31} with the wrong implications of inherently representing the reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension as absolute intrinsic-reality/ontology without any factoring of intrinsic-reality/ontology ontological-normalcy/postconvergence and suprastructural nature as the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-prime-movers-totalitative-framework\textsuperscript{72} does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/mirage are necessarily preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise that enables the existentialism (full-depth-of-existential-implications) deconstructed/‘ontologically-reconstituted’ becoming of the prospective/transcending/superseding registry-worldview/dimension. The bigger insight here has to do with the ontological-normalcy/postconvergence nature of intrinsic-reality. Intrinsic-reality/ontological-veridicality is already given and what is required to access it absolutely is not the notion of ‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> initiative/effort’ from the reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how perversion\textsuperscript{74}–of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow→supererogation as to preconverging-or-dementing—apriorising-psychologism arise, due to sub-par reference-of-thought—categorical-imperatives/axioms/registry—teleology in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a ‘requisite and grander and grander sense of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ illuminating reflecting/perspectivating/highlighting (which is ‘more or less ontologically-reconstituting/deconstructional’, in the sense that in the bigger scheme to absolutely grasp intrinsic-reality/ontology in cumulation/recomposuring from recurrent-utter-institutionalisation-to-deprocrypticism, reference-of-thought—categorical-imperatives/axioms/registry—teleology,—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation of successive institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing are, strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that a registry-worldview/dimension acts more-or-less-in-utter-trust to its given reference-of-thought—categorical-imperatives/axioms/registry—teleology,—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as
ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12}-towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-conflatedness\textsuperscript{12}’ and not a traditionally naïve ‘wrong hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-existential-contextualising-contiguity\textsuperscript{38}’ that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposured)-consciousness-awareness\textsuperscript{99}teleology informed by the de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩\textsuperscript{14}. The institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as specific successive existentialisms/full-depths-of-existential-implications imply their mental-devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩\textsuperscript{14} wherein the de-mentation-⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩\textsuperscript{14} sets prior/transcended/superseded institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as
‘dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’ (mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding institutional-cumulation/institutional-recomposure-\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\rangle as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}–of–\textsuperscript{83}reference-of-thought (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation. However from their intradimensional perspectives as perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–\textless as-effectively-apriorising-in-nonconviction/madeupness(bottomlining-as-to-shallow\textsuperscript{96}supererogation\textrangle, the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism institutional-cumulation/institutional-recomposure–\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\rangle wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology is a ‘syncretising registry–\textsuperscript{99}teleology-mentation that articulates the ‘intradimensional perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–\textless as-effectively-apriorising-in-nonconviction/madeupness(bottomlining-as-to-shallow\textsuperscript{96}supererogation\textrangle as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure–\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\rangle (given their wrong circular-upholding of the hollow-constituting–\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textrangle of their same \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}’ the prospective ones that should carry the
institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> are, strictly speaking, rather of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-reality/ontology as-we-predicate-better-and-more-about-the-world). This ‘existentialism/full-depth-of-existential-implications paradox’ involving wrongfully intradimensional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} registry-\textsuperscript{99}teleology-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism registry-\textsuperscript{99}teleology-mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-prioritisation-of-\textsuperscript{83}reference-of-thought/temporal-preservation inclination associated with postlogism\textsuperscript{77} in hollow-constituting-\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} (psychopathy and social psychopathy), in lieu of ‘intemporal-prioritisation-of-\textsuperscript{83}reference-of-thought’–as-conflatedness\textsuperscript{12}–ontological-reprojecting/intemporal-preservation inclination associated with prelogism\textsuperscript{78}. Fundamentally, conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}–integration hollow-constituting-\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} is always based on a wrong <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} registry-\textsuperscript{99}teleology-mentation in recurrent in hollow-constituting-\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} in postlogic-backtracking-\textsuperscript{<iterative-looping–set-of-dereifying-hollow-narratives-and-acts>\textsuperscript{76}} as absolving/fleeting/escaping-reflex–logic\textsuperscript{1} (psychopath) or hollow-constituting-\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} or conjoining-looping-set-of-narratives\textsuperscript{11} as-of-cohering-logic-reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is \textsuperscript{83}reference-of-
thought; and correspondingly, a rightful transdimensional ontological-representation should imply it is a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism--<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> registry--\textsuperscript{99}teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology and by so doing, to start with, rightfully denying it \textsuperscript{83}reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity\textsuperscript{68}. reference-of-thought, as the hollow-constituting--<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism\textsuperscript{77}–or-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism counts on the natural inclination (as ‘prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound-perderogation re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound\textsuperscript{96}supererogation mindset/\textsuperscript{83}reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge\textsuperscript{41} not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as \textsuperscript{83}reference-of-thought and implying the falsely apriorising–registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology; as being an even grander faulty-mentation-procedure-deception-or-urge\textsuperscript{41} of a registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect--<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} nature of registry--\textsuperscript{99}teleology mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of
transcendental-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual dead-ends and introduce de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating—amplituding/formative>de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection nature and hardly just seconddnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambits of given reference-of-thought—categorical-imperatives/axioms/registry—teleology with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Within all registry-worldviews as institutional-cumulation/institutional-recomposure—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing, there is a convergence that ensures intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of—meaningfulness-and—teleology/temporality—potency/perversion—reference-of-thought—as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow—supererogation> (wherein ‘ontological/intemporal reference-of-thought and meaningfulness’ is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing of the ‘ontological/intemporal reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality-potency/registry-soundness which is behind the generation of ‘ontological/intemporal reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality-potency and the dismissal of temporality-potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing. Thus establishing a human approximating/proxying/aligning relationship with the ‘potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry (categorical-imperatives/axioms/registry-teleology) establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism or perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> when
we are of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing apriorising-psychologism as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness teleology--in-existential-extrication-as-of-existential-unthought) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation wherein a common apriorising–registry of interlocution is already established, there is no logical-basis for one apriorising–registry disposition as a prospective/superseding/transcending reference-of-thought like a positivistic registry-worldview to convince another apriorising–registry disposition as a prior/superseded/transcended reference-of-thought like a non-positivism/medievalism registry-worldview that it is the former’s reference-of-thought that is sound, other than for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be untenable with respect to the latter thus ‘collapsing’ it; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking apriorising-psychologism’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing apriorising-psychologism’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation-as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Intradimensionally within a registry-
worldview like positivism, this could be construed as there is no basis for a mindset/reference-
of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’
another mindset/reference-of-thought advocating rather for traditional medicine (involving a
mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on
purely logical terms (as the traditional medicine interlocutor operates logic according to the
apriorising-registry or reference-of-thought–categorical-imperatives/axioms/registry-
teleology behind its traditional medicine meaningful-frame while the scientific medicine
interlocutor operates logic according to the apriorising-registry or reference-of-thought–
categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is
purely the ontological-primemovers-totalitative-framework fact in that by and large more
patients survive/get-cured by going to hospitals which then collapses the traditional medicine
interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine
interlocutor’s reference-of-thought as a common one, and it is only when this common reference
arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now
relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-
disambiguation-of-ontologically-veridical–meaningfulness-and-teleology as meaning
produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ (seemingly of veridical-ontological reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation in the various instances) but actually implying ‘different relations to
an ontologically veridical reference-of-thought’, underlined by the disambiguated temporal-to-
temporal-dispositions (aetiological ontological-primemovers-totalitative-framework construct), and so whether with regards to the epiphenomenon of psychopathy and social
psychopathy (or with respect to ontological-veridicality or issues of \(^8\)reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism\(^7\)-as-of-conviction,-as-to-profound\(^9\)supererogation-or-existentia-contextualising-contiguity\(^3\) with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical \(^8\)reference-of-thought–categorical-imperatives/axioms/registry\(^9\)teleology\(^8\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since its apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \(^9\)teleology are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical \(^8\)reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity\(^6\)-of-\(^8\)reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking\(^2\)-apriorising-psychologism’. - As the ‘consciously-slanting-(whether-psychopathic-or-other-postlogic)-temporal-disposition’ disposition which as of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\(^9\)supererogation—preconverging/dementing\(^1\)-apriorising-psychologism or formulaic-projection/postlogism\(^7\) with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-\(^9\)teleology\(^8\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \(^9\)teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical \(^8\)reference-of-thought (perversion\(^7\)-of-\(^8\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^9\)supererogation>, and in registry-worldview terms dialectically-out-of-phase/dialectically-
primitive as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. - As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogic-temporal-disposition as ‘derived-slanted-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}’ dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-slanting/postlogism\textsuperscript{77}) as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as formulaic-projection/postlogism\textsuperscript{77} with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since their slanting/postlogism\textsuperscript{77}-induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical \textsuperscript{83}reference-of-thought (perversion\textsuperscript{74} of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of subontologisation’ paradoxically define and establish the said registry-worldview’s ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold\textsuperscript{182}) as rather
supererogation\textsuperscript{96} – as to uninstitutionalised-threshold\textsuperscript{102} – self-referencing-and-subtransversality-of – apriorising/axiomatising/referencing’-and-’corresponding-ontological-reconstituting–as-to-conflatedness\textsuperscript{32}–of-veridical\textsuperscript{83}reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}–reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation insight, the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\textsuperscript{84} as of in–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–\textsuperscript{96}supererogation\textsuperscript{10} or postlogicly from social occasions and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal–(as-of-’perversion-and-derived-perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>_–as-to-uninstitutionalised-threshold\textsuperscript{102}–self-referencing-and-subtransversality-of–apriorising/axiomatising/referencing’-and-’corresponding-ontological-reconstituting–as-to-conflatedness\textsuperscript{32}–of-veridical\textsuperscript{83}reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}–reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation insight, in postlogic-backtracking–<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by
following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-totalising-in-relative-ontological-completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal-as-of-'perversion-and-derived-perversion-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-as-to-uninstitutionalised-threshold-self-referencing-and-subtransversality-of-apriorising/axiomatising/referencing’-and-'corresponding-ontological-reconstituting–as-to-conflatedness-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, on the other hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologismly alignment (as conjoining) to this formulaic slanting compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogic meaningfulness, and so recurrently in conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>; wherein this rather requires from an ontological/intemporal perspective of threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism reflection of both the (postlogic-
backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts)—
psychopathic/postlogic-character and by extension the (conjoining-looping-set-of-narratives)
interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are
involved in the perversion reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic-
meaningfulness or procrypticism, and beyond just procrypticism, with regards to perversion-
of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of all institutional-
cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing in all registry-worldviews (given that postlogism as perverted-outcome-
sought-precedes-existentially-veridical-logical-dueness is behind all registry-
worldviews/dimensions perversion reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation's whether instigated
from a physiological condition or not). This ‘postlogic denaturing of temporal-dispositions
individuations ontological-performance-including-virtue-as-ontology as conjugated-
postlogism' is so-inherently linked with the registry-worldview uninstitutionalised-threshold
associated with perversion reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,—in-recurrent-utter-
uninstitutionalisation, perversion reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,—of-base-
institutionalisation or ununiversalisation, perversion reference-of-thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,—of-
universalisation or non-positivism/medievalism, and perversion reference-of-thought-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
86supererogation>,−of-positivism or procrypticism86, and so going by the perversion74-of-
83reference-of-thought−<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-86supererogation> of their respective meaningfulness and corresponding
83reference-of-thought−categorical-imperatives/axioms/registry-96teleology8,−for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation in accordance with human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor. Without the operational technique of ‘Différance-existential-
transitory-articulation-of-the-protraction-of-perversion74-of-83reference-of-thought−<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
86supererogation>,−of-meaningfulness’, the psychopathic/postlogic-character and its
interlocutors will, going by the supplanting–conviction-as-to-profound-86supererogation—
postconverging/dialectical-thinking20–apriorising-psychologism reflex or prelogic-reflex-
admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as being in 66ontological-
contiguity/ontological-veridicality instead of being of notional-discontiguity/epistemic-
discontiguity62−<shallow-86supererogation-of-mentally-
aestheticised~preconverging/dementing19–qualia-schema>
of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of
83reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they
are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’
without reference to existential reality whereas such a ‘Différance-existential-transitory-
articulation-of-the-protraction-of-perversion74-of-83reference-of-thought−<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-86supererogation>,−of-
meaningfulness’ operant technique reflects/perspectivates those ‘same-terms-of-expressions

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(seemingly-same-implied-meaningfulness)’ wrongly emphasised with reference to existential reality (as suprastructuring construal-{as-of-‘perversion-and-derived-perversion\textsuperscript{74}-of-reference-of-thought-{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation}–as-to-uninstitutionalised-threshold\textsuperscript{182}-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-'corresponding-ontological-reconstituting–as-to-conflatedness\textsuperscript{12}-of-veridical.\textsuperscript{83}reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’}) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation insight of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-<shallow-\textsuperscript{96}supererogation-of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema> or ontological-non-veridicality. This technique is a proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ (with the text, from an overall insight of presence and absence metaphysics, rather construable as ontological meaningfulness, with the implication that there is no meaningfulness that is not in ontological-veridicality/\textsuperscript{56}ontological-contiguity, or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of ‘non-existent-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39}’ or mere form state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere form of\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-
awareness→teleology→in-existential-extrication-as-of-existent-unthought→

hollow-constituting→as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (to the reference-of-thought←categorical-imperatives/axioms/registry-

teleology but failing/not-upholding→as-of-apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-

subknowledging and implying wrongly they are in a state of supplanting→conviction-as-to-profound→supererogation—postconverging/dialectical-thinking→apriorising-psychologism (be it implied bad or good supplanting→conviction-as-to-profound→supererogation—


supererogation→) in lieu of their true veridical state of being in a state of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow→supererogation—

preconverging/dementing→apriorising-psychologism (which speaks of perversion→reference-of-thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow→supererogation> with the corresponding need rather for a ‘Différance-
disambiguation-of-ontologically-veridical–meaningfulness-and→teleology→55’), and thus wrongly eliciting that they are in a state of ‘postconverging-or-dialectical-thinking→apriorising-

psychologism’ whereas in veridicality they are in a state of preconverging-or-dementing→apriorising-psychologism and thus dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal→as-of→perversion-and-derived-perversion→reference-of-

thought→as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation→as-to-uninstitutionalised-threshold\textsuperscript{102}-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-confalatedness\textsuperscript{12}-of-veridical\textsuperscript{83}-reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’⟩delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding—oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation insight of essence-of-meaningfulness (as existence-precedes/defines-essence, based on contextualising insight from the precedence of existence as becoming) re-establishes the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by ‘ontologically-reconstituting’/deconstruction of \textsuperscript{83}reference-of-thought and meaningfulness that is veridically supplanting—conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by overriding the prior \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with new/prospective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of\textsuperscript{83}reference-of-thought and meaningfulness in suprastructuring construal as of ‘perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> as-to-uninstitutionalised-threshold\textsuperscript{102}-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-confalatedness\textsuperscript{12}-of-veridical\textsuperscript{83}reference-of-thought-as-prospective-
discontiguity\(^{62}\)-<shallow-\(^{96}\)supererogation-of-mentally-aesthetised-preconverging/dementing\(^{18}\)-qualia-schema> and consequently is preconverging-or-dementing\(^{19}\)-apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising-registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge\(^{41}\) is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing\(^{15}\) of the elements of the apriorising-registry as of \(^{83}\)reference-of-thought-categories-axioms/registry-\(^{99}\)teleology\(^{8}\) (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-\langle-as-\{perversion-and-derived-perversion\(^{74}\)-of-\{reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.\(^{96}\)supererogation>\}--as-to-uninstitutionalised-threshold\(^{102}\)-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness\(^{12}\)-of-veridical-\{reference-of-thought-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’\}) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^{38}\)-reification\(^{86}\)-superseding–oneness-of-ontology\(^{39}\) by maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship
with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought! So with the psychopath, you don’t watch the logic, you watch out for the apriorising—registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought do protract and an ignorant prelogism-as-of-conviction,-as-to-profound-suprerogation mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>76. This is known as postlogism or preconverging-or-dementing-integration or compulsive-slanting—preconverging-or-dementing-apriorising or conjugated-postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-reference-of-thought-as-apriorising/axiomatising/referencing>29 and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency – entailment, as-to-entailing-the-totalising-entailing, as-to-entailing-the-totalising-entailing, as-to-entailing-the-totalising-entailing>29
ontological-completeness\textsuperscript{87}) which protects the internal-coherence of meaning for virtue' and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold\textsuperscript{102}’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, the conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration is derived from the psychopath’s initiated postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différence-existential-transitory-articulation-of-the-protraction-of-perversion\textsuperscript{74}.of.\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-.\textsuperscript{96}supererogation>,–of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}.of.\textsuperscript{83}reference-of-thought and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism\textsuperscript{77}) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} interlocutors or soundness-or-ontological-good-faith/authenticity\textsuperscript{68}.of.\textsuperscript{83}reference-of-thought and ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be supplanting–conviction-as-to-profound.\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising—
psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism\textsuperscript{77}), intemporal-dispositions or postlogism\textsuperscript{77} compulsive-slanting—preconverging-or-dementing\textsuperscript{19}-apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation issue, rather than an analysis of perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation in the very first place, as a ‘\textsuperscript{99}Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-\textsuperscript{99}teleology’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing\textsuperscript{19}-apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}). - As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-
intemporality\textsuperscript{51} or fail-intemporality\textsuperscript{51}/temporality\textsuperscript{98} as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality\textsuperscript{51}/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality\textsuperscript{51}’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality\textsuperscript{51} or fail-intemporality\textsuperscript{51}/temporality\textsuperscript{98}); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as temporal-to-intemporal-dispositions as shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} to longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designated to skew (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality\textsuperscript{51} over failing-intemporality\textsuperscript{51}/temporal-dispositions of postlogism\textsuperscript{77}-slantedness (postlogism\textsuperscript{77}-as-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>,–instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance into
registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{182}–defect–\textsuperscript{\textcircled{85}} as-Being-or-ontological-or-existential–defect>\textsuperscript{\textcircled{85}}, and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just contingent). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism\textsuperscript{77} as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality\textsuperscript{66}ontological-contiguity’ not only in terms–as-of-axiomatic-construct of failing/not-upholding–\textsuperscript{\textcircled{as-of-apriorising/axiomatising/referencing>intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{52} by a re-equilibrating metaphysics-of-absence/postdication but is not even predisposed/inclined to an ontologically veridical \textsuperscript{83}reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant\textsuperscript{93} in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound\textsuperscript{96}supererogation to
the postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
96supererogation49) conjugating with ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation49 and leading to their registry-worldview’s/dimension’s-
uninstitutionalised-threshold102–defect–<as-Being-or-ontological-or-existential–defect>85,
because the temporal-dispositions-so-conjugated-to-postlogism77 are now ‘acting-recurrently-in-
temporal-preservation, no-longer-as-contingent (defect–of-logical-processing-or-logical-
implicationation—supposedly-apriorising-in-conviction-as-to-profound-96supererogation53), while
wrongly implying (beyond-the-consciousness-awareness–99teleology–<in-existential-extrication-
as-of-existential-unthought>4) they are ontologically-veridical or in intemporal-preservation’ in
their state of conjugated-postlogism77. By ‘dynamic-cumulative-aftereffect of subontologisation’
this defines the given registry-worldview’s ‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—
preconverging/dementing10–apriorising-psychologism’ (uninstitutionalised-threshold102 or
socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-
of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and thus it is
dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions
‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect–of-logical-
processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-
96supererogation53), while wrongly implying (beyond-the-consciousness-awareness–99teleology-
<in-existential-extrication-as-of-existential-unthought>4) they are ontologically-veridical or in
intemporal-preservation’ in rather hollow-constituting–<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> conjugated-postlogism77 (as perversion74-
of–83reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation>) that is behind all the
dialectical-out-of-phases/dialectically-primitivities registry-worldviews as recurrence-of-utter-uninstitutionalisation (perversion\textsuperscript{74-of-83} reference-of-thought-\textlt<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textlt96 supererogation> in recurrent-utter-uninstitutionalisation), ununiversalisation (perversion\textsuperscript{74-of-83} reference-of-thought-\textlt<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textlt96 supererogation> of base-institutionalisation), non-positivism/medievalism (perversion\textsuperscript{74-of-83} reference-of-thought-\textlt<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textlt96 supererogation> of universalisation), and procrypticism\textsuperscript{80} (perversion\textsuperscript{74-of-83} reference-of-thought-\textlt<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textlt96 supererogation> of positivism). This reflects human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor whereby ontologically speaking, temporal-dispositions are hollow-constituting-\textlt<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as they are ‘postlogically-conjugated to the respective registry-worldviews/dimensions prelogic meaningfulness’, and thus in perversion\textsuperscript{74-of-83} reference-of-thought-\textlt<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textlt96 supererogation>) thus endemising/enculturating at the respective registry-worldviews ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textlt96 supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ (uninstitutionalised-threshold\textsuperscript{1902} or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) the (postlogic) perversion\textsuperscript{74-of-83} reference-of-thought-\textlt<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textlt96 supererogation>s, which are the respective dialectically-out-of-phase/dialectically-primitive registry-worldviews as recurrent-
‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of perversion\textsuperscript{74}–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein perversion\textsuperscript{74}–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, the 66ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} where this is skewed (‘intemporality\textsuperscript{51}–asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism\textsuperscript{75} with regards to the cross-section of human interest in the middle to long run construed as of de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics\textsuperscript{14}. However, no institutionalisation construct, going by its implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity alienating ‘present as prior/transcended/superseded ontological-reference conceptualisation’ for ‘future as prospective/transcending/superseding ontological-reference conceptualisation’, has ever been acquiesced to socially without resistance even in instance induced by diffusion involving the power dominance of one cultural entity over another, with such resistance being at least in the short-term of a covert nature and of a <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and this author thinks that applies to us as of the positivism–procrpticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by
prospective-institutionalisation/intemporalisation-as-transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, however, at uninstitutionalised-
threshold\textsuperscript{102}, we should be expecting nothing less than the ‘normal’ human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor, and so at the threshold between
recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and
ununiversalisation, non-positivism/medievalism and positivism, and prospectively
procrypticism\textsuperscript{80} and deprocrypticism\textsuperscript{17}. The implication is that naturally all prospective
institutionalisations by their implied transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity are ‘antagonistic by inducing contrariety
in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at
least when we are looking retrospectively in appreciating that a positivistic outlook should
supersede a non-positivism/medievalism outlook, and in the case where we are not
uninhibited/decomplexified to equally construe that prospectively as a
notional–deprocrypticism\textsuperscript{17} outlook should supersede a procrypticism\textsuperscript{80} outlook). This insight
equally highlights that institutionalisation/intemporalisation is implied with regards to human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal
individuations in grasping the whys and hows of social reaction to transcendental
conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of
percolation-channelling and how transcendental ideas are taken up over time and induce
untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-
opportunism\textsuperscript{75} in the short run and secondnaturing in the middle to long run construed as of dementation\textsuperscript{(supererogatory\textendash ontological\textendash de-mentation-or-dialectical\textendash de-mentation\textendash stranding-or-attributive-dialectics)}\textsuperscript{14}. The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms-as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/supererogatory\textendash de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the implications of such a venture. The fact here as well as with all issues of perversion\textsuperscript{74}-of-reference-of-thought\textsuperscript{(as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.-supererogation)} (by the prior relative-ontological-incompleteness\textsuperscript{88}-induced,-threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow.-supererogation—preconverging/dementing\textsuperscript{15}\textendash apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion\textsuperscript{74}-of-reference-of-thought\textsuperscript{(as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.-supererogation)},–or-temporal-preservation-as-pseudointemporality\textsuperscript{51}\textendash preservation, say of a medieval mindset\textsuperscript{83}-reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same \textsuperscript{83}reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any
mutually intelligible logical exercise. But rather it was a case of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing wherein the ontological-prime-movers-totalitative-framework of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism from its relative ontological effectiveness such that it ends up being secondnatured further by percolation-channelling. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional–deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> reflected/perspectivated as the perversion reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow>
given dialectically-out-of-phase/dialectically-primitive registry-worldview in its ‘dynamic-
cumulative-aftereffect of subontologisation’ as the subontologisation (in-a-social-dynamism-of-
meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect;
superseded/resolved not by logical-processing but as apriorising–registry (₈³reference-of-
thought) perversion, by the ontological-primemovers-totalitative-framework⁷₂ of the prospective
apriorising–registry as it elicits by its positive-opportunism⁷⁵ its untenability/internal-
contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going
by ontological-normalcy/postconvergence. This articulation of the ‘given dialectically-out-of-
phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-aftereffect of
subontologisation’’ can be construed going by an ontologically-veridical insight from a
‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-⁸³reference-
of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow—⁶supererogation>–of-meaningfulness’ technique which allows essence-of-
meaningfulness to be seen for what it really is as of the
circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity₃⁸-reification₈⁶/superseding–
oneness-of-ontology₃⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation-and-contextualisation, as can be understood
insightfully by the notion of ‘existence defining/preceding essence’, as existential reality sets up
the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic
arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability\(^9\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^{38}\)/reification\(^{86}\)/superseding–oneness-of-ontology\(^{39}\) wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness\(^{88}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\(^{96}\)supererogation—preconverging/dementing\(^{19}\)–apriorising-psychologism’, as-it-is-thus-‘in-wait’–for-perversion\(^{74}\)-of\(^{81}\)reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow–\(^{96}\)supererogation>, or-temporal-
preservation-as-pseudointemporality\(^{51}\)-preservation, in need for ontological-normalcy/postconvergence epistemic/notional–projective-perspective prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–
on-ontological-preservation. This is the reason why the registries of the dialectically/contendingly-
out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrypticism\(^{80}\) (the-perversion\(^{74}\)-of\(^{81}\)reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow–\(^{96}\)supererogation>, of-our-positivism-
construed-from-a-prospective\(^{83}\)reference-of-thought-as-deprocrypticism\(^{17}\)) are correspondingly
represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity\(^{63}\)-of-\(^{83}\)reference-of-thought’
<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling–(by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and–\(^{49}\)teleology\(^{55}\)),
in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-
inuninstitutionalised-threshold\(^{102}\)–defect–<as-Being-or-ontological-or-existential–defect\(^{85}\) as
effectively preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{69}teleology of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism\textsuperscript{17}. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}–integration leading to temporal-preservation-as-pseudointemporality\textsuperscript{51}–preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation; contextually it explains incidental occasions of perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\textsuperscript{51}–preservation (in self-reference-syncretising) explains relative-ontological-incompleteness\textsuperscript{88}–induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus–‘in-wait’–for-perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>,–or-temporal-preservation-as-pseudointemporality\textsuperscript{51}–preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness\textsuperscript{88}–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus–‘in-wait’–for-perversion\textsuperscript{74}–of\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation,—or-temporal-preservation-as-pseudointemporality—preservation, with respect to ontological-normalcy, and transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> as of ‘diminishing–human-epistemic-abnormalcy/diminishing–preconvergence’ so that the perspective is one of ‘abnormalcy’, such that the mindset/refERENCE-of-thought in no institutionalisation including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold, thus being falsely ‘dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior registry-worldviews had been thus-construed in succession to deliver its own; thus speaking of an ‘ontological-bad-faith/inauthenticity’ for the prospective possibilities of the future. - As it is important to grasp that the postlogic/psychopathic characters instigation of conjugated-postlogism/preconverging-or-dementing-integration in the other temporal-dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness—teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing—apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-
of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism\textsuperscript{77} perversion\textsuperscript{74}-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism\textsuperscript{77} as perversion\textsuperscript{74}-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion\textsuperscript{74}-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> in a non-positivism/medievalism setup will not be effective in a positivistic social-setup, as the non-positivism/medievalism condition of being superstitious and non-empirical is by itself a condition ‘in wait’ for accusations and notions of sorcery to arise and be endemised/enculturated. Likewise, from ontological-normalcy/postconvergence insight, with regards to our positivistic registry-worldview reflected/perspectivated as being dialectically-out-of-phase/dialectically-primitive as procrypticism\textsuperscript{80} at its human limited-mentation-capacity-deepening\textsuperscript{52} registry-worldview/dimension-level as the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism, our condition of not being in \textsuperscript{6}ontological-contiguity, ‘not-reflecting-absolute-ontological-pertinence’, as being involved with ‘incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation <amplituding/formative>wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and—teleology—as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>/temporal-accommodation as well as our peculiar conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing—integration as psychopathy-and-social-psychopathy
accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally ‘make-up’ accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory de-mentating/structuring/paradigming that faces human temporality⁹⁄₈/shortness with human temporality⁹⁄₈. Intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the de-mentating/structuring/paradigming for superseding the vices-and-impediments⁴⁸⁵ that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality⁵¹/ontological-construct/longness-of-register-of–meaningfulness-and-teleology⁵⁵) is not-to-come-to-and-construe meaningfulness-and-⁹⁹teleology⁵⁵ at a same pedestal as a temporal-dispositions extricatory de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality⁹⁄₈) is ‘necessarily escalated ontologically at a humanity-at-large scale of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,−for-explicating−⁶⁶ontological-contiguity⁴⁴’. This construal is what enables ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or ontological-normalcy/postconvergence, and its <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,−for-explicating−⁶⁶ontological-contiguity⁴⁴ on human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
extentialism-form-factor across all the registry-worldviews whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-mentation-capacity-deepening\textsuperscript{52} is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{12}/deconstruction) its ontologising-deficiency by renewing its \textsuperscript{83}reference-of-thought/implied-registry-worldview in successions as transcendence-and-sublimity/sublimation/supererogatory—de-mentativity involving a ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{59}teleology dialecticism’ (‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics)\textsuperscript{14} of \textsuperscript{83}reference-of-thought’) that involves prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-thinking\textsuperscript{28}—apriorising-psychologism’ which is dialectically-in-phase over prior/transcended/superseded registry-worldview as preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogism\textsuperscript{77}s/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-or-perverted-outcome-sought-precedes-existentially-veridical-logical-duenessal-operation perversion\textsuperscript{74}—of-\textsuperscript{83}reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation>s (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
extentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicited in human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, and with this dialecticism being the ‘suprastructural insight’ that informs the
veracity/ontological-pertinence and handling of all issues of ontological-or-existential-defect/registry-defect/perversion\textsuperscript{94-of-83}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>/transcendental-dialecticism going by a ‘Différence-disambiguation-of-ontologically-veridical–meaningfulness-and-\textsuperscript{90}teleology\textsuperscript{55}’. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
\textsuperscript{96}supererogation\textsuperscript{93} that ‘comes only after the notion of a sound \textsuperscript{83}reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/arching-of-meaning/soundness-or-ontological-good-faith/authenticity\textsuperscript{68-of-83}reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common \textsuperscript{83}reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism\textsuperscript{77} phenomenon (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) like a psychopathic disposition is not the causation of a \textsuperscript{83}reference-of-thought perversion\textsuperscript{94-of-83}reference-of-thought\textsuperscript{-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>, then what is its relevance and pertinence? The fact is with or without postlogism\textsuperscript{77} including psychopathic individuations, human limited-mentation-capacity-deepening\textsuperscript{52} warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{802} that correspondingly mark the successive uninstitutionalised-threshold\textsuperscript{802} states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism\textsuperscript{80}, just by the mere fact of relative-ontological-incompleteness\textsuperscript{88}-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus-’in-wait’-for-perversion\textsuperscript{74}–of-reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textgreater ,–or-temporal-
preservation-as-pseudointemporality\textsuperscript{51}.preservation, (ontological-completeness-of-reference-
of-thought involving institutionalising, universalising\textsuperscript{103}, positivising and deprocrypticising, with
notional–deprocrypticism\textsuperscript{17} ‘conceptually’ marking ontological-completeness as it subsumes-as-
supplant-(as-of-the-more-profound-construal-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}.of-reference-of-
thought-devolving\textsuperscript{84}–as-of-instantiative-context) all the rest). The critical thing however is that at
these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the
corresponding requisite human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity will be more straightforward, direct and definite from the prior preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism to the prospective ‘postconverging-or-dialectical-
thinking\textsuperscript{28}–apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-
preservation-as-pseudointemporality\textsuperscript{51}.preservation once social universal-transparency\textsuperscript{184}.
(transparency-of-totalising-entailing,–as-to-entailing-\textless amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) of perversion\textsuperscript{74}–of-reference-
of-thought-\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-\textsuperscript{96}supererogation\textgreater or registry-worldview-perversion is established together with the
untenability/internal-contradiction/internal-incoherence/institutional-constraining of that
perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied
dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-
or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’ and what is preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as
the new institutionalisation is established. This straightforwardness, directness and definitiveness
contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate prospective institutionalisation as transcendence-and-sublimity/sublimation/supererogatory—dementativity, breaking the temporal-dispositions acts-execution/logical-processing defects that had become registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^\text{102}\)–defect\(^\text{85}\) by temporal-preservation-as-pseudointemporal\(^\text{51}\)-preservation as of the circularity/recurrence/repetition/repeatability\(^\text{9}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^\text{38}\)-reification\(^\text{86}\)/superseding—oneness-of-ontology\(^\text{39}\) due to relative-ontological-incompleteness\(^\text{88}\)-induced,—‘threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow—\(^{\text{96}}\)supererogation—preconverging/dementing\(^\text{19}\)–apriorising-psychologism’, as-it-is-thus—‘in-wait’—for-perversion\(^\text{74}\)-of—\(^{\text{83}}\)reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\(^{\text{96}}\)supererogation>,—or-temporal-preservation-as-pseudointemporal\(^\text{51}\)-preservation,. Of course, in registry-worldview terms it’s more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold\(^\text{102}\) level. Basically, by blurring (by way of hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in-iterating alterations or slanting) the notion that a \(^{\text{83}}\)reference-of-thought is preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism given it relative-ontological-incompleteness\(^\text{88}\)-induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—\(^{\text{96}}\)supererogation—preconverging/dementing\(^\text{19}\)–apriorising-psychologism’, as-it-is-thus—‘in-wait’—for-perversion\(^\text{74}\)-of—\(^{\text{83}}\)reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\(^{\text{96}}\)supererogation>,—or-temporal-preservation-as-pseudointemporal\(^\text{51}\)-preservation, postlogism\(^\text{77}\) induces temporal-preservation by circularity/recurrence/repetition/repeatability\(^\text{9}\) of unprincipled-or-derived-unprincipled
mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{402}\)-defect<as-Being-or-ontological-or-existential–defect>\(^{85}\) by temporal-preservation as of the circularity/recurrence/repetition/repeatability\(^9\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^{38}\)-reification\(^{86}\)/superseding–oneness-of-ontology\(^{39}\)-of-recurrence/repeatability in principle. postlogism\(^{77}\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow<sup>96</sup>supererogation\(^{48}\) as to ‘compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow<sup>96</sup>supererogation\(^{48}\)’ and conjugated-postlogism\(^{77}\) can possibly be explained by the notion of pseudointemporality\(^{51}\) wherein under social-and-confliction-stake temporal-dispositions individuation ‘mental-dispositional incapacity for intemporality\(^{51}\)’ induces ‘notional–disjointedness-as-of\(^{83}\)reference-of-thought’ misappropriated meaningfulness-and-teleology\(^{55}\) in arrogation (at individuation-level relative-ontological-incompleteness\(^{88}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow<sup>96</sup>supererogation—preconverging/dementing\(^{19}\)-apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion\(^{74}\)-of\(^{4}\)reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow<sup>96</sup>supererogation>,–or-temporal-preservation-as-pseudointemporality\(^{51}\)-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought>\(^6\)-manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting–conviction-as-to-profound<sup>96</sup>supererogation—postconverging/dialectical-thinking\(^{28}\)-apriorising-psychologism reflex to meaningfulness-and-teleology\(^{55}\) as of its intrinsicness/essence/ontological-veridicality’ and so directly engages in its
kind of pseudointemporality\textsuperscript{51}, for pathological reasons, as it takes a faulty-mention-procedureshortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its mere form as being deterministic of how others will act’, such that this is actually part and parcel of its developmental psychology. While other temporal-dispositions individuations come to pseudointemporality\textsuperscript{51} by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, whether-consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-\textsuperscript{99} teleology-\textsuperscript{6}-manifestation postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96} supererogation\textsuperscript{18} as to ‘compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96} supererogation\textsuperscript{18}’ instigation of perversion\textsuperscript{79}-of-\textsuperscript{83} reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation>} is associated with intradimensional temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} or relative-ontological-incompleteness\textsuperscript{88}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion\textsuperscript{79}-of-\textsuperscript{83} reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation>}–or-temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation), such that equally temporal-dispositions are effectively in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-\textsuperscript{99} teleology-\textsuperscript{<in-existential-extrication-as-of-existential-unthought>}\textsuperscript{6}-manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/\textsuperscript{83} reference-
of-thought at its core is fundamentally and de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness88-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing19–apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion74-of.83reference-of-thought-=as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation>,–or-temporal-preservation-as-pseudointemporality51-preservation, before even speaking of an issue arising from medieval postlogism77 like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/83reference-of-thought at its relative-ontological-incompleteness88-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation— preconverging/dementing19–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion74-of.83reference-of-thought-=as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation>,–or-temporal-preservation-as-pseudointemporality51-preservation) with respect to the mental-dispositions of the positivistic mindset/83reference-of-thought wherein obviously the latter’s more ontological-completeness construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness88-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation—preconverging/dementing19–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion74-of.83reference-of-thought-=as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96supererogation>,–or-
temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation) the human mindset\textsuperscript{83}reference-of-thought (medieval in this instance) with respect to social-and-conflict-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{192} or relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>,–or-temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation), its disposition for temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation (whether instigated postlogically or arising from enculturated-postlogism\textsuperscript{77}) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ (as-it-is-thus-‘in-wait’-for-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation>,–or-temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6}-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—
preconverging/dementing\footnote{19–apriorising-psychologism}’-threshold will reflect as of preconverging-or-dementing\footnote{19–apriorising-psychologism} the ‘recurrent-utter-institutionalised mindset/reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrpticism\footnote{80} mindset/reference-of-thought with respect to notional-deprocrpticism\footnote{17} mental-dispositions’ as from the notional-deprocrpticism\footnote{17} perspective. (This preconverging-or-dementing\footnote{19–apriorising-psychologism} reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism-procrpticism\footnote{80} registry-worldview/dimension is so-construed as of preconverging-or-dementing\footnote{19–apriorising-psychologism} with respect to prospective deprocrpticism\footnote{17}; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking\footnote{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure\footnote{<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>} as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness\footnote{88}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow\footnote{96}supererogation—preconverging/dementing\footnote{19–apriorising-psychologism}’-threshold (as-it-is-thus-‘in-wait’-for-perversion\footnote{74-of.\footnote{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\footnote{96}supererogation>–or-temporal-preservation-as-pseudointemporality\footnote{51}preservation) warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine
ontological/being/existential dispositions as social practices within the non-
positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and
other similar social constructions of meaningfulness that from a ‘positivistic angle’ are perfectly
carcäcurable as nothing but threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow."suprero¿ation—preconverging/dementing\(^{19}\).apriorising-psychologism arising from
the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> of universalisation’s \(^{83}\)reference-of-thought–categorical-
imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\) as intradimensional existential-decontextualised-
transposition (of \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\) of
universalisation meaningfulness). This is a recurrent dynamism associated with human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor across all institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)> as at the point of a
prospective/superseding/transcending institutionalisation’s relative-ontological-
incompleteness\(^{88}\)-induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow."suprero¿ation—preconverging/dementing\(^{19}\).apriorising-psychologism’, as-it-is-
thus-‘in-wait’-for-perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow."suprero¿ation>,–or-temporal-
preservation-as-pseudointemporality\(^{51}\).preservation, there is an eliciting of hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its
\(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\) by temporal-
dispositions (as temporal-preservation-as-pseudointemporality\(^{51}\).preservation instigated by
postlogism\(^{77}\) and enculturated-postlogism\(^{77}\)) manifested in various social constructions of
meaningfulness such that these are in effect derived–‘threshold-of–
consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought-manifestation-intradimensionally); and it is important to grasp that uninstitutionalised-threshold (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-dementativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing. It is more likely that in this regard, more likely than not perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview’s/dimension’s institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) is rather prone to apprehend and deal with perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue at the humanity-at-large scale for the need of human registry-worldview’s/dimension’s institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as firstnatureness’, thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal
individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (from shortness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} to longness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the ‘incidental resolution of temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal dementating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn’t actually preempt but fails the ‘universal resolution of temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation’ (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality\textsuperscript{98}/shortness with respect to perversion\textsuperscript{74}-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>s in all the registry-worldviews (institutional-cumulation/institutional-recomposure<-as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing\textsuperscript{45}) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming warrants a transcendental posture of universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality\textsuperscript{98}/shortness with temporality\textsuperscript{98}/shortness and seeks to grasp the universal implications of all such temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation inclinations of perversion\textsuperscript{74-of-83}reference-of-thought-\textlt;as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-\textlt;supererogation\textgt at the humanity-at-large level of all locales and situations, and only then in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} that all such incidentals of perversion\textsuperscript{74-of-83}reference-of-thought-\textlt;as-effectively-apriorising-in-
onconviction/madeupness/bottomlining-as-to-shallow-\textlt;supererogation\textgt and temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-\textlt;teleology-\textlt;in-existential-extrication-as-of-existential-unthought\textgt\textsuperscript{6-of-temporal-dispositions}) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought of procrypticism—or—disjointedness-as-of-\textsuperscript{83}reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary—as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking\textsuperscript{20}—‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{12}—of-notional—deprocrypticism\textsuperscript{17}—prospective-sublimation}\textsuperscript{90} (as longness-of-register-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’.

The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojective orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion\textsuperscript{74}—of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation> and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic \textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivism/medievalism mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/‘disjointedness-as-of—reference-of-thought’ ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but
rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality\textsuperscript{51}/utter-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising\textsuperscript{103}, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported \textsuperscript{83}reference-of-thought as well as the apriorising–\textsuperscript{83}reference-of-thought-elements/apriorising–registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{96}teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> like postlogism\textsuperscript{77}/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-\textsuperscript{83}reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however
approximate in their success given the pervasiveness of the extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology)\textsuperscript{55} even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality—(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology)\textsuperscript{55} disruption of formal effectiveness). Abstractly maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{55} and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} successive institutional-cumulation/institutional-recomposure<-asto-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, with human ontological development from ‘shallow limited-mentation-capacity—(as of relative constitutedness) to deeper limited-mentation-capacity—(as of relative conflation) reconstruct/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation as such is the mental-disposition to uphold ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}—of.-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{20,83}reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) as ‘shallow limited-mentation-capacity¬{as of relative \textsuperscript{13}constitutedness} to deeper limited-mentation-capacity¬{as of relative conflation\textsuperscript{12}}’/relative-ontological-completeness\textsuperscript{87}/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence avails for the development of \textsuperscript{83}reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} principle-driven nature; hence it thus regenerates new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to match developing ‘shallow limited-mentation-capacity¬{as of relative \textsuperscript{13}constitutedness} to deeper limited-mentation-capacity¬{as of relative conflation\textsuperscript{12}}’/relative-ontological-completeness\textsuperscript{87}/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence.

Whereas incrementalism\textsuperscript{50}—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as a mere form) and thus incrementalism\textsuperscript{50}—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality\textsuperscript{51}/longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from ‘shallow limited-mentation-capacity¬{as of relative \textsuperscript{13}constitutedness} to deeper limited-mentation-capacity¬{as of relative conflation\textsuperscript{12}}’/relative-ontological-completeness\textsuperscript{87}/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence elicits, and in lieu it is rather of a temporality\textsuperscript{98}/shortness reflex mental-disposition such that correspondingly developed \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is related to in virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance), expeditiously (affordability) or consciously. Thus as mental-disposition, incrementalism\textsuperscript{56}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation across all registry-worldviews involves teleological-decadence\textsuperscript{25}—amplituding/formative\textsuperscript{supererogatory}—de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\textsuperscript{14} at the institutionalised-threshold\textsuperscript{83}, speaking fundamentally of the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and underlining the ‘de-mentation—\textsuperscript{supererogatory} ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\textsuperscript{14} of \textsuperscript{83}reference-of-thought threshold’ with respect to \textsuperscript{83}reference-of-thought mental representations between intemporality\textsuperscript{51}/longness as candored-supratransversality—apriorising/axiomatising/referencing and temporality\textsuperscript{98}/shortness as decandored-subtransversality—apriorising/axiomatising/referencing. incrementalism\textsuperscript{56}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation wrongly construes meaningfulness (both ontology and virtue perspectives) as rather a process of additionality over the prior \textsuperscript{83}reference-of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99} teleology develops from shallow limited-mentation-capacity—(as of relative \textsuperscript{13}constitutedness) to deeper limited-mentation-capacity—(as of relative conflation\textsuperscript{12}) by way of the ‘de-mentation—\textsuperscript{supererogatory} ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics\textsuperscript{14} of \textsuperscript{83}reference-of-thought’) meaningfulness-and\textsuperscript{99} teleology\textsuperscript{55} develops rather as a maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation process of recomposuring towards a deeper superseding—oneness-of-ontology, with recomposuring reflecting that human
progress is rather an ontological-contiguity—of-the-human-institutionalisation-process (as secondnaturing/institutional-design defined by skewing ('intemporality-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of-meaningfulness-and-teleology—to—intemporal (longness-of-register-of-meaningfulness-and-teleology as of human existential-form-factor. Thus the implication is that the ontological-contiguity—of-the-human-institutionalisation-process succumbs to uninstitutionalised-threshold due to the dynamic-cumulative-aftereffect of human temporality/temporal-dispositions as of shortness-of-register-of-meaningfulness-and-teleology in inducing uninstitutionalised-threshold which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/supererogatory—de-mentativity. Basically, incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or reference-of-thought—categorical-imperatives/axioms/registry—teleology, for-intemporal-preservation-entropy-or-contiguity— or—ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of-reference-of-thought. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and
institutionalisation, which is wrong as human progress is all about our place-holder-set-up/mental-
devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology grasp of the same
intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55}/teleological-differentiation involving rather a ‘continuous maximalising-
recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation
exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-
mentation-capacity-(as of relative conflation\textsuperscript{12}) arising from the overall and specific accumulated
human experiential possibilities of being on earth. Thus human progress as maximalising-
recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is a
change of human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought-as-utter-place-holder-set-up-ontological-rescheduling-(by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) enabled by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposing, and it not about being
incremental/additional but is rather a ‘maximalising-recomposing\textsuperscript{54}-for-relative-ontological-
completeness\textsuperscript{87}—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-
operating-modality-of\textsuperscript{83}reference-of-thought-as-of-maximalising-recomposing\textsuperscript{54}-for-relative-
ontological-completeness\textsuperscript{87}—unenframed-conceptualisation-as-inducing-the-prospective-
institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-
threshold\textsuperscript{102} due to human limited-mentation-capacity-deepening\textsuperscript{52}, as base-institutionalisation
is not an addition/increment over recurrent-utter-uninstitutionalisation but a ‘maximalising-
recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation
emerging-through’, just as is universalisation over ununiversalisation, positivism over non-
positivism/medievalism, and prospectively notional–deprocrypticism\textsuperscript{17} over procrypticism\textsuperscript{80}; as
a maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity-(as of relative \textsuperscript{13}constitutedness) towards deeper limited-mentation-capacity-(as of relative conflation\textsuperscript{22})’ wherein the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} is rather construed as of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ providing existential-context priorly-and-over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening\textsuperscript{52} in an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferencing-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism \textsuperscript{83}reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening\textsuperscript{52} needs to grasp imbricatedness/threadedness/recomposuring as of
existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}—reference-of-thought-devolving\textsuperscript{84}—as-of-instantiative-context as to existence-potency—sublimating—nascence.—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, as a priori over any subsequent elaboration-as—mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} for the latter to be ontologically valid. Furthermore, the precedingness nature of ontological-normalcy/postconvergence with respect to human existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-construct that maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology rescheduling (as it perpetually recompose to the intemporal as the relative absolute in value and ontology) over incrementalism\textsuperscript{50}—in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening\textsuperscript{52} of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute \textsuperscript{83}reference-of-thought. Insightfully with respect to the notion of maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, the law typically operates on the basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality\textsuperscript{51}/longness that is further
summonable in improving the law with human ‘shallow limited-mentation-capacity-{as of relative 12constitutedness} to deeper limited-mentation-capacity-{as of relative conflation12} reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-99teleology55-as-of-‘nondescript/ignoreable–void59’-with-regards-to-prospective-apriorising-implications>) that may lead to temporal mobbish dispositions, the fundamental point being that that element of ‘abstraction-of-thought/principled-thought’ is decisive as with all knowledge constructs. Rather the limit of such intemporal thinking is not the <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-99teleology55-as-of-‘nondescript/ignoreable–void59’-with-regards-to-prospective-apriorising-implications>) but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of ontological-primemovers-totalitative-framework72 implied predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment65) and by extension the intercession of formal/conventioning rules as institutionalisation arising in validation of the former, and their corresponding percolation-channelling in deferential-formalisation-transference. The notion of intersolipsism is actually the notional validation of the solipsistic argument as it frames the question in the right manner, that is, inversely (contrary to the traditional philosophical framing of the solipsism question, which by so doing naively and wrongly implies that ‘individuals precede and/or are in supposedly in existence in existence’ upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in existence which subsumes their individuality and projecting of the same about others in an intersolipsistic recognition arising from individuals’ own solipsistic insights of predication-and-projection as so-reflected as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{73}, imbued-and-'hermeneutically/reproductively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), since it priorly implies existential emanance-or-becoming validated by ontological-primemovers-totalitative-framework\textsuperscript{72} about a superseding–oneness-of-ontology as the intercessory basis for mutual-solipsism/intersolipsism. This author equally conceptualise of a difference between solipsism and subjectivity in that solipsism is rather purely ontological as it implies notionally the individual’s perspective in existential becoming as of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency–sublimating–nascence– disclosed-from-prospective-epistemic-digression-as-of-amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness\textsuperscript{32} (however effective-as-solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of ‘human condition of perceived ontological appropriateness/veridicality’ irrespective of whether it can be said of such perception as being objectively right or wrong going by inherent ontological-veridicality. So solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality\textsuperscript{98} to solipsistic-intemporality\textsuperscript{53} and as such solipsism as of solipsistic-intemporality\textsuperscript{51} is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological
veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional-deprocrypticism\textsuperscript{17} mindset in enabling the most elaborate transcendentally-enabling-level-of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{180} construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional–knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework\textsuperscript{72} inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of–meaningfulness-and–teleology\textsuperscript{65} relative to temporality\textsuperscript{98}/shortness-of-register-of–meaningfulness-and–teleology\textsuperscript{65} as to the child’s underlying ‘conception of the ontological-good-faith/authenticity\textsuperscript{68}–de-mentating/structuring/paradigming–<seeding/incipient–profound–supererogation,–as-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema>’, further explaining in the bigger picture why maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation pursuits, apparently
unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-prime-movers-totalitative-framework as of amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology as of a solipsistic epistemic/notional–construct is equally the result of our animate-
existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{56}ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supercognitive–epistemic-conflatedness\textsuperscript{12} accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{56}supperation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism at uninstitutionalised-threshold\textsuperscript{162}. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness-of-reference-of-thought implied beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existent-unthought of the registry-worldview/dimension, it is a generalised certainty that sorcery and sorcerers/sorceresses do exist (as of the non-positivism social-setup own threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism at their non-positivism
uninstitutionalised-threshold¹⁰²). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable–void⁹⁷'-with-regards-to-prospective-apriorising-implications>) human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable–void⁹⁷'-with-regards-to-prospective-apriorising-implications>) human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrypticism⁸⁰) with respect to their respectively relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought implied uninstitutionalised-threshold¹⁰². However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely ‘solipsistic-and-intersolipsistic insights in referencing underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to
intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications, for-explicating⁶⁶ ontological-contiguity⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity <amplituding/formative–wooden-language> (imbuéd—averaging–of–thought–<as–to–leveling/ressentiment/closed–construct–of–meaningfulness–and–teleology⁵⁵–as–of–nondescript/ignorable–void⁹⁹’–with–regards–to–prospective–apriorising–implications>) mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de–mentativity hence implicated), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality⁹⁸/shortness as ignorances, so-construed as ‘knowledge-notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion–as–to–depth–of–ontologising–development–as–infrastructure–of–meaningfulness–and–⁹⁹ teleology⁵⁵ as of prospective notional–deprocrypticism¹⁷ registry–
worldview institutionalisation. For instance, the concepts of constitutedness, first-level presencing—absolutising-identitive-constitutedness, second-level presencing—absolutising-identitive-constitutedness, third-level presencing—absolutising-identitive-constitutedness and conflatedness of temporal-to-intemporal individuations as of reference-of-thought-prelogism-as-of-conviction,-as-to-profound-supererogation to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing-apriorising-psychologism so-articulated previously as of ‘notional–conflatedness/constitutedness-to-conflatedness perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect’ in enabling a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only inherent intrinsic-reality/ontological-veridicality but equally the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality. This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an emancipatory exercise involving the need to decenter/pivot and supersede our animate-existential-referring/subjectification as of the <amplituding/formative-epistemicity>-totalising-self-referring-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>-totalising–renewing-realisation/re-perception/re-thought,-in-suprerorogatory-epistemic-conflatedness). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as
intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supervoluntary-de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner’s experience tend to be driven heuristically actually as of presencing—absolutising-identitive-constitutedness or conflatedness) but such solipsistic insight extends to the more convoluted social phenomenon studied by the social sciences, as well as the phenomenal convoluted equally inherent in scientific domains like quantum-mechanics, as herein contemplated should ideally be understood as of referentialism implied ontological-normalcy/postconvergence epistemic-projection perspective, more like maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation from the most profound of conceptualisation which is intemporality/longness or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as of inherent superseding–oneness-of-ontology, and so on the basis of the absolute a priori, ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening⁵² in the apriorising/axiomatising/referencing of meaningfulness-and-teleology⁵⁵ construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojective design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology⁵⁵ is developed rather by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening⁵² (whereby successive generations take a shot at the superseding–oneness-of-ontology that is existence like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern day quantum-mechanics recomposuring as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as of transversalitity-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘additioning’ or ‘cumulating’ to prior works rather than the more pertinent insight of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-
defining-ontological-primemovers-totalitative-framework\textsuperscript{72}-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence of existence’ with existence conceptually construed in metaphysics-of-presence; but then with existence being its very own metaphysics-of-presence, the mutual equivalence of both metaphysics-of-presence and metaphysics-of-absence implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework\textsuperscript{72}-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which is necessarily ‘the absolute a priori’ (as ‘existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening\textsuperscript{52} in the apriorising/axiomatising/referencing of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} construal’) of superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references existence and all that is in existence as ontological. Actually nothingness is rather a ‘constructive tautological device’ as is actually the case with all human knowledge (mental-devising-representation of teleological reorientation), as it doesn’t speak of any inherent change in intrinsic-reality but rather of change of human ~amplituding/representative~
just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity—of-the-human-institutionalisation-process\(^\text{67}\) are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in grasping a superseding-oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of transcending from shallow to deeper superseding–oneness-of-ontology is no more than about human \(<\text{amplituding}/formative–epistemicity>\) totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\(^\text{55}\)} as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of–\(<\text{amplituding}/formative–epistemicity>\) totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\(^\text{12}\) already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^\text{14}\) in compensation of human limited-mentation-capacity-deepening\(^\text{52}\) as ‘shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation\(^\text{12}\)) reconstrual/reconceptualisation’. That is, such ‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the same question but implying a radical transformation of ontological/meaningful conceptualisation
of the human mind and human teleology. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology55} that is changed’. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity; as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology55 is necessarily of ontological-primemovers-totalitative-framework72 or contingent. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness32 of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology55’ as the alternate logical outcome, but then with this latter construal/conceptualisation being rather ‘an unequal measure alternative’ since it has the drawback of ‘putting an end to contemplation itself’, of ‘misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity’, besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework72 ‘enabling human existential development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process67 as of difference-conflatedness12—as-to-totalitative-reification86-in—singularisation-as-veridical-
epistemic-determinism\textsuperscript{22} \texttt{<amplituding/\textsc{formative–epistemicity}>causality–as-to-projective-totalitative–implications–for-explicating–\texttt{ontological–contiguity}}. Thus the bigger issue is not existence/being in itself as it is given, whatever it is that is given. Rather the bigger issue of concern is our human thought/limited-mentation-capacity in apprehending existence/being as of our \texttt{ontological–primemovers–totalitative–framework}\textsuperscript{72}/contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for de-mentation-(\texttt{supererogatory–ontological–de–mentation–or–dialectical–de–mentation—stranding–or–attributive–dialectics})\textsuperscript{14} behind the successive institutional-cumulation/institutional-recomposure-\texttt{<as–to–historiality–ontological–eventfulness–ontological–aesthetic–tracing}} narrowing the framework of human existential contingency, with the further possibility of prospective \texttt{<amplituding/\textsc{formative–epistemicity}>totalising–renewing–realisation/re–perception/re–thought} as notional–deprocrypticism\textsuperscript{17} as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-\textsuperscript{83}reference–of–thought’ and temporally-preservational-as-pseudointemporality\textsuperscript{51}-preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of-\textsuperscript{83}reference–of–thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality\textsuperscript{52}-asymmetric-subsumption–of–temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/\texttt{supererogatory–de–mentativity}) meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} towards the universal/intemporal as of
implication. In other words, maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—asso-being-as-of-existential-reality that reinvents new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as a metaphysics-of-absence conceptualisation in further human limited-mentation-capacity-deepening\textsuperscript{52} and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of an animal of temporal-to-intemporal-dispositions in need for skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-worldview’s/dimension’s institutionalisation-as-virtue that very much elevate it beyond its temporality\textsuperscript{98}/shortness which left to its own device will strive for incrementalism\textsuperscript{59}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation temporal-accommodation/extrication. maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-
conflatedness\textsuperscript{22}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation organic-knowledge ‘inventing’ of prospective human registry-worldview’s/dimension’s institutionalisation possibilities allowing for their percolation-channelling as of secondnatured institutionalisation. It is behind ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness\textsuperscript{32}–as-to-totalitative-reification\textsuperscript{86}–in–\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} \langle amplituding/formative–epistemicity\rangle causality–as-to-projective-totalitative–implications,–for-explicating–\textsuperscript{66}ontological-contiguity\textsuperscript{44} whether in early times as of non-universal and universal metaphysico-theological creeds or as of metaphysico-worldviews nature and practices in later human history marked by the de-mentative/structural/paradigmatic emphasis of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming over ordinariness \langle amplituding/formative\rangle wooden-language–\langle imbued—averaging-of-thought–\langle as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and–teleology\textsuperscript{55}–as-of–nondescript/ignorable–void\textsuperscript{59}–with-regards-to–prospective-apriorising-implications\rangle mental-disposition within the secondnatured institutionalisation of such percolation-channelled meaningfulness-and–teleology\textsuperscript{55} marked by temporal extricatory de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of \textsuperscript{83}reference-of-thought of meaningfulness-and–teleology\textsuperscript{55} between a maximalising-recomposing\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation mental-disposition and an ordinariness
mental-disposition going by their different existential de-mentating/structuring/paradigming; as the ordinariness

mental-disposition will emphasise a registry-worldview/dimension

in a temporal extricatory de-mentating/structuring/paradigming as of human existential physical lifespan as if such

arose all by itself whereas a maximalising-recomposuring—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of meaningfulness-and—unenframed-conceptualisation de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and is bound to the denaturing in many ways as of human ordinariness

temporal extricatory de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-
channelling institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness.\textsuperscript{99}teleology<&in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} as ‘derogation to the fact that such maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness\textsuperscript{7} of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of ordinariness <amplituding/formative>wooden-language-{imbued—averaging-of-thought<&as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and}&teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}'-with-regards-to-prospective-apriorising-implications}> as a non-decenterable <amplituding/formative>wooden-language-{imbued—averaging-of-thought<&as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and}&teleology\textsuperscript{55}-as-of-‘nondescript/ignorable–void\textsuperscript{59}'-with-regards-to-prospective-apriorising-implications}>!

Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity ontological-prime-movers-totalitative-framework\textsuperscript{72} notion, which is the prior <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context—meaningfulness-and&teleology\textsuperscript{55} as of its (given consciousness’s
neuterising\(^{57}\)-induced\(^{-}\)—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness. Such transcendental implications arise
as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring articulation by its crossgenerational transcendental
implications. By the mere fact of implied prospective relative-ontological-completeness\(^{87}\)-of-
\(^{83}\)reference-of-thought over prior relative-ontological-incompleteness\(^{88}\)-of-\(^{83}\)reference-of-
thought a prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
involves the prospective \(^{83}\)reference-of-thought rather ‘registering-and-reflecting a beyond-the-
consciousness-awareness-\(^{59}\)teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}>\)\(^{6}\)
meaningfulness-and-\(^{59}\)teleology\(^{55}\) as of organic-knowledge Being correction’ of the prior
\(^{83}\)reference-of-thought, such that the prior \(^{83}\)reference-of-thought logical-dueness doesn’t even
arise as the prospective \(^{83}\)reference-of-thought is the relatively complete ‘ontological-resetting’
in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-
and-\(^{59}\)teleology\(^{55}\)’ over the prior \(^{83}\)reference-of-thought ‘effecting-parsimony-as-of-shoddiness-
and-incompleteness-to—meaningfulness-and-\(^{59}\)teleology\(^{55}\)’, just as the introduction of chemistry
science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—
meaningfulness-and-\(^{59}\)teleology\(^{55}\) over a non-positivism/medievalism alchemic material
construal. Basically, maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—
unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting—as-to-
conflatedness\(^{12}\)/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality enables humankind to supersede the circularity of intradimensional hollow-constituting-
\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}>\)
(which temporal-preservation-as-pseudointemporality\(^{51}\)-preservation actually speaks of relative-
ontological-incompleteness\(^{88}\)-induced,-‘threshold-of—nonconviction/madeupness/bottomlining-

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as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism’, thus-
in-wait’-for-perversion—reference-of-thought—apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>, or-temporal-
preservation-as-pseudointemporality—preservation, and defines successive institutional-
cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing> uninstitutionalised-threshold explaining why institutionalisation becomes
stuck at that level until the corresponding threshold is superseded for a
prospective/transcending/superseding institutionalisation) for prospective transcendental
possibilities. On the basis of such hollow-constituting—disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> circularity, one may perfectly argue that
any of the institutionalisations are just as good so long as people are relatively satisfied but such
an argument is never made of lower/prior institutionalisations with the implications that its
elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-
faith/inauthenticity’, but then a maximalising-recomposuring—unenframed-conceptualisation approach is one that doesn’t reason in temporal-
accommodation but provides the opportunity for prospective institutional possibilities.
maximalising-recomposuring—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins
and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the
possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that
vague arguments of the type we’ve been living well without such ideas are nothing but avowals
of temporal-dispositions poor grasp of how their present institutionalisation came about and
future institutionalisation possibilities; since we can project that all humans in recurrent-utter-
uninstitutionalisation were recurrent-utter-instutionalised, all humans in ununiversalisation
were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by
extention (but for the complexes arising from our metaphysics-of-presence) all humans in our procrypticism—or—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{86} are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meet with temporal resistance going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which take the form of subontologisation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the ‘incrementalism\textsuperscript{50}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation ≪amplituding/formative>wooden-language{(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{55}-as-of–’nondescript/ignorable–void\textsuperscript{59}-with-regards-to-prospective-apriorising-implications>)}’ disposition tends to wrongly define the \textsuperscript{83}reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’, and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure<-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> were geared to end at its own registry-worldview as the absolute registry-worldview that doesn’t incur perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (in our case, the positivistic registry-worldview) without any notion of a prospective registry-worldview by which, where our own perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-
prior/transcended/superseded reference-of-thought with its prior/old reference-of-thought—categorical-imperatives/axioms/registry—teleology that are failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation due to their temporal-preservational nature with respect to their own perversion of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow supererogation> threshold. It is only the ontological-primemovers-totalitative-framework and positive-opportunism of the prospective/transcending/superseding reference-of-thought in the middle to long run construed as of de-mentation—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so going by their ‘relative ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag, cannot correspondingly ‘dialectically-think’ in terms—as-of-axiomatic-construct of the reference-of-thought mindset/reference-of-thought of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). However, contrary to the ‘incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation <amplituding/formative>wooden-language—{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>}’ disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold requiring prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’, by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing—apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative—epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of temporal-to-intemporal-dispositions to allow for successive transcendence-and-sublimity/sublimation/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing—apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘<amplituding/formative—epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity.
intercession of intrinsic-reality/ontological-veridicality as validated by ontological-
primemovers-totalitative-framework\textsuperscript{72}. (Noting that beyond this point of solipsistic
contemplation is the end of ontology, as of ontological-primemovers-totalitative-
framework\textsuperscript{72}/contingent-projective-and-predicative-validation, and metaphysics arises though
metaphysical constructs tend to harken back towards ontology in trying to explain the
metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics
and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially
relevant as of the present, thus carrying ontological implications of conceptualisation whether it
is demonstrably ontologically-veridical or not; and this latter point answers the fundamental
philosophical quest to escape metaphysics for ontology as of the very \textsuperscript{66}onological-contiguity—
of-the-human-institutionalisation-process\textsuperscript{67} which is rather about ‘successions of metaphysics-
of-absence insights as the successive transcendental-enabling/sublimating/supercerogatory-de-
mentativity rules in reflecting holographically-\textsuperscript{<conjugatively-and-transfusively>} the
\textsuperscript{66}onological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} yielding in-lockstep the
successively more ontologically profound metaphysics-of-presence construed as the successive
institutionalisations as implied by ontological-normaley/postconvergence’ towards the
notional\textsuperscript{17} deprocrypticism registry-worldview/dimension which is what then achieves ontology
as ‘attained ontological-normaley/postconvergence’. Likewise, since in effect there is hardly any
‘present pure-ontology’ as one that is beyond existential implications contentions about the
purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive
construal of metaphysics as that which is subject to present existential implications contentions
such that all supposed present ontologies are metaphysical constructs as of their non-elucidations.
Hence even science itself despite its positive perspective is a metaphysical construct.) Hence,
from a maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-
conceptualisation insight, the \textsuperscript{<amplituding/formative–epistemicity>}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of ‘incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation \textless amplituding/formative\textgreater wooden-language-(imbued—averaging-of-thought-\textless as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}-as-of—‘nondescript/ignorable–void\textsuperscript{59}’—with-regards-to-prospective-apriorising-implications>)’ disposition is rather the prior/transcended/superseded\textsuperscript{83} reference-of-thought to be construed as preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding\textsuperscript{83} reference-of-thought that is ‘postconverging-or-dialectical-thinking\textsuperscript{28}—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor is the idea that the notion in reflecting holographically-\textless conjugatively-and-transfusively\textgreater the\textsuperscript{66} ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} (accounting for the institutional-cumulation/institutional-recomposure-\textless as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}\textgreater ) as ‘the-transcendental/transdimensional/interdimensional/maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation’, the notion of ‘dynamic-cumulative-aftereffect of subontologisation’ by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor (accounting for any given\textsuperscript{83} reference-of-thought) as ‘registry-worldview/dimension or intradimensional level’, and the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor with respect to temporal-and–social-stake-contention-or-confliction (accounting for human registry-soundness/perversion) as ‘the-individuations’, can be elucidated
compromises/temporal-accommodation incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation disjointedness-as-of\textsuperscript{83}reference-of-thought to ‘socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously, expeditiously or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold\textsuperscript{102}), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology as supposedly of prelogism\textsuperscript{78}reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound\textsuperscript{96}supererogation-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex. Beyond our illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism\textsuperscript{78}reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound\textsuperscript{96}supererogation-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’ are flawed at their uninstitutionalised-threshold\textsuperscript{102}, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound\textsuperscript{96}supererogation-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability\textsuperscript{9} of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability\textsuperscript{9}, effectively as its uninstitutionalised-threshold\textsuperscript{102}. For instance, where a non-positivism/medievalism mindset\textsuperscript{83}reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism\textsuperscript{17}) wherein we’ll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism–procrypticism\textsuperscript{80} mindset/mental-devising-representation/mentation. Further, the temporal-to-intemporal-dispositions implies that where there is postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} as uninstitutionalised-threshold\textsuperscript{102}, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99} teleology reflex is actually of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism reflex (and not new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{93} as ‘prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} instances of the failing/not-upholding<-as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability\textsuperscript{9} at uninstitutionalised-threshold\textsuperscript{102} (including associated postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77}) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ as temporal-dispositions alterity/alternation. Insightfully, it is this grasp of the uninstitutionalised-threshold\textsuperscript{102} (including associated postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77}-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability\textsuperscript{9} of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness), as Différance, that is critical in defining temporal-to-intemporal-dispositions disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-temporal-to-intemporal-dispositions in ‘dynamic-cumulative-aftereffect of
subontologisation’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drug, unconscionability-drug, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/maximalising-recomposuring—unenframed-conceptualisation level successiveness of institutionalisations (as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-mentation-capacity-deepening recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by
intemporal-preservation–in circularity/recurrence/repetition/repeatability\(^9\) (as longness-of-register-of–meaningfulness-and-teleology\(^{55}\)) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality\(^{52}\)-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability\(^9\) as shortness-of-register-of–meaningfulness-and-teleology\(^{55}\), requiring the further realtery/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability\(^9\) as ‘ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction’ by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-reference-of-thought-as-of-conflatedness\(^{12}\)). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/’urge’/entitlement-folie of postlogism\(^{77}\)-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism\(^{77}\)) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism\(^{77}\)). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold\(^{102}\), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an
dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation exercise
but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing
(‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation to enable the given prospective
institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-
reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the
result/effect of human limited-mentation-capacity-deepening\textsuperscript{52} coming-into-grips with intrinsic-
reality as existence-emanance, and so in the succession of institutionalisations. The implication
of this iterability (due to temporality\textsuperscript{98}-preservational-alterity/alterations in
distraction/circumvention of intemporality\textsuperscript{51}-preservation-iteration for construct of
intemporal/ontologically-veridical meaningfulness) is that all issues of perversion\textsuperscript{74-of-
reference-of-thought}<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{96}supererogation> (as opposed to issues of logical-processing-or-logical-
implicationation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53}), can
only be construed as implying ‘a perpetual construct for upholding intemporality\textsuperscript{51}-in-
preservational-compensation-alterity/alteration over temporality\textsuperscript{98}-in-preservational-distorting-
alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation as ontological-normalcy/postconvergence; and that the
‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-
definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-
temporal-to-intemporal-dispositions’ is wrong, as this simply allows for temporality\textsuperscript{98}-in-
preservational-ality/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at the-interdimension level where the registry-worldviews/dimensions are intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’ requiring prospective intemporal ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}’/deconstruction explaining the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>, rather than going by the wrong idea of an ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’, likewise at registry-worldview level, ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-veridical-meaningfulness in circularity/recurrence/repetition/repeatability\textsuperscript{9}, by temporal-preservation-ality/alteration in circularity/recurrence/repetition/repeatability\textsuperscript{9}, requiring the further intemporal-preservation compensation-ality/alteration of such temporal-preservation-ality/alteration in circularity/recurrence/repetition/repeatability\textsuperscript{9} to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply a same/common \textsuperscript{83}reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism\textsuperscript{72}-and-conjugated-postlogism\textsuperscript{77} in preconverging-or-dementing\textsuperscript{19}.integration-of-temporal-dispositions to a ‘conviction-as-to-profound–supererogation-reflex’ rather as of postconverging-or-dialectical-thinking\textsuperscript{28}.apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect/perversion\textsuperscript{74}.of-\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> of the postlogism and-conjugated-postlogism which is in preconverging-or-dementing-integration-of-temporal-dispositions (which explains the latter subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an ‘iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising-self-referencing-syncretising) and metaphysics-of-absence as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing in their evolving de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and at another preconverging-or-dementing–apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence’ and ‘metaphysics-of-absence’ retracing of ontologically-veridical placeholder-setup/mental-
perversion\textsuperscript{74-of.}	extsuperscript{83-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\textsuperscript{96-supererogation> phenomena. The ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of ‘metaphysics-of-absence’ as postdication. Paradoxically, postdication (as metaphysics-of-absence) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence\textsuperscript{30-perspective}- (preconverging-or-dementing\textsuperscript{19–apriorising-psychologism}\textsuperscript{83-reference-of-thought})-and-hence-suprastructurable by ‘metaphysics-of-absence’-perspective-(‘postconverging-or-dialectical-thinking\textsuperscript{28–apriorising-psychologism’-}\textsuperscript{83-reference-of-thought) which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence\textsuperscript{30}); and not ‘metaphysics-of-presence’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence\textsuperscript{30 nature of the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence\textsuperscript{30 as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to universalisation to positivism and prospectively to deprocrypticism\textsuperscript{37}). With respect to the postlogism\textsuperscript{77-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-}\textsuperscript{96-supererogation\textsuperscript{18}} perversion\textsuperscript{74-of.}\textsuperscript{83-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\textsuperscript{96-supererogation> (reflected as mental-
phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence) \(83\)reference-of-thought, wherein there is perversion\(^7\) of \(83\)reference-of-thought of nonconviction/madeupness/bottomlining-as-to-shallow\(^6\)supererogation\> of positivistic \(83\)reference-of-thought of ontologically-veridical meaningfulness as procrypticism\(^8\) preconverging-or-dementing\(^1\) –apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting–as-to-conflatedness\(^1\) into prospective suprastructuring notional–deprocrypticism\(^1\) \(83\)reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability\(^9\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^3\)-reification\(^8\)/superseding–oneness-of-ontology\(^3\) that is not actually spoken-of by our procrypticism\(^8\) and postlogic/psychopathic mindsets\(^8\)reference-of-thought wrongly contending’; as of the circularity/recurrence/repetition/repeatability\(^9\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^3\)-reification\(^8\)/superseding–oneness-of-ontology\(^3\) being (metaphysics-of-absence) suprastructuring notional–deprocrypticism\(^1\) \(83\)reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality\(^5\)-preservation iterability-(of-ontological-veridicality)-by-(hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>)alteration/alterity associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex–logic\(^1\) wherein the postlogic mindset\(^8\)reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-\(9\)\(6\)supererogation—postconverging/dialectical-thinking\(^2\)–apriorising-psychologism \(83\)reference-of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-
temporal-preservation-as-pseudointemporal\textsuperscript{51}-preservation. As by implying rather a ‘definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-common-\textsuperscript{83}reference-of-thought-relative-to-the-temporal-to-intemporal-dispositions’ will just be a basis for the further iterability-(of-ontological-veridicality)-by-(hollow-constituting-\textsubscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>})-alteration/altery of ontologically-veridical meaningfulness by the postlogism\textsuperscript{77}-and-temporal-dispositions-conjugated-postlogism\textsuperscript{77} as the fundamental ontological-prime-movers-totalitative-framework\textsuperscript{72} agency hollow-constituting-\textsubscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} in alterity/alteration’ by ‘perverting the \textsuperscript{83}reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession; as a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) as shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Thus avoiding wrongly implying their dimensionality-of-sublimating\textsuperscript{24}–\textsubscript{<amplituding/formative>}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residualness/spirit-drivenness–equalisation transformation as instigative intemporal-disposition (longness-of-register-of–meaningfulness-and-\textsuperscript{90}teleology\textsuperscript{55}), but rather ‘institutionalisation-skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity)’ in the social-construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{52} by a re-equilibrating metaphysics-of-absence/postdication, as secondnaturing. It is this understanding of postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} in preconverging-or-
dementing\textsuperscript{19}-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ as ‘perverting, by alterity/alteration, the \textsuperscript{83}reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession’, wherein new sets of denaturing\textsuperscript{25} slanted-and-formulaic-postlogic-backtracking-\textsuperscript{<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}} (absolving/fleeting/escaping-reflex–logic\textsuperscript{4}) involving their conjoining as ‘conjoining-looping-set-of-narratives\textsuperscript{31} of flawed-existential-elevation-of-\textsuperscript{83}reference-of-thought\textsuperscript{42} by temporal-dispositions-conjugated-postlogism\textsuperscript{77}, as well as extrinsic-attribution with different sets of interlocutors in succession underlies the psychopathic and social psychopathy phenomenon, ‘with emphasis being rather on examining this alterity/alteration as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} as ‘successive slanted-and-formulaic-postlogic-backtracking-\textsuperscript{<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}} with their corresponding conjoining-looping-set-of-narratives\textsuperscript{31} perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism\textsuperscript{77} mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism\textsuperscript{77}-and-other-temporal-conjugated-postlogism\textsuperscript{77} mental-dispositions in ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with
other perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought>-\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation}>s in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/postconvergence epistemic/notional-projective-perspective with regards to perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought>-\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation}> arises by the mere fact that the registry-worldview’s/dimension’s prior relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation–

preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus–‘in-wait’–for-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought>-\textsuperscript{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation}>,–or-temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation, upon instigation of postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} by conjugating to temporal-dispositions inducing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{182}–defect-<as-Being-or-ontological-or-existential–defect>-\textsuperscript{85} or intradimensional’ as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39}. This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{182}, and so, as fundamentally imbued in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor which is de-mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{17}, up to notional–deprocrypticism\textsuperscript{17} which when effectively achieves escapes uninstitutionalised-threshold\textsuperscript{182} by the mere fact that notional–deprocrypticism\textsuperscript{17} psychologism is one that factors in in its (recomposured)-consciousness-awareness-\textsuperscript{69} teleology the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. Thus issues of perversion\textsuperscript{74}–of-reference-of-thought<-\textsuperscript{83} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> including postlogism\textsuperscript{77}’s are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notional–notional–deprocrypticism\textsuperscript{17} with respect to notional–procrypticism\textsuperscript{80}, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal existentialising—enframing/imprintedness-
<as-to-historicity-tracing—\textsuperscript{46} in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{46}> of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to suprastructurally (as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism consciousness-awareness-\textsuperscript{99} teleology which \textsuperscript{83} reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic/notional–projective-perspective for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The nature of perversion\textsuperscript{74}–of-reference-of-thought<-\textsuperscript{83} as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> structural-resolution is very much in line with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor which represents that any transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is a secondnatured
institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-incoherence/institutional-constraining on human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor mental-dispositions ‘induced by social universal-transparency\cite{104}-\langle\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\rangle$ of the prior registry-worldview’s/dimension’s unsound \cite{83}reference-of-thought of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and the positive-opportunism\cite{75} thereof’, and thus undermining human temporal-preservation-as-pseudointemporality\cite{51}-preservation behind the uninstitutionalised-threshold\cite{102} and institutionalisation/intemporalisation secondnaturing; and not as may wrongly be construed as an emanance transformation exercise from temporal-dispositions as shortness-of-register-of–meaningfulness-and\cite{99}teleology\cite{55} to intemporal-disposition as longness-of-register-of–meaningfulness. This latter point is to highlight that ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-\cite{13}constitutedness\cite{79} poorly appreciative of dimensionality-of-sublimating\cite{24}—\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\cite{42}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor thus needing its secondnaturaed skewing (‘intemporality\cite{51}-asymmetric-subsumption-of-temporality\cite{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-
mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-
sublimity/sublimation/supercratory-de-mentativity) and that’s why society and more
specifically formal organisations ‘operate on the clairvoyance of institutionalising principles and
rules’, and ‘not the purported impression-driven/good-naturedness dispositions of the one or the
other’, as this is an unsustainable construct and is simply a call for institutional failure in the
middle to long run. A human secondnaturing institutionalising construct is a requisite because, at
best even the intemporal-disposition individuation in individuals purporting prospective
emancipation comes from and are from the stock of the prior uninstitutionalised-threshold registry-worldview/dimension, and such prospective
emanication involves such individuals own ‘moulting’, as actually intemporality/longness is a
‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence
(prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct as
secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently
intemporal-disposition in individuals. By that token there is no base-institutionalised individual
in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no
positivistic individual in non-positivism/medievalism, and prospectively no
notional-deprocrypticism individual in procrypticism, as at best such emancipating
intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same
of their registry-worldview in prospective institutionalisation design/conceptualisation, as the
effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-
cumulative-aftereffect of ontology and subontologisation (slantedness/postlogic-effect,
miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-
association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an
operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mention-dynamics or natural–psychological-dynamics’ (as an ontology-driven <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of\textsuperscript{83}reference-of-
thought-devolving\textsuperscript{84}–as-of-instantiative-context conceptualisation); but rather a ‘psychology of qualifications’ as is equally the case with social psychology. The author as previously implied with the notion of a ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-
mention-dynamics or natural–psychological-dynamics’ perceives the need for defining human psychology from a transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100} and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding–oneness-of-ontology. This is implied in ontological-normalcy/postconvergence, and should be more precisely invigorated in the construal/conceptualisation of the ‘\textsuperscript{83}reference-of-thought as futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension as metaphysics-of-absence of the positivism/procrypticism reference-of-thought metaphysics-of-presence”; implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-thinking–psychology or psychology-mentation-dynamics or natural–psychological-dynamics’ as the prospective psychoanalysis, implying the epistemic-abnormalcy/preconvergence perspective (preconverging-or-dementing–apriorising-psychologism reference-of-thought) of the prior positivism/procrypticism with respect to ontological-normalcy/postconvergence perspective of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism (‘postconverging-or-dialectical-thinking–apriorising-psychologism reference-of-thought’). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness teleology is just a ‘placeholder-setup’ that doesn’t have any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness teleology is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking–psychology or psychology-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness teleology has been developing all along from the mindset/reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that
the latter’s mindset/reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism\textsuperscript{17}), and with the further implication that all along it is essentially about a same species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor induced dynamism of shallow limited-mentation-capacity—(as of relative constitutedness) to deeper limited-mentation-capacity—(as of relative conflation\textsuperscript{12}). In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with notional–deprocrypticism\textsuperscript{17} with respect to the present positivism/procrypticism\textsuperscript{80} are relatively more focussed and thus potent where ‘ontologically-pertinent and so-demonstrated to be ontologically-pertinent’; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness–teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘preconverging-or-dementing–apriorising-psychologism reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the
prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought) of the ‘old present’/retrospective as prior. That is it is critical to grasp that de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and preconverging-or-dementing–apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’), but such de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is rather about decentering and preconverging-or-dementing–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking–apriorising-psychologism’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation being
about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context. This involves a pointedness-of-prospective \textsuperscript{83}reference-of-thought which maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-\textsuperscript{96}supererogation mental-dispositions, postlogism\textsuperscript{77}/psychopathic mental-dispositions and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration mental-dispositions’ as universal and aetiological ontological-primemovers-totalitative-framework\textsuperscript{72} construct, (while equally reflecting the flaws induced in misrepresenting ontological-references arising from elaborative elucidation), on the backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation. As maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation achieves this by not letting non-veridical/vacuous hollow-constituting-\textsuperscript{83}reference-of-thought by postlogism\textsuperscript{77}/psychopathic and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration mental-dispositions wrongly being implied as sound reflection of existentialist/‘ontologically-reconstituting’ \textsuperscript{83}reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism as to intemporal mental-dispositions by the ‘mere ontological-decontextualising’ (of the latter rightfully existentially-veridical \textsuperscript{83}reference-of-thought) implied in their non-veridical/vacuous hollow-constituting-\textsuperscript{83}reference-of-thought
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance by
wrongly implying that it is an issue of defect–of-logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound—supererogation of the registry-
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
whereas it is an issue of perversion—reference-of-thought:<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>, and thus not
upholding intemporality/longness in the contiguity as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—
oneness-of-ontology and reflected/perspectivated as de-mentative/structural/paradigmatic
registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-
ontological-or-existential—defect> or intradimensional defect’. Basically, maximalising-
recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation
creatively puts into perspective temporality/shortness in non-veridical/vacuous hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> terms as ‘shallow superseding—oneness-of-ontology construal/conceptualisation’,
and longness-of-register-of—meaningfulness-and-teleology in existentialist/ontologically-
reconstituting’ terms as ‘deeper superseding—oneness-of-ontology construal/conceptualisation’
veering towards transcendence-and-sublimity/sublimation/supercoratory—de-mentativity. That
is, by transcendence-and-sublimity/sublimation/supercoratory—de-mentativity is meant dispose
to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-
threshold—defect<as-Being-or-ontological-or-existential—defect> transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-
worldview/dimension; for instance, capable of putting in question medieval intradimensional
superstition in the first place supersedingly/transcendentally by implying the need for positivising
rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism\textsuperscript{80} postlogism\textsuperscript{77} and-conjugated-postlogism\textsuperscript{77} in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism\textsuperscript{17} rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of\textsuperscript{83} reference-of-thought\textsuperscript{80}. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring\textsuperscript{54} for-relative-ontological-completeness\textsuperscript{87}–unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) of their mental denaturing\textsuperscript{45} disposition is socially opaque); engaging meaningfulness at a same \textsuperscript{83} reference-of-thought will wrongly imply that there is an issue of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-suprerogation\textsuperscript{53}’ at hand rather than in veridicality one of perversion\textsuperscript{74} of-\textsuperscript{83} reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supерerogation>, requiring instead a maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation that is ‘postconverging-or-dialectical-thinking\textsuperscript{28}—apriorising-psychologism’ from the ‘deeper superseding—oneness-of-ontology construal/conceptualisation’ as existentialist/‘ontologically-reconstituting’ of A as intemporally-preservational, (in a pointedness of notional—deprocrypticism\textsuperscript{17} prospective reference-of-thought which maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supерerogation deprocryptic mental-dispositions, postlogism\textsuperscript{77}/psychopathic procryptic mental-dispositions and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration procryptic mental-dispositions’ as universal and aetiological ontological-prime movers-totalitative-framework\textsuperscript{72} construct), and reflecting in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} as both B’s postlogism\textsuperscript{77} ‘perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation> as procrypticism—or-disjointedness-as-of-reference-of-thought\textsuperscript{88} mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{132}-of-reference-of-thought disposition’ ontological/being-construal-defect together with B’s interlocutors’ conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration ‘perversion\textsuperscript{74}-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation> as procrypticism—or-disjointedness-as-of-reference-of-thought\textsuperscript{88} mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{132}-of-reference-of-thought dispositions’ ontological/being-construal-defects (as temporally-preservational-as-pseudointemporality\textsuperscript{51}-preservation); and so, going by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology that precedes, is utter and doesn’t increment with human placeholder-setup/mental-devising-
dementing\textsuperscript{19}-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-\textlangle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textrangle. Effectively, reality/existence/being as becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology as \textsuperscript{83}reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening\textsuperscript{52}, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing\textsuperscript{15} hollow-constituting-\textlangle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textrangle of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) when reflecting/perspectivating ontologically-veridical existential reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} defined by the uninstitutionalised-threshold\textsuperscript{182} which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments\textsuperscript{185}. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{182}–defect-\textlangle as-Being-or-ontological-or-existential–defect\textrangle\textsuperscript{85}, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness\textsuperscript{88}.induced,-\textlangle threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus–‘in-wait’-for-perversion\textsuperscript{74} of-\textsuperscript{83}reference-of-thought-\textlangle as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation\textrangle,–or-temporal-preservation-as-pseudointemporality\textsuperscript{51}.preservation. That is at the basis of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasatic-drag\textsuperscript{33} nature of a registry-worldview/dimension
vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as utterly preconverging-or-dementing–apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a procrypticism mindset/reference-of-thought will rather be utterly preconverging-or-dementing–apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity recognition of the soundness of our procrypticism–or–disjointedness-as-of/reference-of-thought at the (deprocrypticism) unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and as of prospective deprocrypticism17, as implied by de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as uninstitutionalised-threshold102–suprastructuring de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)  

of the social as ‘metaphysics-of-absence’/postdication of the individual as ‘metaphysics-of-presence’; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of a postconvergent/ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather mobilises maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor; and in construing/conceptualising the ‘transcendence and skewing
(‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{58}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference’ of meaningfulness-(and-value) towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology – tautologically construed as ontology-in-the-advancement-of-intemporality\textsuperscript{51} or institutionalisation or intemporalisation) of that abstract-atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency. At all registry-worldview/dimension-levels, for there to be transcendence-and-sublimity/sublimation/supererogatory-de-mentativity prospectively as the ‘de-mentative/structural/paradigmatic resolution of the vices-and-impediments\textsuperscript{105} of the prior/transcended/superseded registry-worldview/dimension’, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor implies that the ‘determination of the ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}/reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} involving iterability-by-alterations-and-realterations as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}’ realterations over hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alterations in upholding ontology over subontologisation and so beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring that sustains the possibility for human-crossgenerational prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity towards ontological-normalcy. As previously indicated, a registry-worldview/dimension ontological/being-construal-defect (as its subontologisation) is ‘not caused’ by compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} or postlogism\textsuperscript{77}, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} ‘in wait’ for such compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} or postlogism\textsuperscript{77} elicitation of its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism in such a social-setup by corresponding non-positivism/medievalism compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} or postlogism\textsuperscript{77}), whereas the positivistic registry-worldview \textsuperscript{83}reference-of-thought has the prospective relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought for the eliciting of such a notions-and-accusations-of-sorcery threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality\textsuperscript{51}–preservation of a registry-worldview’s/dimension’s subontologisation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism and conjugated-postlogism/preconverging-or-dementing-integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism to induce social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the positive-opportunism thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold endemised/enculturated temporal-preservation-as-pseudointemporality-preservation. This aspect of postlogism and conjugated-postlogism/preconverging-or-dementing-integration temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation that doesn’t speak of ‘recurrence of perversion/unsoundness of reference-of-thought’ or an ‘abstract’ state of inherent uninstitutionalised-threshold but which is ‘transiently transcendable’ as it is not in temporal-preservation-as-pseudointemporality-preservation instigated by postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation). Thus it is the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness/deconstruction for prospective
transcendability (as it conceptually defines the successive uninstitutionalised-threshold\textsuperscript{102} of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism\textsuperscript{49}), and it basically encapsulates the phenomenality of preconverging/dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation of postlogism\textsuperscript{77} and temporal-dispositions-conjugated-postlogism\textsuperscript{77} so-construed as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism (and so-reflected of the registry-worldview’s/dimension’s social-construct of temporal-to-intemporal-dispositions at its uninstitutionalised-threshold\textsuperscript{102} defined by recurrence and ‘non-transient transcendability’). Thus subontologisation is induced as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism so-associated with postlogism\textsuperscript{77}–and-conjugated-postlogism\textsuperscript{77} leading to temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} defined by recurrence and ‘non-transient transcendability’. The ‘maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}–unenframed-conceptualisation construct’ for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is thus fundamentally grounded on the ‘backdrop’ of the construal of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism which is reflected and superseded postconvergently as of supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—

postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism in existentially-veridical ontology as shallow to deeper superseding–oneness-of-ontology construal/conceptualisation. The so-reflected ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism and supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising–
psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence and metaphysics-of-absence, with the capacity of easily reflecting both preconverging-or-dementing\(^{19}\)–apriorising-psychologism and postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—

preconverging/dementing\(^{19}\)–apriorising-psychologism implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold\(^{102}\) at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence\(^{38}\) (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a temporal-to-intemporal-dispositions disambiguation of\(^{83}\)reference-of-thought (rather than naively, an assumption of universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\(^{46}>^{7}\)), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated temporal-to-intemporal-dispositions\(^{83}\)reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\(^{19}\)–apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold\(^{102}\) as being in epistemic-abnormalcy/preconvergence\(^{38}\), as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-
temporal-to-intemporal-dispositions–existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality\textsuperscript{51}/longness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into temporal-to-intemporal-dispositions (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold\textsuperscript{102}; that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality\textsuperscript{51}’ as a functional pseudo-conceptualisation of intemporality\textsuperscript{51}/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold\textsuperscript{102} wherein procrypticism–or–disjointedness-as-of reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of temporal-to-intemporal-dispositions since the requisite intemporalisation-as-institutionalisation as deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on institutionalisation/intemporalisation that is effectively institutionalisation-as-virtue given that in the succession of human institutional-cumulation/institutional-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing, no institutionalisation effectively transforms human temporal-to-intemporal-dispositions nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence towards ontological-
normalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernegativity–de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our temporal-to-intemporal-dispositions), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the \textsuperscript{83}reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘<amplituding/formative–epistemicity>totalising rationalism’ by Descartes based on
methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/reference-of-thought as a dementative/structural/paradigmatic shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> process) this is not spontaneously given, when we consider that many of such emancipators were equally relatively enmeshed with the old psychology like Newton’s involvement with alchemy, for instance. This point to the critical importance of the psychological state of the mind for the very possibility of prospective ontologically-veridical transcendence-and-sublimity/sublimation/supererogatory-dementativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence. Thus metaphysics-of-absence notion of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing—apriorising-psychologism (substituting, to induce ‘a preconverging-or-dementing—apriorising-psychologism mentation reflex’ in sync with the ontological perspective, over the same notion as subontologisation as metaphysics-of-presence, which rather wrongly induces ‘a postconverging-or-dialectical-thinking—apriorising-psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping
the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over incrementalism\textsuperscript{58}-in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation notional–procrypticism\textsuperscript{80} or notional–disjointedness-as-of-
\textsuperscript{83}reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{15}–apriorising-psychologism’, as-it-is-thus-‘in-wait’–for-perversion\textsuperscript{74}–of-
\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>,–or-temporal-
preservation-as-pseudointemporality\textsuperscript{51}-preservation, and the need for ontological-
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation), which incrementalism\textsuperscript{50}-in-relative-
ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation notional–procrypticism\textsuperscript{80} or notional–disjointedness-as-of-
\textsuperscript{83}reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s 
uninstitutionalised-threshold\textsuperscript{102}. In other words, without a maximalising-recomposing\textsuperscript{54}-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation disposition no prospective 
institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will be possible, as base-institutionalisation is the ultimate maximalising-recomposing\textsuperscript{54}-for-
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construct over a summative mental-disposition of <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} in recurrent-utter-uninstitutionalisation 
enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, 
likewise universalisation is the ultimate maximalising-recomposing\textsuperscript{54}-for-relative-ontological-
completeness\textsuperscript{87}—unenframed-conceptualisation construct over a summative mental-disposition
of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} in ununiversalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, so too with positivism over non-positivism, and prospectively notional–deprocrypticism\textsuperscript{17} over procrypticism\textsuperscript{88}/as-the-perversion\textsuperscript{74} of.\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.\textsuperscript{96}supererogation>,—of-positivism \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry.\textsuperscript{99}teleology. An ‘existential-decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality\textsuperscript{51} conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism\textsuperscript{17}, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of ‘the ignorances’/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocrypticism\textsuperscript{17} registry-worldview/dimension preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought,–as-to–‘<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism\textsuperscript{17}. Ultimately the purpose of maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation as an intemporal
conceptualisation of transcendental implication should be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ and is not for the sake of ‘immediate intelligibility’ within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/supererogatory–de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval reference-of-thought–categorical-imperatives/axioms/registry-teleology for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is rather grounded on a relatively intemporal-
and-deeper existential-reference-of-meaningfulness with the positive-opportunism of the prospective institutionalisation ontological-primemovers-totalitative-framework over its corresponding uninstitutionalised-threshold to put in question the latter’s reference-of-thought–categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist ‘psychoanalytically-unshackle’ into a positivistic-inclined mindset/reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise from the perspective of the prospective chemist). That explain why maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructure (the conceptualisation that renders de-mentation—supercategorical—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought of the
prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking’–apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing–apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing–apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality’ in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting—disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) on the basis of, first and critically, the validity of the reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity–reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity–reference-of-thought if invalid (before even recognising whether the ‘implicitation-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘postconverging-or-dialectical-thinking–apriorising-psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing–apriorising-psychologism is rather of conceptual metaphysics-of-absence (meant to ensure a natural maximalising-recomposuring–for-relative-ontological-completeness—unenframed-conceptualisation to avoid mix-up of reference-of-thought) with such a mix-up arising from the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (whether wittingly or unwittingly) induced subontologisation (in-a-social-dynamism-of-
meaningfulness-misappropriation) so-construed as metaphysics-of-presence. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of temporal-to-intemporal-dispositions with respect to ontologically-veridical reference-of-thought, and by extension it is the concept of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing-apriorising-psychologism that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence perspective since it avoids the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition that will induce temporal-preservation-as-pseudointemporality-preservation in temporal-dispositions as conjugated-postlogism/preconverging-or-dementing-integration (by hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the reference-of-thought–categorical-imperatives/axioms/registry-teleology of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the
aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation by supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism inclination whether naively conjugating to postlogism\textsuperscript{77} as misconstrual or good supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism\textsuperscript{75} of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism\textsuperscript{77} mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation at its uninstitutionalised-threshold\textsuperscript{102}. Thus this is the underlying dimensionality-of-sublimating\textsuperscript{24}–<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure–<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}> as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening\textsuperscript{52} explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold\textsuperscript{102} (in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for
the necessary psychological uninhibitedness/décomplexing enabling prospective
deprocrypticism\textsuperscript{17}. Ultimately, an ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold\textsuperscript{102} from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism\textsuperscript{80} from deprocrypticism\textsuperscript{17}, will more profoundly involve a ‘storied-construct/ontologically-valid-narration of comprehensive intuitive insight’ grounded on: the construal of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism (enabling the EXISTENTIAL-TRACING-as-ontological-prime-movers-totalitative-framework\textsuperscript{72} of disambiguated temporal-to-intemporal-dispositions and-their-associated reference-of-thought, reflecting soundness-or-ontological-good-faith/authenticity\textsuperscript{68} of reference-of-thought/postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) over unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63} of reference-of-thought/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous reference-of-thought–categorical-imperatives/axioms/registry–teleology\textsuperscript{9}’/‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’, so-construed insightfully and contextually as existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38},

reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54} for relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, reflecting ‘shallow/temporal superseding–oneness-of-ontology to deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural
superseding/transcending/deeper/intemporal superseding–oneness-of-ontology mental-conception. As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness with respect to reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and teleology’ implies preempting—disjointedness-as-of reference-of-thought, as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding–mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence
validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of-meaningfulness-and-teleology\textsuperscript{55}) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive\textsuperscript{13}constitutedness\textsuperscript{79} of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a de-mentating/structuring/paradigming for superseding the vices-and-impediments\textsuperscript{105} inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity—(as of relative \textsuperscript{13}constitutedness) to deeper limited-mentation-capacity—(as of relative conflation\textsuperscript{12}). This analysis is very much in line with the notion of virtue as a <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in—‘protensive-consciousness’—enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}.of.\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}.as-of-instantiative-context construal, representing virtue ‘contiguously’ in terms—as-of-axiomatic-construct of human limited-mentation-capacity-deepening\textsuperscript{52}.of shortness-to-longness-of-register-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55}.in the intransience of ontological-normalcy/postconvergence (from shallow superseding—oneness-of-ontology to deeper superseding—oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor points out that it is rather such intemporality\textsuperscript{51}/longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold\textsuperscript{102}.of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>. In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments\textsuperscript{105}.of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism\textsuperscript{40}.individuation with respect to notional—deprocrypticism\textsuperscript{17} and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or
quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities (comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the ‘better’ registry-worldview/dimension-level, in terms—as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the
expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity—(as of relative \(^{13}\)constitutedness) to deeper limited-mentation-capacity—(as of relative conflation\(^{12}\)) by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold\(^{102}\) states, with a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-disposition due to lack of social universal-transparency\(^{104}.\)\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\(^{87}\)\(\rangle\) about virtue inducing supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking\(^{28}\)—apriorising-psychologism’) and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability\(^{9}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^{38}.\)reification\(^{86}.\)superseding—oneness-of-ontology\(^{39}\) with the implication that ‘the reflected/perspectivated temporal-to-intemporal-dispositions disambiguation’ (at the uninstitutionalised-threshold\(^{102}\) as ontological-primemovers-totalitative-framework\(^{72},\) underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting—as-to-conflatedness\(^{12}\)‘/deconstruction realteration over the perpetuating hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold\textsuperscript{102} where temporal-dispositions become temporarily-preservational-as-pseudo-intemporality\textsuperscript{51}-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} (whether beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{8}), as may arise with postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77}, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudo-intemporality\textsuperscript{51}-preservation ‘<amplituding-formative–epistemicity>totalising–self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-\textsuperscript{99}teleology) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework\textsuperscript{72} as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39}. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally
characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as temporal-to-intemporal-dispositions ontological-primemovers-totalitative-framework’. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various temporal-to-intemporal-dispositions individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of temporal-to-intemporal-dispositions individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a being/ontological-basis, as described above, of a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is in line with and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation’,–of-meaningfulness’ technique. Going respectively by the Sartrean and Derridean principles for establishing ontologically-veridical-meaningfulness, that is, ‘existence precedes/defines essence’ or ‘there is nothing outside the text’ in evaluating ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with respect to their veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry–teleology,–for-intemporal-preservation-entropy–or-contiguity–or–ontological-preservation in-various-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting–as-to-conflicatedness\textsuperscript{42}/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} basis of meaningfulness that is purely and wrongly grounded on grasping that \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{52} by a re-equilibrating metaphysics-of-absence/postdication, and thus subjects meaningfulness to hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting–conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or-'poor or bad supplanting–conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism’).
construed as of the circularity/recurrence/repetition/repeatability\(^9\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^{38}\) reification\(^{86}/superseding–oneness-of-ontology\(^{39}\) by maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-'existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^{38}\)-reification\(^{86}/superseding–oneness-of-ontology\(^{39}\) by maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting–as-to-conflicatedness\(^{27}\)/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism\(^{77}/preconverging-or-dementing\(^{19}\)-integration dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{38}\) basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence –in the case of the postlogic/psychopathic character, progressively –in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively –in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting--<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry–\(^{89}\)teleology\(^8\) and hence failing/not-upholding--<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) by exploiting the plausibility derived from the concurrently-false-
premising existential-context-of-reference-narrative. So the latter disposition, and so particularly with the postlogic/psychopathic mindset, is to induce or generate or exploit any plausible existential-context-of-reference-narrative to then unleash slanted-and-formulaic hollow existentially-unreal-and-abstract narratives by concurrently-false-premising on the plausible existential-context-of-reference-narrative. In other words, the postlogic/psychopathic individuation character gets that there is a human mental-reflex to grasp ontologically-veridical-meaningfulness on 'static-or-abstract non-veridical/vacuous-state (abstract 83reference-of-thought–categorical-imperatives/axioms/registry–99teleology8) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms–as-of-axiomatic-construct of the ‘apriorising–83reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity38’s-reifying/elucidating-of-prospective-relative-ontological-completeness87-of-
83reference-of-thought-devolving84-as-of-instantiative-context)’ as implied—logical-dueness-orscape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 99teleology as highlighted priorly. This preconverging-or-dementing19–apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking20–apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting–conviction-as-to-profound-
96supererogation—postconverging/dialectical-thinking20–apriorising-psychologism) which is
institutionalisations/registry-worldviews/dimensions are about ‘construing the same underlying ontology’, though yield different but more and more accurate representations of ontology, due to different but improving human limited-mentation-capacity (as of constitutedness towards conflation from shallow-to-deepening–limited-mentation-capacity, as-limited-mentation-capacity-deepening with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence with it, in contrast to our more or less blurred disposition to when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence problem, if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normalcy/postconvergence implication of construing not only the accuser as being of ‘medieval mental-perversion/perversion-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation> but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation> as to
preconverging-or-dementing\textsuperscript{19}\textsuperscript{-}apriorising-psychologism and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the \textsuperscript{83}reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is persion\textsuperscript{74}\textsuperscript{-}of-\textsuperscript{83}reference-of-thought\textsuperscript{-}\textltt{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\textsuperscript{96}supererogation\textgt; there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53}) to start with in the very first place but rather a superseding/transcendental representation of such persion\textsuperscript{74}\textsuperscript{-}of-\textsuperscript{83}reference-of-thought\textsuperscript{-}\textltt{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\textsuperscript{96}supererogation\textgt; as unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}\textsuperscript{-}of-\textsuperscript{83}reference-of-thought/preconverging-or-dementing\textsuperscript{19}\text{-}apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness\textsuperscript{99}teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold\textsuperscript{102} requiring positivism registry-worldview \textsuperscript{83}reference-of-thought institutionalisation. Thus unlike in a case of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53}) in a same or different circumstance, is invalidated when dealing with persion\textsuperscript{74}\textsuperscript{-}of-\textsuperscript{83}reference-of-thought\textsuperscript{-}\textltt{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}\textsuperscript{96}supererogation\textgt; as registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} (with regards to both postlogism\textsuperscript{77} and
conjugated-postlogism\(^{77}\)); with the implication that there can’t be mutual contention but rather
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\(^{101}\) wherein the superseding (and ontologically-veridical)
\(^{83}\)reference-of-thought can only construe of the superseded (and ontologically unsound) as
preconverging-or-dementing\(^{19}\)–apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity\(^{63}\)-of-\(^{83}\)reference-of-thought/oblongated requiring psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding
\(^{83}\)reference-of-thought in the very first instance, before any ontologically-veridical pretence to
mutual contention. Certainly this same reaction is what is warranted in the example highlighted
before (if an adult psychopath were to meet a stranger and spoke to him about another stranger
whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation
of notional–deprocrypticism\(^{17}\) for instance, it is such an existentialism construal from a
transcendental intemporal \(^{83}\)reference-of-thought over temporal perversion\(^{74}\)-of-\(^{83}\)reference-of-
thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-}
96\text{suprerogation}>\) that allows for the superseding of vices-and-impediments\(^{105}\) as prospective
registry-worldview/dimension structural-resolution of positivism–procrypticism\(^{80}\)
preconverging-or-dementing\(^{19}\)–apriorising-psychologism. It should be noted that as earlier
articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation de-
mentating/structuring/paradigming (in contrast to a temporal extricatory de-
mentating/structuring/paradigming) can only be transcendental as superseding (by implying an
altogether different \(^{83}\)reference-of-thought as ‘postconverging-or-dialectical-thinking\(^{20}\)–
apriorising-psychologism’), and not incremental/‘disjointedness-as-of-\(^{83}\)reference-of-thought’
(wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-
threshold\(^{482}\)-defect-\(<\text{as-Being-or-ontological-or-existential–defect}>\)^{85} \(^{83}\)reference-of-thought
which is actually preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivism/medievalism setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same \textsuperscript{83}reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/\textsuperscript{83}reference-of-thought with an altogether superseding positivistic \textsuperscript{83}reference-of-thought that is in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews with regards to their own corresponding perversion\textsuperscript{74}of-\textsuperscript{83}reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/\textsuperscript{83}reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional–deprocrypticism\textsuperscript{17} mental-disposition is implied in a procrypticism\textsuperscript{88} setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/\textsuperscript{83}reference-of-thought is bound to be incremental/‘disjointedness-as-of-\textsuperscript{83}reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} percolation-channelling for the necessary ‘postconverging-or-dialectical-
thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism\textsuperscript{80}/perversion-of-positivistic-meaningfulness with its corresponding postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77} of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendentally rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as‘first-level presencing—absolutising-identitive-\textsuperscript{13}constitutedness\textsuperscript{79} of \textsuperscript{81}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules universalising\textsuperscript{183} notion’ of the intemporal-minded individuation; the temporally-minded
non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism\(^{17}\) individuation has no place for the ‘transcendental deprocrypticism\(^{17}/\)rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthily life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present \(^{83}\)reference-of-thought to project to the de-mentative/structural/paradigmatic need of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. This further points out that with regards to ‘metaphysics-of-absence’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising\(^{32}–\)self-referencing-syncretising), across all registry-worldviews from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\(^{99}\)teleology works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same \(^{83}\)reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold\(^{102}\) of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that
such its registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect–as-Being-or-ontological-or-existential–defect\textsuperscript{85} is non-transcendable/unsuperseded by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence’ thus upholding its soundness-or-ontological-good-faith/authenticity\textsuperscript{68}–of\textsuperscript{83}reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect–as-Being-or-ontological-or-existential–defect\textsuperscript{85} while the prospective registry-worldview/dimension implying a new \textsuperscript{83}reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect–as-Being-or-ontological-or-existential–defect\textsuperscript{85} represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}–of\textsuperscript{83}reference-of-thought/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold\textsuperscript{102}). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology allusions to superstition in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism\textsuperscript{17} placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness\textsuperscript{69}teleology of procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{88} mindset\textsuperscript{83}reference-of-thought will rather be construed as decentered and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism\textsuperscript{88} terms of meaningfulness’ that is, at the (deprocrypticism\textsuperscript{17}) uninstitutionalised-threshold\textsuperscript{102} in order to effectively and adequately reflect the requisite metaphysics-of-absence necessary to act as the referenced/registered/decisioned–psychical-
backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, as implied by de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} as-uninstitutionalised-threshold-suprastructuring de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} that is the mechanism of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recompositing for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> is central to superseding it, and so the idea of implying preconverging-or-dementing–apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recompositing from our shallow limited-mentation-capacity-{as of relative constitutedness} to deeper limited-mentation-capacity-{as of relative conflation}. Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking–psychology or
psychology-of-mentation-dynamics or natural-psychological-dynamics’ behind human secondnaturering across the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process67. As a side note though, it is important to grasp that the registry-worldviews as the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing45> are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness99 teleology of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms–as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the 19th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism77/psychopathic and conjugated-postlogism77/preconverging-or-dementing19-integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-99 teleology55’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion74-of-83 reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-96 supererogation>,–of-meaningfulness’ technique as well as plausibly concurrently-false-premising to an existential-context-of-reference-narrative providing licence for postlogic narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential level. This
basically has to do with the ontological consequences and implications of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity\[^{68}\] of reference-of-thought and perversion\[^{74}\] of reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\[^{96}\]supererogation\> as-of-unsoundness-or-ontological-bad-faith/inauthenticity\[^{63}\] of reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism\[^{77}\] and conjugated-postlogism\[^{77}\] threshold-of—

preconverging/dementing\[^{10}\]—apriorising-psychologism individuation characters, and supplanting—conviction-as-to-profound—postconverging/dialectical-thinking\[^{20}\]—apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of reference-of-thought—categorical-imperatives/axioms/registry—teleology\[^{8}\] ‘supposedly’ in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human supplanting—conviction-as-to-profound—postconverging/dialectical-thinking—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought—categorical-imperatives/axioms/registry—teleology\[^{8}\]. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\[^{87}\] of reference-of-thought-devolving\[^{84}\] as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology –of every interlocutor, and so mentally the human mind has
developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and
appearance’; but such a scheme is strictly speaking ontologically incomplete and can be
undermined and usurped, but it is standard as it ‘saves mental energy and time’. This
‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of
prelogism-as-of-conviction,-as-to-profound-supererogation or existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
reference-of-thought-devolving-as-of-instantiative-context and even better when mutually of
good supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-
thinking—apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting–
conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-
psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation
of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as
defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect
associated with postlogism, whether pathological/psychopathic or enculturated, and
conjugated-postlogism). However, with the psychopathic/postlogic and social psychopathic
case where compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation or postlogism as perverted-outcome-sought-precedes-existentially-veridical-
logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-
projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging, this
‘existentialist-shortfall’ is highly consequential as it is the basis of the induced registry-
worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-
existential–defect>; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous wooded-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry’-teleology’) articulated in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity.
reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism\textsuperscript{77}/psychopathic disposition is basically recursive (recursive denaturing\textsuperscript{15} alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting-\textlangle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textrangle ‘denaturing\textsuperscript{15} postlogic-backtracking-\textlangle iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’\textrangle\textsuperscript{76}-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic\textsuperscript{4} and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism\textsuperscript{77} mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting-\textlangle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textrangle or conjoining-looping-set-of-narratives\textsuperscript{11} as-of-cohering-logic-reflex to the psychopath’s ‘denaturing\textsuperscript{15} postlogic-backtracking-\textlangle iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textrangle\textsuperscript{76}-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The centrality of ‘concurrently-false-premising-of-
meaning thread/tracing’ in the entire process of postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration lies in the fact that it provides the ‘as non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-premising’ for perversion\textsuperscript{74-of-83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> as ‘denaturing\textsuperscript{15} postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76} with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, and so together with a ‘false-projection-of-bad-or-good-conviction-as-to-profound-\textsuperscript{96}supererogation representation of meaning’ rather than’ veridically of a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism concurrently-false-premising of meaning’ (and so, wrongly implying an issue of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} of the registry-worldview’s/dimension’s–\textsuperscript{83}reference-of-thought-for-social-functioning-and-accordance rather than veridically the perception of compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} or postlogism\textsuperscript{77} as hollow-form implying an issue of perversion\textsuperscript{74-of-83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>); inducing conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in conjoining-looping-set-of-narratives\textsuperscript{13} of the postlogic/psychopathic hollow-form postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>
and-acts’); and thus leading to temporal-preservation-as-pseudointemporality-preservation. It is critical to understand this underlying thread of concurrently-false-premising by its compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism instigation as a ‘false-sense-of-good-to–poor or bad supplanting–conviction-as-to-profound–supererogation—postconverging/dialectical-thinking–apriorising-psychologism’ postlogism and conjugated-postlogism/preconverging-or-dementing-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound–supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound–supererogation) in a same or different circumstance, is invalidated when dealing with perversion of–reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–supererogation> as registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality-of-affirmative-and-unaffirmative-,disambiguated-apriorising/axiomatising/referencing wherein the superseded (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally
conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology8,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-56supererogation—preconverging/dementing9—apriorising-psychologism as to subontologisation miscuing/disjointed-logic/logical.drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising–83reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity38’s-reifying/elucidating-of-prospective-relative-ontological-completeness87-of-83reference-of-thought-devolving84-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 99teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism77 not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into
adulthood, as a prelogic supplanting–conviction-as-to-profound–supererogation—
postconverging/dialectical-thinking–apriorising-psychologism mental-disposition will, but
rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with
the idea of how to further confound/muddle hence the reason it is recursive as
absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or acting as a
victim as long as fundamentally its ‘interlocutor is in a prelogism–as-of-conviction,-as-to-
profound–supererogation relation to its postlogism–formulaic slanting compulsioning–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation
or perverted-outcome-sought-precedes-existencia-logical-logical-dueness mental-disposition’
in order for the interlocutor to go on to conjoin the psychopath’s postlogic-backtracking-
<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>76). Paradoxically, the basis of
the adult psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the
disposition of a supplanting–conviction-as-to-profound–supererogation—
postconverging/dialectical-thinking–apriorising-psychologism mindset/reference-of-thought
to be open-minded in wrongly granting supplanting–conviction-as-to-profound–
supernaturalness–postconverging/dialectical-thinking–apriorising-psychologism (be it ‘good
or poor/bad supplanting–conviction-as-to-profound–supererogation—
postconverging/dialectical-thinking–apriorising-psychologism’) to a compulsioning–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow–supererogation mental-
disposition for its deceptive high-point of concurrently-false-premising for producing
ontologically non-veridical narratives (in terms–as-of-axiomatic-construct of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology). This ‘concurrently-false-premising-of-meaningful thread/tracing’ can be
construed as of the circularity/recurrence/repetition/repeatability delineating existential-
transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity38
reconstituted’, deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing–human-epistemic-abnormalcy/diminishing–preconvergence), eliciting the intemporal-disposition to ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimension’… and so on, circularly up to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–teleology as of prospective notional–deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as validating the requisite ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting de-mentating/structuring/paradigming for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–teleology as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold) as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocrypticism. This explains how a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and–teleology’ gives ontological-anchoring for a Derridean metaphysics-of-
presence (due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening, and so beyond a Derridean pessimism, ‘making-up for’ with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of ‘de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics)’ of 83reference-of-thought’ in construing the 83reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism over ‘the prior’ in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différence-disambiguation-of-ontologically-veridical—meaningfulness-and—teleology’ is rather about the ontological-veridicality of 83reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound—supererogation, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of 83reference-of-thought. Thus unlike in the instance of defect—of-logical-processing-or-logical-implication—supposedly—
priorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-priorising-in-conviction-as-to-profound-supererogation) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought-as-effectively-priorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as registry-worldview’s/dimension’s-uninstitutionalised-threshold-defect-as-Being-or-ontological-or-existential-defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can’t be mutual contention but rather transversality-of-affirmative-and-unaffirmative-disambiguated-priorising/axiomatising/referencing wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing—priorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor are inclined to ‘incrementalism—in-relative-ontological-incompleteness—enframed-conceptualisation <amplituding/formative>wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and—teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications’) (implying incremental/temporal-accommodation
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
dispositions are conjugated to postlogism (which directly perverts reference-of-thought),
temporal-dispositions are rather then construed as in registry-worldview’s/dimension’s-
uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> in line with a ‘dynamic-cumulative-aftereffect of subontologisation’ of the
prior/transcended-superseded registry-worldview as being in a dialectically-out-of-phase state
which is thus preconverging-or-dementing–apriorising-psychologism, while the intemporal-
disposition is inclined to ‘maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation intemporal projection-of-thought’ (implying
notional–deprocrypticism in its preempting—disjointedness-as-of-reference-of-thought,-as-to–amplituding/formative–epistemicity>growth-or-confounded/transvaluative-
rat rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism as ‘ontologically-
reconstituting’ intrinsic-reality and thus with respect to perversion<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is inclined to solipsistically-put-into-question/ontologically-reconstituting of the
perversion<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and imply a
prospective/superseding/transcendental registry-worldview that is the new dialectically-in-phase
and thus the new ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ as the
prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and
preconverging-or-dementing–apriorising-psychologism. A ‘Différance-disambiguation-of-
ontologically-veridical–meaningfulness-and-teleology in registry-worldview terms is
rendered operant by ‘ontological-reconstituting–as-to-confoundedness/deconstruction over
hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (with ‘ontological-reconstituting-as-to-conflatedness’/deconstruction more like ‘a making-up for projection’ in transcending as a metaphysics-of-absence conceptualisation over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a ‘failing, due to limited-mentation-capacity-deepening,’ metaphysics-of-presence conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> as it dialectically leaves by the wayside human temporality/shortness and temporal reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different between such a familiar logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology’ as the latter calls upon de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) in setting up two dialectical reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology’ is dealing with perversion-and-derived-perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (at the uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of temporal-to-intemporal-dispositions ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive Derridean conundrum is that the full <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{44} of a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{55} renders our presencing-as-positivistic meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as preconverging-or-dementing–apriorising-psychologism to a prospective-as-deprocryptic reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-thinking–apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking–apriorising-psychologism references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporality\textsuperscript{51}-potency’ validated by its greater ontological-primemovers-totalitative-framework\textsuperscript{72} in the middle to long-run with respect to the dialectically corresponding prior meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview. For instance, there is no logical-basis for a positivistic mindset/reference-of-thought to convince a non-positivism/medievalism mindset/reference-of-thought that it reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework\textsuperscript{72} will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/reference-of-thought; and
so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
\textsuperscript{96}supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporetic-ism-overcoming/unovercoming’>. This is the only basis for establishing the relative ascendency of divergent \textsuperscript{83}reference-of-thought (not to be confused with ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
\textsuperscript{96}supererogation\textsuperscript{53} convincing’ as this by definition will instead make circular references to a prior \textsuperscript{83}reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective \textsuperscript{83}reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} convincing’ whereby interlocutors already share this common \textsuperscript{83}reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism over preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold\textsuperscript{102} or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’”) with regards
to the postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional–deprocrypticism\textsuperscript{17} over procrypticism\textsuperscript{88}. It should equally be noted that just as no \textsuperscript{83}reference-of-thought will recognise itself as rather preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology of itself as postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of\textsuperscript{83}reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology of our present positivistic registry-worldview as rather preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (as procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{88}) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} higher registry-worldview ontological-completeness-of\textsuperscript{83}reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55}’ highlights that the prior preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism \textsuperscript{83}reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{32}’ of the prospective postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism \textsuperscript{83}reference-of-thought over
the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} as ‘prelogic supplanting—conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism re-engaging reflex’ with respect to the more familiar existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{96}supererogation\textsuperscript{53} do not apply with respect to ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’; as the latter is more about an engagement between a prior/transcended/superseded \textsuperscript{83}reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) as rather hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} whether these are failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or–ontological-preservation and a prospective/transcending/superseding \textsuperscript{83}reference-of-thought like positivism (which develops new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) as ‘ontologically-reconstituting’ to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, no matter what. Such a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}’ equally takes cognisance of the fact that a \textsuperscript{83}reference-of-thought construal is simply as of a dynamic-
cumulative-aftereffect conflation\textsuperscript{12}, and with perversion\textsuperscript{83}reference-of-thought involving a subontologisation rather indirectly as a comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation— preconverging/dementing\textsuperscript{19}–apriorising-psychologism) arising from the ‘cumulative effect’ of the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} of perversion\textsuperscript{74}–of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining–as-to-shallow–\textsuperscript{96}supererogation>, as the various ‘temporal-dispositions individuations’ will, at the given uninstitutionalised-threshold\textsuperscript{142}, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}). Thus providing the basis for a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55}’ of ontological-reconstituting–as-to-conflatedness\textsuperscript{22} not only at a registry-worldview/dimension or intradimensional level of hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but also at temporal-to-intemporal-dispositions individuations level of hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, which then allows for disambiguated ontological-prime movers-totalitative-framework\textsuperscript{72} with respect to individuals teleologies as being of any of the various temporal-to-intemporal-dispositions individuations (for instance, psychopath postlogic-backtracking–<iterative-looping–‘set-of-dereifying-hollow–
ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as institutionalising, universalising\textsuperscript{163}, positivising and fully/utterly-ontologising into deprocrypticism\textsuperscript{17}). Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>; since ‘it grasps the ontological-veracity of temporal-to-intemporal-dispositions as it recomposes across all the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}>’; due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening\textsuperscript{52} (temporal-to-intemporal-dispositions individuations dispositions) along the successive/snowballing institutional-recomposures with respect to the succession of recomposured human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposured-existentialism contextualisation’, and as such a given ‘recomposured-existentialism contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions’. A further implication is that going by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that is behind the institutional-cumulation/institutional-recomposure-
involving the skewing (‘intemporality\textsuperscript{51}-asymmetric-subsumption-of-temporality\textsuperscript{98}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\textsuperscript{\textit{supererogatory–dementativity}} of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions) towards the ascendency of the intemporal-disposition’s meaningfulness (longness-of-register-of–meaningfulness-and-\textit{\textsuperscript{99}teleology\textsuperscript{55}}) as institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-\textit{\textsuperscript{99}teleology\textsuperscript{55}}, which is rather about perversion-and-derived-perversion\textsuperscript{\textit{\textsuperscript{74}}-of-\textit{\textsuperscript{83}}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{\textit{\textsuperscript{96}}supererogation}> (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as of postlogism\textsuperscript{\textit{\textsuperscript{77}}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{\textit{\textsuperscript{49}}}, so-disambiguated as of \textit{\textsuperscript{83}}reference-of-thought-devolving\textsuperscript{\textit{\textsuperscript{84}}} ontological-performance\textsuperscript{\textit{\textsuperscript{72}}-<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{\textit{\textsuperscript{32}}}, over their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) contrasted to ‘notion of agreement-disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-\textsuperscript{55}teleology' is the mechanism of transcending the registry-worldview \textsuperscript{83}reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction’ articulates better and better \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposing-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism\textsuperscript{17}. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview’s/dimension’s institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism\textsuperscript{17}. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality\textsuperscript{98}/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of-meaningfulness-and-\textsuperscript{99}teleology or perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought–\text{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> (conjugated: postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} ontological-performance\textsuperscript{71}.\text{<including-virtue-as-ontology>}) to the new \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology, for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing thus leads to notional—deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing process is to recognise the veridicality of this human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance—<including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality/shortness since human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor can’t be emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost cause as that is not our firstnatureness since we are effectively of temporal-to-intemporal-dispositions given our human-subpotency ever limited-mentation-capacity relative to the full-potency of existence as existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-supercategorical—epistemic-conflatedness) and avoid
articulating knowledge as if the human mentation is by reflex only intemporal of emanance
reference-of-thought when in reality it is of temporal-to-intemporal-dispositions, and so by way
of deferential-formalisation-transference and percolation-channelling. Effectively given that
going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced
by institutionalisation with respect to social-stake-contention-or-confliction is always bound to
elicit two classes of human mental-dispositions with respect to it whether as a temporal
extricatory de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring—
for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing
meaningfulness insightfully in these two respects. The veridical insight to the reality of human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor lies in the fact that the cross-section of humankind at any
institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation or uninstitutionalised-threshold or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—
preconverging/dementing—apriorising-psychologism; as basically intemporality/longness is a
pathway from base-institutionalisation to universalisation to positivism and prospectively
notional~deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency,
and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-
axiomatic-construct of ““Différance-disambiguation-of-ontologically-veridical–meaningfulness–
and-\textsuperscript{55} teleology\textsuperscript{55} \textsuperscript{1}) is untenable as the same could be implied at base-institutionalisation and universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66} ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} often lead to ontological-bad-faith/inauthenticity\textsuperscript{63} as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality\textsuperscript{98} passing for intemporality\textsuperscript{51}’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have temporal-to-intemporal-dispositions as shortness-to-longness-of-register-of–meaningfulness-and\textsuperscript{59} teleology\textsuperscript{55} or perversion\textsuperscript{74}–of–\textsuperscript{83} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96} supererogation> teleologies) which failure only leads to unrealistically grounded \textsuperscript{83} reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments\textsuperscript{105} of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective de-mentating/structuring/paradigming, just as preceding registry-worldviews had to deal with their de-mentating/structuring/paradigming that
led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrence-of-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion\textsuperscript{74}--\textsuperscript{83} of reference-of-thought\-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,--of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion\textsuperscript{74}--\textsuperscript{83} of reference-of-thought\-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,--of-universalisation-as-non-positivism/michaelism for its superseding, and there is equally no pathway for futural Being-development/ontological-framework-expansion--as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-\textsuperscript{55} teleology\ as of prospective notional--deprocrypticism\textsuperscript{17} without a recognition of perversion\textsuperscript{74}--\textsuperscript{83} of reference-of-thought\-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,--positivism-as-procrypticism\textsuperscript{88} for its superseding. However, such an intemporal-disposition of transcendental depth-of-thought, it must be acknowledged is hardly the panacea of a <amplituding/formative>wooden-language\-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-\textsuperscript{55} teleology\-as-of-'nondescript/ignorable–void\-with-regards-to-prospective-apriorising-implications⟩transversality-of-affirmative-and-unaffirmative,--disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}, as has always been the case all along in reflecting holographically-<conjugatively-and-transfusively> the \textsuperscript{66} ontological-contiguity—of-the-human-
transparency\textsuperscript{104}–(transparency-of-totalising-entailing–as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87} as positivism/rational-empiricism, and which temporal hollow-constituting–\langle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle as procrypticism–or–disjointedness-as-of-reference-of-thought\textsuperscript{83} should lead to preempting—disjointedness-as-of-reference-of-thought, as to \langle amplituding/formative–epistemicity\rangle growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism social universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing–as-to-entailing–\langle amplituding/formative–epistemicity\rangle totalising–in-relative-ontological-completeness\textsuperscript{87} as deprocrypticism\textsuperscript{17}. The conceptualisation of ‘knowledge-notionalisation’ is rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/philosophy is by itself a de-mentative/structural/paradigmatic shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-
ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the ‘abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche’, as the fact is it was a philosophical orientation whether explicit with Descartes’s ‘I think therefore I am’ establishing the positivistic mindset(reference-of-thought/consciousness-awareness-teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset(reference-of-thought/consciousness-awareness-teleology and actually ‘in complement to it’ than truly criticisms (which is often philosophically misconstrued, as Descartes’s ‘thinking proposition’ is so profound that it is the very ‘transparent pillar or social universal-transparency(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness) for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the ‘thinking proposition’ implies with respect to the prior as the core-medieval mindset(reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of human mindset(reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the ‘natural referentialism ontological-normalcy/postconvergence nature of knowledge’ that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be
better construed as Extended Rationalism – rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be ‘irrational’) or less-explicit with Copernicus, Galileo, Darwin, etc. scientific endeavours/postures that ‘invented-and-upheld’ the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes ‘utterly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
>supererogation, and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology of mindset/reference-of-thought/(recomposured)-consciousness-awareness-
<br><amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-
>sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
>supererogation; as ‘different institutional-cumulation/institutional-recomposure–as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing have their knowledge-
form/meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
possibly think otherwise, but this rather points to how our forerunners felt psychologically when
their worlds built of deities and later essences were being put into question by ‘an increasing
realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that
gives-in’ to intrinsic-reality and not the other way around. - As central to an overall
Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted
with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and
corresponding perversion\textsuperscript{74}-of\textsuperscript{83}-reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{26}-supererogation> with respect to
ushering in the requisite preempting—disjointedness-as-of\textsuperscript{83}-reference-of-thought,-as-to-
\textless amplituding/formative-epistemicity>growth-or-conflatedness\textsuperscript{12}-transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism that should define and
conceptualise the notional-deprocrypticism\textsuperscript{17} registry-worldview/dimension (as the effective
attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking\textsuperscript{20}—
psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ ‘psycho-
ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a
‘postconverging-or-dialectical-thinking\textsuperscript{20}—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in defining individual, summative intradimensional and
transcendental/transdimensional/interdimensional/maximalising-recomposuring\textsuperscript{54}-for-relative-
ontological-completeness\textsuperscript{87}—unenframed-conceptualisation meaningfulness \textsuperscript{83}reference-of-
thought), renders suprastructuralism and associated transcendental concepts comprehensively
operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-
reverberation/existence-potency-sublimating-nascence-disclosed-from-prospective-epistemic-digression-as-of-amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-thought-in-supererogatory-epistemic-conflatedness, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding-oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ontological-prime-movers-totalitative-framework. Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and
connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation–logical-coherence–causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of meaningfulness-and-teleology but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal
effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening\textsuperscript{52}. The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn’t have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework\textsuperscript{72} success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating
them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the ‘organic-knowledge’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and
philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary
apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating\textsuperscript{24}—amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvalutive-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-
ions/notional–referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-
dertermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} a closed-structure (as merely-exploiting-
Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-
development-potential-construed-as-nihilism as of amplituding/formative>wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}—as-of-‘nondescript/ignorable–void\textsuperscript{59}’—with-regards-to-
prospective-apriorising-implications>) as of its temporal amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} by adopting a ‘presencing—absolutising-identitive\textsuperscript{-13}constitutedness\textsuperscript{79} consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-
structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-
construed-as-antinihilism-or-opened-construct-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) for prospective meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; as no registry-worldview/dimension ‘as a product
of secondnatured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology\(^{35}\), be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\). That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating\(^{24}\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection even though the latter does ensue in any case as of notional philosophy. Such ‘dimensionality-of-sublimating\(^{24}\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(^{12}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection notional philosophical dispositions’ upholding an opened-construct-of—meaningfulness-and—teleology\(^{55}\) to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as—‘inventing’—or—‘creating’—or—‘upholding’—new-intellection—de-mentating/structuring/paradigmimg—of—societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising/referencing of prospective conflatedness\(^{12}\) as of ontological-normalcy/postconvergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their <amplituding/formative–epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) temporal-dispositions’ as <amplituding/formative>wooden-language—⟨imbued—averaging—of—thought—<as—to—
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications⟩) blithe to
such retrospective-and-thus-prospective insight by their temporal extricatory de-
mentating/structuring/paradigming in distractive-alignment-to-reference-of-thought-as-of-
apriorising/axiomatising/referencing as of epistemic-abnormalcy/preconvergence. This is
enabled by the tautological/referential/existential-reference nature of intrinsic-
reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or
projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly
hitherto associated with the predicting of the former like in scientific constructions, though such
postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence
conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective
intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking
cognisance of metaphysics-of-absence as the need to supersede our illusion-of-the-
present/present-consciousness/epistemic-totalising-self-referencing-syncretising/mirage) in
the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the
jargon as can reasonably be expected of the thoroughness of all inherently analytical subject
matter especially in this case by the highly exploratory nature of such analysis, as such writing
are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings
like quoting Einstein in saying that good science is associated with beautiful equation as
obviously just as E=MC² is beautiful but the underlying physics is a head-scratcher one can
equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the
underlying Derridean deconstruction and implications to be child’s play, nor should the fact that
the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences
that this should preclude its analysis if and when we are temporally uncomfortable with it, as that
is part and parcel of our human development as our forerunners had taken their responsibilities
about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework\textsuperscript{72} and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding—oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness\textsuperscript{88}-induced,—’threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism’ due to our limited-mentation-capacity-deepening\textsuperscript{52}, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening\textsuperscript{52}, we are actually involved in a ‘developmental notional—teleology of ontology’ construed as coherent shallow superseding—oneness-of-ontology to coherent deeper superseding—oneness-of-ontology in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}; with such limited-mentation-capacity-deepening\textsuperscript{52} reflected and encapsulated in the operant concept of ‘disjointedness-as-of—reference-of-thought’ misappropriated meaningfulness-and—teleology\textsuperscript{55} in arrogation (as relative-ontological-incompleteness\textsuperscript{88}-induced,—’threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing\textsuperscript{10}–apriorising-psychologism’, thus ‘in-wait’–for-perversion\textsuperscript{74}–of-
\textsuperscript{83}reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow.\textsuperscript{96}supererogation>, –or-temporal-preservation-as-pseudointemporality\textsuperscript{51}–
preservation, with respect to ultimate ontological-normalcy/postconvergence. The <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-
explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} of ‘disjointedness-as-of.\textsuperscript{83}reference-of-thought’

misappropriated meaningfulness-and-referee.\textsuperscript{99}teleology\textsuperscript{55} in arrogation are twofold. Firstly, with respect
to the nature of human knowledge development as a constant deepening (with augmenting
ontological-primemovers-totalitative-framework\textsuperscript{72} with respect to intrinsic-
reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent superseding–
oneness-of-ontology’ towards a ‘deeper coherent superseding–oneness-of-ontology’ by the
institutionalisation dynamism of de-mentation–\langle supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics\rangle\textsuperscript{14} inducing ‘placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology
rescheduling’ wherein a given present registry-worldview of relative-ontological-
incompleteness\textsuperscript{88}–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow.\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-
thus–‘in-wait’–for-perversion\textsuperscript{74}–of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow.\textsuperscript{96}supererogation>, –or-temporal-
preservation-as-pseudointemporality\textsuperscript{51}–preservation, is transcended/superseded as
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism ushering in a new present registry-
worldview of less relative-ontological-incompleteness\textsuperscript{88}–induced,–‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow.\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is–‘in-wait’–for-perversion\textsuperscript{74}–
of–\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-

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nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation\textsuperscript{46},-or-temporal-
preservation-as-pseudointemporality\textsuperscript{51}-preservation, which is transcending/superseding as
‘postconverging-or-dialectical-thinking\textsuperscript{28}–apriorising-psychologism’, and at the ‘individuation-
level of conceptualisation of knowledge’ construed as predisposed to either hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’ and
‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the
circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–
oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-
completeness\textsuperscript{87}—unenframed-conceptualisation of ontology/ontologically-veridical-
meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical
basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-
representation/consciousness-awareness\textsuperscript{99}teleology), with regards to the fact that the ‘reflex
supplanting–conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-
thinking\textsuperscript{28}–apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of
\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} representation of
meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the
scope of a registry-worldview’s institutionalisation \textsuperscript{83}reference-of-thought where
intemporality\textsuperscript{51}/longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} has been more or less
secondnatured, at its uninstitutionalised-threshold\textsuperscript{102}) as this fails to reflect the fact that the same-
terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-
intemporal conjugations of meaningfulness with regards to ontologically-veridical-
meaningfulness when truly reflecting the reality of a human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions–existentialism-form-factor unlike a naïve foundation
wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102}, and that in all instances, to ensure ontologically-veridical-meaningfulness, this is deduced of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{38}-reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation that is readily available in construing the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>' and ‘ontologically-reconstituting/upholding-intemporal-preservation’ trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry–\textsuperscript{99}teleology\textsuperscript{8} representation of meaningfulness affirmations (and, specifically with a perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation> phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought of implied \textsuperscript{83}reference-of-thought in establishing what is ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{68}-of-\textsuperscript{83}reference-of-thought and in-phase’ and ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of-\textsuperscript{83}reference-of-thought/slantedness and dialectically-out-of-phase’; from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound\textsuperscript{96}supererogation\textsuperscript{53} then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-
faith/authenticity\(^{68}\)-of-\(^{83}\)reference-of-thought of meaningfulness is established, dismissing hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\) as perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^{96}\)supererogation> with the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \(^{99}\)teleology as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is an supplanting–conviction-as-to-profound-\(^{96}\)supererogation—postconverging/dialectical-thinking\(^{28}\)-apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>\(^{76}\) interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives\(^{11}\) interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability\(^{9}\) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\(^{38}\)-reification\(^{86}\)/superseding–oneness-of-ontology\(^{39}\) by maximalising-recomposuring\(^{54}\)-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation. We can’t be certain about the ontological-veridicality of ‘separate dots as separate narratives’ themselves as the 3 different interlocutors can all express ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ going by their mental-dispositions with the latter two, postlogic/psychopathic/postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’>\(^{76}\) interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives\(^{11}\) interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can
ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetitive repeatability as of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity/reification/superseding-oneness-of-ontology quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework of the postlogism/psychopathic and conjugated-postlogism interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism whereas the same exercise with supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutor is actually the target of such postlogism-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ about the latter, that trace-of-dots-as-narratives from the supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge is that their extrapolation is actually an extrapolation of
perversion⁷⁴-of-³/reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶/supererogation> of ‘same-terms-of-
expressions/seemingly-same-implied-meaningfulness as if supplanting–conviction-as-to-
profound-⁹⁶/supererogation—postconverging/dialectical-thinking²⁸–apriorising-psychologism’
whereas retracing of the mental-disposition foregoes elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁸ of separate dots as separate narratives, and thus is existentially
involved in construing the reality to the point of revealing ‘disjointedness-as-of-⁸³/reference-of-
thought’ misappropriated meaningfulness-and-⁹⁹/teleology⁵⁵ in arrogation in the trace-of-
successive-dots-as-(hollow)-narratives that shines the light on the fundamental
driver/ontological-primemovers-totalitative-framework⁷² of the postlogic and/or conjugated-
postlogic interlocutor as well as the threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-⁹⁶/supererogation—preconverging/dementing¹⁹–apriorising-psychologism as vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging⁶⁴ of its narratives. That’s why spatialisation, indirectness
and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade
their prospective interlocutors ‘putting one and one together as will arise in an existentially
veridical context and so that their interlocutors should rather undertake elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁸ the purely abstract meaning as seemingly sound separate dots as
separate narratives but which are non-existentially real, rather than existentially trace the
successive dots as separate narratives. This is what enables the establishment, as of the
circularity/recurrence/repetition/repeatability⁹ as of existential-transitioning-or-iterability-trace-
of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-
of-ontology²⁹, at the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow—preconverging/dementing—apriorising-psychologism—threshold (as-it-is-thus—‘in-wait’—for-perversion—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>, or-temporal-preservation-as-pseudointemporality, defining the typical threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism psyche of successive uninstitutionalised-threshold (beyond-the-consciousness-awareness—teleology—<in-existential-extrication-as-of-existential-unthought> manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations) as recurrent-utter-uninstitutionalisation preconverging-or-dementing—psyche, ununiversalisation preconverging-or-dementing—psyche, non-positivism/medievalism preconverging-or-dementing—psyche and our uninstitutionalised-threshold as procrypticism—or—disjointedness—as-of—reference-of-thought preconverging-or-dementing—psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing—apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism/preconverging-or-dementing—integration to psychopathy is not significant as its perversion—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> is still universally transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-postlogism/preconverging-or-dementing—integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness—induced, threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism—threshold (as the relative-ontological-incompleteness—is-inherently—thus—‘in-wait’ for
perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation or temporal-preservation-as-pseudointemporal-preservation\textsuperscript{51} as so-manifested at the uninstitutionalised-threshold\textsuperscript{82}, hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation/extrapolating/inferring to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of temporal-to-intemporal-dispositions wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms—as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation nor existential-transitioning/iterability-tracing-of-dots-as-hollow-narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the \textsuperscript{83} reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99} teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency\textsuperscript{104}—(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—

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epistemicity—to totalising—in relative ontological completeness—resulting in other temporal characters, beyond consciousness awareness—teleology—in existential extrication as of existential unthought—operating arithmetic as if the condition never existed; and thus there is a need for a retracting to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality/shortness (shortness-of-register—meaningfulness-and—teleology) and intemporality/longness (longness-of-register—meaningfulness-and—teleology) are both basically the same notion of intemporality, but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism—or-social-discomfiture—or-negative-social-aggregation/temporal-enculturation—or-temporal-endemisation) being rather in various grades of poor execution of intemporality/longness (longness-of-register—meaningfulness-and—teleology) but that in so doing such temporal-dispositions of individuation ‘false retaining their teleology/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ (and so with respect to their apriorising—registry-elements as implied—logical-dueness—or-stature, presumptuousness—or-arrogation, assumptions, value-reference and teleology), inducing dec- mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as Being—or-ontological—or-existential—defect where such false-retention construed as temporal-preservation-as-pseudointemporality—preservation is rather in conjugated-postlogism; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of—reference-of-thought’ misappropriated meaningfulness-and—teleology in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow—supererogation—
preconverging/dementing\textsuperscript{10}–apriorising-psychologism’ (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existentialexistential-contextualising-contiguity\textsuperscript{38}–reification\textsuperscript{86}/superseding–oneness-of-ontology\textsuperscript{39} by maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation. This conceptualisation of temporality\textsuperscript{98}/shortness as being about failing/not-upholding–<as-of-apriorising/axiomatising/referencing> intemporality\textsuperscript{51}/longness (which perfectly syncs intemporality\textsuperscript{51}/longness and temporality\textsuperscript{98}/shortness as longness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} and shortness-of-register-of–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}, beyond just a qualification notion but rather a <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’–enabling–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existentialexistential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context construct), equally perfectly renders the notion of temporality\textsuperscript{98}/shortness and intemporality\textsuperscript{51}/longness operant for a ‘postconverging–or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. The notion of temporality\textsuperscript{98}/shortness as actually ‘pseudointemporality\textsuperscript{51}’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality\textsuperscript{98}/shortness is much more than morality as derived from intemporality\textsuperscript{51}/longness which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-
teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporal’\textsuperscript{51} of such individuations induces ‘notional-disjointedness-as-of'-\textsuperscript{83} reference-of-thought’ misappropriated meaningfulness-and-99\textsuperscript{teleology}\textsuperscript{55} in arrogation (at individuation-level as relative-ontological-incompleteness\textsuperscript{88}-induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow'-\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion\textsuperscript{74}–of-\textsuperscript{83} reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow'-\textsuperscript{96} supererogation>,–or-temporal-
preservation-as-pseudointemporality\textsuperscript{51}-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality\textsuperscript{51}, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-99\textsuperscript{teleology}’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality\textsuperscript{51} individuations (postlogism\textsuperscript{77}-slantedness, postlogism\textsuperscript{77}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation\textsuperscript{49}, so-disambiguated as of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} ontological-
performance\textsuperscript{71-}<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a ‘framework of social-stake-contention-or-confliction’ as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality\textsuperscript{51} individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation in

‘disjointedness-as-of-\textsuperscript{83}reference-of-thought’ misappropriated meaningfulness-and-\textsuperscript{99} teleology\textsuperscript{55} in arrogation (at individuation-level relative-ontological-incompleteness\textsuperscript{88}-induced,-'threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow'-\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion\textsuperscript{74}–of-\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation>,—or-temporal-preservation-as-pseudointemporality—preservation, on ‘social ontologically-veridical-meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments, and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can’t be prospective transcendence-and-sublimity/sublimation/supererogation—de-mentativity going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in contrast to the present ‘psychology of qualification/qualification-schemes’ that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is ‘not irresponsible’ with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, human
secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking\textsuperscript{20} – psychology or psychology-of-mentation-dynamics or natural-~psychological-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99}teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness\textsuperscript{99}teleology of a recurrent-utter-institutionalised mindset\textsuperscript{83}reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism\textsuperscript{80} mindset\textsuperscript{83}reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\textsuperscript{14} is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking\textsuperscript{20} – psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence \textsuperscript{99}teleology being the central determinant driving and defining human psychology construed by its metaphysics-of-absence as diminishing–human-epistemic-abnormalcy/diminishing–preconvergence. Interestingly, psycho-ontological-tautologisation/psycho-existential-reference as a human disposition for

outside-existential-contextualising-contiguity\textsuperscript{38}, when so-construed from our ‘limited-mentation-capacity as of our relative-ontological-incompleteness\textsuperscript{88}-induced,-’threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism”. existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence~-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality in sync with existence ‘speaks of threaded-or-intertwined subsumed referencing of all in existence’ beyond just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}, thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening\textsuperscript{52} as of our relative-ontological-incompleteness\textsuperscript{88}-induced,-’threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency~sublimating~nascence~,disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentioal-contextualising-contiguity of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a-threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations, and as metaphysics-of-presence (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’) metaphysics-of-absence is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting—as-to-conflatedness/deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating~nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration, and the implications to meaningfulness can be much more elaborate and as explained further below, with the notion of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside-existential-contextualising-contiguity as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existent-contextualising-contiguity in protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential pathological condition), instead of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-referencing-as-of-instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a contextualising-contiguity of existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening\textsuperscript{52} as of our relative-ontological incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening\textsuperscript{52} as of our relative-ontological-incompleteness\textsuperscript{88}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness\textsuperscript{99}teleology). If by mere derivation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-
elucidation-outside-existential-contextualising-contiguity\(^{38}\) (given human limited-mentation-capacity-deepening\(^{52}\) as of our relative-ontological-incompleteness\(^{88}\)-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)-supererogation—preconverging/dementing\(^{10}\)-apriorising-psychologism’) is implied as being-construal, this will lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ‘conceptually’ ontologically non-veridical. Being-construal as of existential-reference/existential-tautologisation needs to be conceptualised as in existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect in order to be ontologically-veridical, and besides that imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^{38}\) as of abstract-construal as ontologically-veridical harkens to a disposition for abstract predication (predictive-insights) while ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of being-construal/existential-reference/existential-tautologisation harkens to a disposition for postdication (projective-insights as predicative, brought to their full potential as metaphysics-of-
mild or elaborate the ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction. Equally, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ is metaphysics-of-presence that is the ‘honoring exercise’/recompose backdrop for metaphysics-of-absence as ‘projective-insights of imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} as of instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ to generate the art-forms/aesthetics as being-construal/existential-reference/existential-tautologisation, by way of ‘strategic-insight of perspectives’ for artistic expression. (Idyllically, superseding–oneness-of-ontology attainable by notional–deprocrypticism\textsuperscript{17} existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} as of instatiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow’\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism of rational-empiricism/positivising-rules’ should imply ontologically subsuming ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83}reference-of-thought-devolving\textsuperscript{84} as of instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of the ontologically deepest being-construal/existential-reference/existential-tautologisation, and thus will be the universal nested-congruence of the comprehension of intrinsic-reality, aesthetics/arts-and-virtue.) In the bigger scheme, we can equally grasp that the uninstitutionalised-threshold\textsuperscript{482} arise from ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} of corresponding prior institutionalisations and thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-.\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{10}–apriorising-psychologism (beyond-the-consciousness-awareness-\textsuperscript{99}teleology-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-pseudointemporality\textsuperscript{51}-preservation by wrongly elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} their \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and which ontological-reconstituting–as-to-conflatedness\textsuperscript{12}/deconstruction (in disambiguating \textsuperscript{83}reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold\textsuperscript{482} \textsuperscript{83}reference-of-thought as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ontologically non-veridical, and the prospective/transcending/superseding \textsuperscript{83}reference-of-thought involving the ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-
reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of \textsuperscript{83}reference-of-thought is rather a ‘being-contrual’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as \textsuperscript{83}reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising–registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology, and involving the potency of both consciousness-awareness-\textsuperscript{99}teleology representations and implications, for instance, the difference of the \textsuperscript{83}reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions <amplitude/formative–epistemicity>causality–as-to-projective-totalititative–implications,-for-explicating-ontological-contiguity. In fact, ontological-reconstituting–as-to-conflatedness/deconstruction which always refers rather to the issue of reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective reference-of-thought, rather than just a différance (differentiation) as within the same prior/given reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the
registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy/diminishing–preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness\textsuperscript{99} teleology scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation\textsuperscript{\langle supererogatory\textendash}ontological\textendash}de-mentation\textendash}ontological\textendash}de-mentation\textendash}stranding-or-attributive-dialectics\textsuperscript{14} of \textsuperscript{83}reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening\textsuperscript{52} in ‘engaging the same existential reality and drawing implications thereof’ as human <amplituding/formative\textendash}epistemicity>totalising\textendash}renewing\textendash}realisation/re\textendash}perception/re\textendash}thought\textendash}as\textendash}utter\textendash}placeholder\textendash}setup\textendash}ontological\textendash}rescheduling\textsuperscript{\langle by\textendash}a\textendash}renewing\textendash}of-apriorising\textendash}axiomatising\textendash}referencing\textendash}psychologism\textendash}as\textendash}the\textendash}new\textendash}referencing\textendash}basis\textendash}of-prospective\textendash}meaningfulness\textendash}and\textsuperscript{99}teleology\textsuperscript{55}) as ‘subpotent-mimetic-echoness-derivation\textsuperscript{\langle within\textendash}the\textendash}full\textendash}potency\textendash}of\textendash}existence/intrinsic-reality/ontology\textendash}as\textendash}of\textendash}its\textendash}mimetic\textendash}echoness\textendash}or-existence\textendash}in\textendash}reverberation\textendash}or\textendash}existence\textendash}potency\textendash}sublimating\textendash}nascence\textendash}disclosed\textendash}from-prospective\textendash}epistemic\textendash}digression\textendash}as\textendash}of<amplituding/formative\textendash}epistemicity>totalising\textendash}renewing\textendash}realisation/re\textendash}perception/re\textendash}thought\textendash}in\textendash}supererogatory\textendash}epistemic\textendash}conflicatedness\textsuperscript{12}, it is thus analysed as maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation as a mental-
deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context involving existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality `preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/dementing\textsuperscript{19}—apriorising-psychologism of rational-empiricism/positivising-rules’ while intradimensionally it is about an analytical rescheduling (maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation that ‘decenters the prior reference-of-thought’ for ‘the centering of the prospective reference-of-thought’). Noting that the ‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews (utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism\textsuperscript{89}) of the corresponding-successive-prospective-institutionalisations-registry-worldviews (of protracted imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as: Base-institutionalisation-as-rule-making, Universalisation-as-universalisation-of-rules-making, Positivism-as-rational-empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism\textsuperscript{17}—as-utter-ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making) establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at the

preconverging/dementing—apriorising-psychologism’ which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective reference-of-thought over the prior one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of reference-of-thought—categorical-imperatives/axioms/registry—teleology of the prior positivism institutionalisation leading to procrypticism—or—disjointedness-as-of-reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-construct/ontologically-valid-narration will be grounded on ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving—as-of-instantiative-context as to existence-potency—sublimating—nascence,–

Hence the deepest being-construal/existential-reference/existential-tautologisation implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-
ontological-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect' enabling the ontological transcendence: of a procrypticism\textsuperscript{80} setup is necessarily a ‘deprocrypticism\textsuperscript{17}-intemporal imbricatedness/threadedness/recomposuring’ thus reflecting procrypticism\textsuperscript{80}/perversion-of-positivistic-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in a non-positivism/medievalism setup is necessarily a ‘positivism-intemporal imbricatedness/threadedness/recomposuring’ while reflecting non-positivism-or-medievalism/perversion-of-universalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in an ununiversalisation setup is necessarily a ‘universalisation imbricatedness/threadedness/recomposuring’ while reflecting ununiversalisation/perversion-of-base-institutionalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and in a recurrent-utter-uninstitutionalisation setup is necessarily a ‘base-institutionalisation imbricatedness/threadedness/recomposuring’ while reflecting recurrent-utter-uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Transcendentally/transdimensionally/interdimensionally, it is the \textsuperscript{66}ontological-contiguity implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of\textsuperscript{83}reference-of-
thought-devolving as-of-instantiative-context as to existence-potency–sublimating–nascence,-
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
omeologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest
being-construal/existential-reference/existential-tautologisation that underlies the 66ontological-
contiguity—of-the-human-institutionalisation-process behind base-
institutionalisation/universalisation/positivism/prospective-deprocrypticism17, and likewise it is
the notional-discontiguity/epistemic-discontiguity62,<shallow,96supererogation-of-mentally-
aestheticised–preconverging/dementing–qualia-schema> implied by ‘virtuality-or-Being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-
reference’ thus in ‘disjointedness-as-of,83reference-of-thought’ misappropriated meaningfulness-
and-90teleology55 in arrogation (beyond-the-consciousness-awareness,99teleology,<in-
existential-extrication-as-of-existential-unthought>,6 manifestation), that induces the
uninstitutionalised-threshold102 process behind recurrent-utter-
uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procypticism. The
implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-
to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality
tends towards temporality98/shortness as of 13constitutedness that ultimately fails hence inducing
virtualities. And so, when initially striving to explicate the coherence of a given ontological/being
phenomenon or explicating its coherence with other ontological/being phenomena or more
profoundly explicating its coherence with the overall existential ontological/being phenomenon.
This is inherently-and-intuitively underscored by our underlying ‘coherence/contiguity-of-
superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’
(so-enabled by underlying supposedly coherent ontological-commitment65 as of ontological-
primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative~implications,~for-explicating~\textsuperscript{66} ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue for the <amplituding/formative–epistemicity> totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ such as logic/mathematics/virtue/space/time/historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}/instantaneity/cogency/methodology (or in the case herein ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence/Doppler-thinking as it disambiguates human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative~implications,~for-explicating~\textsuperscript{66} ontological-contiguity\textsuperscript{44}, and not as it may be wrongly construed to be ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45}’ which is just incidentally-associated-and-not-the-actual-basis of the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,–and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity> causality~as-to-projective-totalitative~implications,~for-explicating~\textsuperscript{66} ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest
constitutedness and conflatedness compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existentional-contextualising-contiguity (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like time, space, virtue, historiality/ontological-eventfulness/ontological-aesthetic-tracing, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework <amplituding-formative-epistemicity>causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation by presencing—absolutising-identitive-constitutedness or conflatedness ‘intuitively-assigned projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ in the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology. That is, these are notions that reflect existence-as-of-its-mimetic-
echoness/existence-in-reverberation/existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12} as of the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as logic ‘ontological \textsuperscript{83}reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), likewise, mathematics is about mathematical axiomatic-construct-incidenting (construed as mathematical ‘ontological \textsuperscript{83}reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–
as of the superseding conflatedness\textsuperscript{12} of ontological/existential-implications; with such ontological/existential-implications construed operantly as of a given deepening/shallow level of human limited-mentation-capacity as human-subpotency existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought \langle \text{given consciousness’s neuterising}^{57}\text{-induced-or-deneuterising}^{16}\text{-induced} \rangle-\textsuperscript{83}reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-
instantiations derived/devolved axiomatic-constructs of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional--referential-
notions/articulations/virtue, thus reflecting the registry-worldview’s/dimension’s \textsuperscript{83}reference-of-
thought ontological-performance\textsuperscript{72} \langle \text{including-virtue-as-ontology} \rangle as of its historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{45} as so-analysed as from notional--deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-
intercessory-notions/notional--referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially contingent nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional--referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-
intercessory-notions/notional--referential-notions/articulations/virtue including logic and
mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of meaningfulness-and-teleology about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) are only as meaningful as when reflecting a reference-of-thought–categorical-imperatives/axioms/registry-teleology of a given totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) become a relatively sub-ontological-as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s–sublimating–nascence> exercise qualified more pertinently as ‘conceptual patterning’ as of constitutedness in any such totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a reference-of-thought–
categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of a given \textsuperscript{amplituding}/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as of conflation\textsuperscript{12}. Pointing out that there must necessarily be an exercise in developing the requisite ‘ontological \textsuperscript{83}reference-of-thought or axiomatic-construct of an epistemic-totalising\textsuperscript{32}–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ to which logic and mathematics (and any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-\textsuperscript{amplituding}/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in-supereorogatory–epistemic-conflatedness\textsuperscript{32}), but it wouldn’t work out the other way round on the basis of simple methodological mimicry starting out from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue) on the naïve goal of then grasping a \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of a given \textsuperscript{amplituding}/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} of the specific biology \textsuperscript{amplituding}/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that
explains genes and genetic principles is ontologically preceding and defining of how the
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue of mathematics, logic, information processing, etc. can further
contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic,
information processing or for that matter any other knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite
ontological cogency’ can by themselves develop a \(^8\)reference-of-thought–categorical-
imperatives/axioms/registry–teleology\(^8\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–teleology\(^5\) of
a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry.
The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such
domains-of-study where the positive or negative sanctioning by ontological-primemovers-
totalitative-framework\(^7\) of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory–dementativity is not immediately perceptible but rather
remote like in the human sciences and to some extent as well with some studies in the natural
sciences (where for instance the overall cogency of the whole experimental framework relative
to the conclusions advanced of many a research study is dubious as not pertinently
unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be
introduced with regards to the underlying articulation herein and based say on an ‘arbitrary
historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^4\) grounded methodology on
the basis of just vague impression’ it will rather be conceptual patterning. What is required is an
underlying \(^8\)reference-of-thought–categorical-imperatives/axioms/registry–teleology\(^8\),-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and–teleology\(^5\)
this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework\textsuperscript{65} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) anchoring the human in the becoming of existence’ allowing for human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-suporerogatory-epistemic-conflatedness\textsuperscript{12} wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) in defining-and-redefining meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}; with this sense-of-ontology/solipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) acting as the fundamental human drive for its being and conceptualisations of any meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} in existence. Basically, the induced social universal-transparency\textsuperscript{104}⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-
relative-ontological-completeness\textsuperscript{87})’ of meaningfulness from ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{94}-as-of-instantiative-context as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftermath/aftereffect’ of its deeper being-condensation/existential-reference/existential-tautologisation (as of intemporal-disposition/ontological-veridicality) in superseding-and-representing-as-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism ‘virtuality-or-Being-condensation-as-abstract-condensation-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (of temporal-dispositions perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>s), will reflect the reality of temporal-dispositions as of postlogism\textsuperscript{77}-slantedness (psychopathic-or-postlogic) or ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49} (at the point where the social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87}) is lost or at uninstitutionalised-threshold\textsuperscript{102}) and the consequent ‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as the bigger dynamic framework of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor, and so across all uninstitutionised-threshold\textsuperscript{402}. Thus, basically ontological-reconstituting-as-to-conflatedness\textsuperscript{32}/deconstruction as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}as-of-reference-of-thought-devolving\textsuperscript{84}as-of-instantiative-context as to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ reflects/perspectivates transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} (transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101}) dynamism of ‘temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ (as elicited by postlogism\textsuperscript{77}and-conjugated-postlogism\textsuperscript{77}) and the ‘intemporal-disposition/ontologically-veridical supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism as of its imbricatedness/threadedness/recomposing, and the ontological implications thereof’. The requisite ‘projective-insights of imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}as-of-reference-of-thought-devolving\textsuperscript{84}as-of-instantiative-context as to existence-potency-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’, of ‘relevant aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration’, is necessarily of ‘notional–deprocrypticism\textsuperscript{17} imbricatedness/threadedness/recomposing
referential-depth-or-existential-reference-or-tautologisation’,
reflecting/perspectivating/highlighting (the corresponding postlogism\textsuperscript{77} and conjugated-
postlogism\textsuperscript{77} uninstitutionalised-threshold\textsuperscript{182} perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
96supererogation> as) ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference’ (the-perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-\textsuperscript{96} supererogation>, of positivistic-meaningfulness or the-perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-\textsuperscript{96} supererogation>, of positivistic-categorical-imperatives-or-axioms-or-registry-
99 teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96} supererogation—
preconverging/dementing\textsuperscript{19} apriorising-psychologism (beyond-the-consciousness-awareness-
\textsuperscript{99} teleology<-in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} manifestation); and so-
construed suprastructurally (beyond the positivistic/procrypticism\textsuperscript{88} registry-worldview
consciousness-awareness-\textsuperscript{99} teleology, as it is preconverging-or-dementing\textsuperscript{19} apriorising-
psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation
storied-construct/ontologically-valid-narration conceptualisation’ can be extended
‘correspondingly as of positivism, universalisation and base-institutionalisation
imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-
tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism\textsuperscript{77} and-
conjugated-postlogism\textsuperscript{77} uninstitutionalised-threshold\textsuperscript{182} perversion\textsuperscript{74} of \textsuperscript{83} reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
96supererogation> as ‘non-positivistic-or-medieval–virtuality-or-Being-construal-as-abstract-
‘ununiversalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ and ‘recurrent-utter-uninstitutionalisation–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold (as beyond their respective corresponding consciousness-awareness-teleology) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and
preconverging/dementing\textsuperscript{19}–apriorising-psychologism (beyond-the-consciousness-awareness-teleology-\textless in-existential-extrication-as-of-existential-unthought\textgreater \textsuperscript{6}) hence inducing uninstitutionalised-threshold\textsuperscript{102}, as it is impossible to critically extend ontological-capacity on the basis of the same \textsuperscript{83}reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new \textsuperscript{83}reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold\textsuperscript{102} with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold\textsuperscript{102}; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation and notional–disjointedness-as-of,\textsuperscript{83}reference-of-thought associated with procrypticism–or–disjointedness-as-of,\textsuperscript{83}reference-of-thought\textsuperscript{88} for notional–deprocrypticism\textsuperscript{17} existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of,\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism of rational-empiricist/positivising-rules’. This consequent ‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-worldview of positivism–procrypticism\textsuperscript{89} (temporal-dispositions-in-temporal-preservation-as-pseudointemporality\textsuperscript{81}–preservation) as ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically-out-of-phase’ is so about their non-committal (whether with respect to good or bad commitment as ‘good or poor/bad
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing-apriorising-psychologism as being a social-construct
‘uninstitutionalised-threshold mirroring development of the fundamental insane-fitment of the
childhood-psychopath/cinglé perversion reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism-as-of-compulsing—
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as conjugated-postlogism/preconverging-or-dementing-integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism/preconverging-or-dementing-integration threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
construable metaphysics-of-absence of the social as metaphysics-of-presence’ (arising because of the decreasing social universal-transparency of transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of the cinglé’s postlogism-slantedness/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism-slantedness in a social atmosphere where it is not universally transparent to be the denaturing of reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism-slantedness/preconverging-or-dementing-integration is upheld by temporal-preservation-as-pseudointemporality-preservation threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—preconverging/dementing–apriorising-psychologism of the procrypticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-availability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primemovers-totalitative-framework construction’ is what creates our virtue in superseding our vices-and-impediments, just as for instance, ‘medieval vices-and-impediments’ weren’t inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge/ontological-primemovers-totalitative-framework and its corresponding ‘institutional-designing by deferential-formalisation-transference and percolation-channelling’ as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of
insightful ‘tone-as-temperament and thematic construal of temporal-to-intemporal-dispositions individuations teleologies/teleological-differentiations (by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions\textsuperscript{99}teleology and value-reference as of notional–deprocrypticism\textsuperscript{17} imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism\textsuperscript{77}-and-procrypticism\textsuperscript{80} mental orientations’, (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologyisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of ‘positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ reflecting/perspectivating/highlighting ‘non-positivism/medieval uninstitutionalised-threshold\textsuperscript{102} threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’, to contrastively provide the revealing retrospective insight of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as uninstitutionalised-threshold\textsuperscript{102} as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor is construable from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the décomplexage/uninhibitedness (induced by our metaphysics-of-presence or illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/mirage) of the afore deprocrypticism\textsuperscript{17}-procrypticism\textsuperscript{80} articulated prospective storied-construct/ontologically-valid-narration aetiologyisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{10}–apriorising-psychologism’ representation of the present positivism–procrypticism\textsuperscript{40} uninstitutionalisation as procrypticism–or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{88}–and–\textsuperscript{99}teleology\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–\textsuperscript{99}teleology\textsuperscript{55} as of prospective depprocrypticism\textsuperscript{17}, even though such an appreciation is rather counterintuitive. * The underlying technique for perpetually upholding ontological-veridicality as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–\textsuperscript{83}reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-\textsuperscript{83}reference-of-thought, i.e. unsound/perverted ‘apriorising–\textsuperscript{83}reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of–\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context’) including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology); by rather reflecting/perspectivating/highlighting the points where such ‘breaking-
of-the-threadedness/thread-of-ontologically-veridical meaningfulness’ occur as of ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
ontological-completeness of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 99teleology. Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold<as-Being-or-ontological-or-existential–defect> having to do with the defect of 83reference-of-thought and relative-ontological-incompleteness is utterly different from ‘a defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound—supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance which doesn’t bar a new logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound—supererogation as ‘prelogic supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound—supererogation which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the 83reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness. A registry-worldview’s/dimension’s-uninstitutionalised-threshold<as-Being-or-ontological-or-existential–defect> on the other hand having to do with defect of 83reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the 83reference-of-thought, and so a decentering of meaningfulness; the amplituding-formative–epistemicity causality—as-to-projective-totalititative–implications–for–explicating-ontological-contiguity being more like what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the
approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow.-⁹⁶supererogation—preconverging/dementing¹⁰—apriorising-psychologism’ is in a state of <amplituding/formative-epistemicity>totalising--self-referencing-syncrétising/circularity/interiorising/akrasiatic-drag³³ of a medieval worldview will grasp that that unique demonstration of medieval-postlogism⁷⁷/perversion⁷⁴-of-⁸³reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow.–⁹⁶supererogation> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing- or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound.-⁹⁶supererogation⁵³ as ‘prelogic supplanting—conviction-as-to-profound.-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/⁸³reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁵ potentially arising from such a non-positivism/medievalism worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring transforming of the non-positivism/medievalism mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments¹⁰⁵ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism⁸⁸ worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional–deprocrypticism¹⁷
worldview. This explains why ‘perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textsuperscript{96}supererogation> is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought as of denaturing\textsuperscript{15}’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textsuperscript{96}supererogation> is in the bigger picture revealing an inherent problem as of the prior human \textsuperscript{83}reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event of perversion-and-derived-perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-\textsuperscript{96}supererogation> is simply ‘pointing to an altogether deeper underlying human relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought issue, in this case as of psychopathy and its conjugated-postlogism\textsuperscript{77} at the uninstitutionalised-threshold\textsuperscript{102} of positivism–procrypticism\textsuperscript{89} as well as providing a revealing overall understanding of the human uninstitutionalised-threshold\textsuperscript{102}-by-\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} with notional–deprocrypticism\textsuperscript{17} prospective institutionalisation \textsuperscript{<amplituding/formative–epistemicity>}causality~as-to-projective-totalitative–implications,–for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44}, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought; just as an apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-prime movers-totalitative-framework\textsuperscript{72} approaches in human
conceptualising of the natural world as the prospective relative-ontological-completeness\textsuperscript{87-of-83} reference-of-thought. Hence contrary to what we may think from our \textit{amplituding/formative-epistemicity} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} perspective the mere fact of relative-ontological-incompleteness\textsuperscript{88-of-83} reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion\textsuperscript{74-of-83} reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation> by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our \textsuperscript{83} reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our \textsuperscript{83} reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> of \textsuperscript{83} reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect \textsuperscript{83} reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> is rather ‘construed in emotionally-laden terms’ with respect as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue of the social like law, virtue, etc., as of our subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\textit{amplituding/formative-epistemicity} totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness\textsuperscript{12}. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by conflatedness\textsuperscript{12}’ or in other words ensuring the prospective relative-ontological-completeness\textsuperscript{87-of-83} reference-of-thought with respect to problematic prior relative-ontological-incompleteness\textsuperscript{88-of-83} reference-of-thought reflected by perversion-and-derived-perversion\textsuperscript{74-of-83} reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96} supererogation>, with
no \textit{amplituding/formative–epistemicity} totalising~self-referencing-
sycrétising/circularity/interiorising/akrasiac-drag allowed by intrinsic-reality/ontological-
veridicality. In other words as of metaphysics-of-absence, the ordinariness
\textit{amplituding/formative} wooden-language-{imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and.\textit{69}\textit{59}teleology-as-of-
‘nondescript/ignoreable–void-with-regards-to-prospective-apriorising-implications}> in non-
positivism/medievalism with its \textit{83}reference-of-thought is inclined to relate to perversion-and-
derived-perversion\textit{74} reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textit{96} supererogation> phenomenon as a
non-positivism/medieval postlogism\textit{77} phenomenon such as notions-and-accusations-of-sorcery
on the basis of non-positivism/medievalism \textit{83}reference-of-thought
\textit{amplituding/formative} wooden-language-{imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and.\textit{99}teleology-as-of-
‘nondescript/ignoreable–void-with-regards-to-prospective-apriorising-implications}> of ‘great
living’ as of its prior relative-ontological-incompleteness\textit{88} reference-of-thought but then a
‘conflatedness of conceptualisation’ will convert such perversion-and-derived-perversion\textit{74} reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow\textit{96} supererogation> in terms of the ‘Being defect as uninstitutionalised-threshold’ of the so-called great living of non-positivism/medievalism \textit{83}reference-of-thought’ to arrive at the
prospective relative-ontological-completeness\textit{87} reference-of-thought of positivism
opened-construct-of–meaningfulness-and.\textit{99}teleology which de-
mentatively/structurally/paradigmatically resolves the vices-and-impediments of non-
positivism/medievalism. This same process applies to our positivism–procrypticism with
respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-
perversion\textit{74} reference-of-thought-<as-effectively-apriorising-in-

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averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology\textsuperscript{55} as-of-'nondescript/ignoreable–void\textsuperscript{99}' with-regards-to-prospective-apriorising-implications} as of the respective notional–deprocrypticism\textsuperscript{17} as preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought and positivism \textsuperscript{83}reference-of-thought that carry the prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought opened-construct-of-meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}. Ultimately, the very transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought is ‘the very paradox of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} explaining their discordance, construed as the paradox of transcendence-and-sUBLIMITY/SUBLIMATION/SUPEREROGATORY–DE-MENTATIVITY’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness\textsuperscript{88}-of-\textsuperscript{83}reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-\textsuperscript{66}ontological-contiguity\textsuperscript{44} arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sUBLIMITY/SUBLIMATION/SUPEREROGATORY–DE-MENTATIVITY as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} might seem arbitrary when meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is rather interpreted in terms of the prior \textsuperscript{83}reference-of-thought. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sUBLIMITY/SUBLIMATION/SUPEREROGATORY–DE-MENTATIVITY, and so as of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; but then humankind has always been called upon to show itself capable of surpassing/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)\(^\text{14}\) in that relative-ontological-incompleteness\(^\text{88}\)-of-\(^\text{83}\)reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its de-mentative/structural/paradigmatic implied vices-and-impediments\(^\text{185}\), as it is rather an issue of uninstitutionalised-threshold\(^\text{102}\) as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our procrypticism—or—disjointedness-as-of-\(^\text{83}\)reference-of-thought\(^\text{80}\) uninstitutionalisation requiring prospective notional—deprocrypticism\(^\text{17}\) institutionalisation as preempts—disjointedness-as-of-\(^\text{83}\)reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\(^\text{99}\)teleology of relative epistemic—abnormalcy/preconvergence\(^\text{38}\) for relative ontological-normalcy/postconvergence as of de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics)\(^\text{14}\) stranding dynamics. A ‘relative-ontological-completeness\(^\text{87}\)-of-\(^\text{83}\)reference-of-thought’ implies ‘a new all-pervasiveness of \(^\text{83}\)reference-of-thought—categorical-imperatives/axioms registry—\(^\text{99}\)teleology\(^\text{8}\) as the axiomatic-construct of meaningfulness-and-\(^\text{99}\)teleology\(^\text{55}\)’ as a prospective institutionalisation \(^\text{83}\)reference-of-thought. Thus a \(^\text{83}\)reference-of-thought is an all-pervasiveness of \(^\text{83}\)reference-of-thought—categorical-imperatives/axioms registry—\(^\text{99}\)teleology\(^\text{8}\) as the axiomatic-construct of meaningfulness-and-
99teleology\textsuperscript{55}; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness\textsuperscript{87-of-83reference-of-thought}, with such implied derogation of such ‘all-pervasiveness of 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology\textsuperscript{8} as the axiomatic-construct of meaningfulness-and-99teleology\textsuperscript{55} signalling fundamentally a threshold of failure of 83reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> and construed as relative-ontological-incompleteness\textsuperscript{88-of-83reference-of-thought}. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness\textsuperscript{87-of-83reference-of-thought}, construed as its institutionalisation, is as of ‘conflatedness\textsuperscript{12}’ which itself involves the ‘universally-transparent constraining mechanical-knowledge as of the bare 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology\textsuperscript{8} as axiomatic-construct’ and ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’. Perversion-and-derived-perversion\textsuperscript{74-of-83reference-of-thought}<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow,\textsuperscript{96supererogation}> is induced by ‘denaturing\textsuperscript{15} of the form of meaningfulness-and-99teleology\textsuperscript{55} on the ‘universally-transparent constraining mechanical-knowledge as of the bare 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology\textsuperscript{8} as axiomatic-construct’ and obviating ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ while paradoxically wrongly projecting it in distractiveness/shortness-of-register-of–meaningfulness-and-99teleology\textsuperscript{55} as if it was of ‘conflatedness\textsuperscript{12} in <amplituding/formative–
implying an uninstitutionalised-threshold of perversion-and-derived-perversion reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation reconceptualised as prior relative-ontological-incompleteness of reference-of-thought. Across all registry-worldviews/dimensions, the specific association of postlogism’s to ‘denaturing of the form of meaningfulness-and-teleology’, which at childhood postlogism is more or less universally-transparent but with adulthood given maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} inducing the conjugated-postlogism of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing of the form of meaningfulness-and-teleology’. Thus at that uninstitutionalised-threshold which highlight ‘denaturing of the form of meaningfulness-and-teleology’ as temporality/shortness in concatenation with ‘conflatedness’ as intemporality, it is only a renewed ‘conflatedness’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that induces a prospective ‘universally-transparent constraining mechanical-knowledge as new bare reference-of-thought–categorical-imperatives/axioms/registry-teleology as axiomatic-construct’ and ‘its social-universally-non-transparent-thus-non-constraining-element of...
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/ axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-99teleology of relative epistemic-abnormalcy/preconvergence\(^{20}\) for relative ontological-normalcy/postconvergence as of de-mentation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)\(^{14}\) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\) towards prospective notional–deprocrypticism\(^{17}\). Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness\(^{88}\)-induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—an apriorising-psychologism’ as procrypticism—or—disjointedness-as-of—reference-of-thought\(^{80}\) in endemising/enculturating it, thus in need of notional–deprocrypticism\(^{17}\) as preemting—disjointedness-as-of—reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments\(^{105}\) of our positivism–procrypticism\(^{88}\) registry-worldview/dimension. That is, with acts of perversion-and-derived-perversion\(^{74}\)-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation> ‘it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness\(^{88}\)-of—reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness\(^{88}\)-of—reference-of-
thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived-perversion reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as revealing of the grander framework of vices-and-impediments inherent to the relative non-positivism/medievalism relative-ontological-incompleteness reference-of-thought. Rather it is about articulating the ontological-completeness-of-reference-of-thought as ‘Being correction’ as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional-deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism perversion reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically dementative/structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-reference-of-thought in overcoming <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by prior/transcended/superseded non-positivistic or procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation that are failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with prospective/transcending/superseding positivistic or notional—deprocripticism\textsuperscript{17} reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology—\textsuperscript{8}—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. So perversion\textsuperscript{74}—of—\textsuperscript{83}reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation> has always been recurrent in reflecting holographically—<conjugatively-and-transfusively> the \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of—meaningfulness—and—\textsuperscript{99}teleology\textsuperscript{55} into the intemporal-disposition as longness-of-register-of—meaningfulness-and—\textsuperscript{99}teleology\textsuperscript{55} but designed to skew ('intemporality\textsuperscript{51}—asymmetric-subsumption-of-temporality\textsuperscript{98}', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening\textsuperscript{52}, the possibility for perversion\textsuperscript{74}—of—\textsuperscript{83}reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation> arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold\textsuperscript{102} in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event), it is properly time to ‘trample’ the melee of common sense disposition for self-preserving extrication/temporal de-mentating/structuring/paradigming with the elicited intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation de-mentating/structuring/paradigming, as has been the case along and defining human history
dispositions in postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}) with respect to the supratransversality—apriorising/axiomatising/referencing as ‘notional–deprocrypticism\textsuperscript{17} imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus ‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}) as procrypticism–or–disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{80}, preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and dialectically-out-of-phase in pseudointemporalit\textsuperscript{51}, and so by a maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} (that will falsely validate the wrongly implied soundness/non-perverted \textsuperscript{83}reference-of-thought, i.e. unsound/perverted ‘apriorising–\textsuperscript{83}reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology, as first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{41}, and thereafter the infinite logical articulations as second-order level deceptive-virtualities that can be made from wrongly assuming the implied first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{41} as correct).

Insightfully, humans actually come into existence which avows an existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context of imbricated-becoming-transitioning within which they come to grasp rules and principles (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}), but these rules and principles are divulged by ‘existential-
contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' and the limits of such rules and principles are in effect their validation as ontological-primemovers-totalitative-framework\textsuperscript{72} within ‘existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, with the implication that any naïve construal of such rules and principles (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38}) out of the scope of ‘existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ is a virtuality-or-ontologically-flawed-construal/non-existent/unreal; as ‘existential-contextualising-contiguity\textsuperscript{38}'s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87-of-83}reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascence,~disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ is ‘conceptually the very absolute irreducible a priori of all human meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as it is divulged with human limited-mentation-capacity-deepening\textsuperscript{52} in the construal of superseding–oneness-of-
ontology. The reason for the disambiguation of transversality-of-affirmative-and-unaffirmative,-
disambiguated-apriorising/axiomatising/referencing into a supratransversality—
apriorising/axiomatising/referencing \(^8\)reference-of-thought over a subtransversality—
apriorising/axiomatising/referencing \(^8\)reference-of-thought for the ontological-reconstituting—
as-to-conflatedness\(^12\) of ‘existential-contextualising-contiguity\(^38\)’s-reifying/elucidating-of-
prospective-relative-ontological-completeness\(^87\)-of\(^8\)reference-of-thought-devolving\(^84\)-as-of-
instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ has to do with the
fundamental basis of the perversion\(^74\)-of\(^8\)reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation> behind all the
postlogism\(^77\)/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness of all
registry-worldviews’ references-of-thought including with regards to the phenomenon of
psychopathy and social psychopathy (as indicated at the beginning) of the positivism–
procrypticism\(^80\) registry-worldview, i.e. specifically with the psychopathic/postlogic induced pre-
valuation/pri-individuation/de-individuation/commitment perversion\(^74\)-of\(^8\)reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
\(^96\)supererogation>; wherein this process is reversed (but beyond a temporal equivalence and
rather for an aetiologisation/ontological-escalation of the universal implications as metaphysics-
of-absence) in re-establishing ontological-veridicality of ‘existential-contextualising-
contiguity\(^38\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^87\)-of-
\(^8\)reference-of-thought-devolving\(^84\)-as-of-instantiative-context as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’ \(^8\)reference-of-thought, wherein the ‘induced de-
individuation \(^3\)reference-of-thought’ is rather reconstrued in its veridical existential-reality of narratives by SUPERTRANVERSALITY—APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical \(^3\)reference-of-thought of ‘notional-deprocrypticism\(^{17}\) preempting—disjointedness-as-of-\(^3\)reference-of-thought <amplituding/formative—epistemict–causality—as-to-projective—totalitative—implications,—for-explicating—ontological-contiguity\(^{44}\) of psychopathy and social psychopathy along all implied thematics of the social-construct whether as of phenomenal/criminal/social/corporate/value-structure/social-structure/registry-worldview insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-inequivalence/non-correspondence with the subtransversality—apriorising/axiomatising/referencing; and so by way of the-transcendental-enabling/sublimating/supererogatory—de-mentativity—that-is-intrinsic-reality-or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\(^{63}\), implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation \(^3\)reference-of-thought’ of psychopathic postlogism\(^77\) and conjugated-postlogism\(^77\) in its virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) of narratives is construed as SUBTRANSVERSALITY—APRIORISING/AXIOMATISING/REFERENCING (in
(supratransversality—apriorising/axiomatising/referencing reference-of-thought of meaningfulness-and-teleology, as ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic/notional-projective-perspective). It is the idea of the ontological-primemovers-totalitative-framework of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflatedness processing’ (just as there can’t be logical intelligibility between a non-positivisit/medieval mindset/reference-of-thought of meaningfulness-and-teleology with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument functioning (the appropriateness-of-reference-of-thought-as-of-conflatedness in the middle to long run construed as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)—supererogatory—de-mentativity/superseding ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/superseding transcendent-and-sublimity/sublimation/supererogatory—de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-as-historiality/ontological-eventfulness/ontological-aesthetic-tracing do not arise because of the reality of a ‘human intemporal-emanance philosophical acquiescence’ but rather by ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of existential reality as a constraint for the secondnaturing of institutionalisation, without transforming the underlying reality of a human-subpotency—
measuring), but rather by the superseding supratransversality—apriorising/axiomatising/referencing \(^3\)reference-of-thought (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) in intemporal/longness projection for aetiological/ontological-escalation over the subtransversality—apriorising/axiomatising/referencing \(^3\)reference-of-thought (as-of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of temporal extricatory de-mentating/structuring/paradigming incidental construal in wrong equivalence to the supratransversality—apriorising/axiomatising/referencing \(^3\)reference-of-thought. This equally validates the notion of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) as logical-incongruence of appropriateness-of\(^3\)reference-of-thought-as-of-conflatedness\(^{12}\) and perversion-and-derived-perversion\(^{74}\)-of\(^3\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation>. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination\(^{27}\) along formal constructs based on a de-mentating/structuring/paradigming for skewing (‘intemporality\(^{51}\)-asymmetric-subsumption-of-temporality\(^{98}\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards intemporality\(^{51}\), and not wrongly averaging of human thought in equivalence as logical-congruence of temporality\(^{98}\)/shortness and intempolity/longness-of-meaningfulness, such that knowledge is not constructed as a ‘human mutual agreement exercise for its construal/conceptualisation/discovery/invention/development’ since solipsistically/emanantly/becomingly we are of temporal/shortness to intemporal/longness mental-dispositions and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as to ‘intrinsic-reality/ontological-veridicality transcendental
enabling’ that allows what is intemporal as of mental-disposition to be effective by ontological-
primemovers-totalitative-framework72 as of ontological and virtue constructs, and be imposed as
knowledge. Thus it is critical to understand that the exercise of reconstituting ontological
veridicality is a wholly maximalising-recomposuring54-for-relative-ontological-
completeness87—unenframed-conceptualisation in grasping ‘existential-contextualising-
contiguity38’s-reifying/elucidating-of-prospective-relative-ontological-completeness87-of-
83reference-of-thought-devolving84-as-of-instantiative-context as to existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-
presence, and is creatively grounded on ‘on phased phases construed in mirroring the
fundamental insane/postlogism77-fitment of the childhood-psychopath perversion74-of-
83reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow~supererogation> mental-disposition structure as it induces conjugated-
postlogism77/preconverging-or-dementing19-integration later on and most effectively at
adulthood psychopathy’. This fundamental structure of the denaturing15 nature of postlogism77
and conjugated-postlogism77/preconverging-or-dementing19-integration can be demonstrated
with the blatantly obvious case of the childhood-psychopath even though the denaturing15 of its
mental-disposition is relatively socially-universally-transparent (enabling an understanding-of-
ontological-primemovers-totalitative-framework72-of-the-underlying-phenomenon). In the case
were in a ‘dereifying act’ water is spilled on a chair, and a visiting stranger (as-of-
pseudointemporality52 by ignorance) not aware of the mental-disposition of the childhood-
psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa,
and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger
is in ignorance-conjugated-postlogism77 or conjugated-ignorance as its relative-ontological-
incompleteness$^{88}$-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow$^{-96}$supererogation—preconverging/dementing$^{19}$—apriorising-psychologism’ led it to align in-prelogic supplanting—conviction-as-to-profound$^{-96}$supererogation—postconverging/dialectical-thinking$^{28}$—apriorising-psychologismly (as-of-pseudointemporality$^{51}$) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality$^{51}$-preservation’, that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism$^{78}$-as-of-conviction,-as-to-profound$^{-96}$supererogation (as-of-pseudointemporality$^{51}$) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of$^{-83}$reference-of-thought$^{42}$’ with respect to the ‘denaturing$^{15}$ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’$>^{76}$-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism$^{77}$ and has ‘joined the childhood-psychopath in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow$^{-96}$supererogation—preconverging/dementing$^{19}$—apriorising-psychologism and is preconverging-or-dementing$^{19}$—apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further it state of ignorance speaks of its relative-ontological-incompleteness$^{88}$-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow$^{-96}$supererogation—preconverging/dementing$^{19}$—apriorising-psychologism’ as procrypticism–or–disjointedness-as-of$^{-83}$reference-of-thought$^{80}$ which can’t be overlooked for aetiologisation/ontological-escalation
conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporalty\(^{51}\) by ignorance) might act the same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a ‘The-Good/understanding/knowledge-reification\(^{86}\)/ontological-primemovers-totalitative-framework\(^{72}\) construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-transparency\(^{104}\) (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{87}\)) at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporalty\(^{51}\)) and will assume mostly an incidental/on-occasion conjugated-postlogism\(^{77}\) effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism\(^{77}\) will tend to be incidental and mostly arise as ignorance-conjugated-postlogism\(^{77}\). (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism\(^{77}\) but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social universal-transparency\(^{104}\) (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{87}\)) of the postlogism\(^{77}\) is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism\(^{77}\) cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism\(^{77}\) as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/maximalising-recomposing\(^{54}\)-for-relative-
ontological-completeness\(^87\)—unenframed-conceptualisation level as dynamic-cumulative-aftereffect maximalising-recomposuring\(^54\)-for-relative-ontological-completeness\(^87\)—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of existential-contexualising-contiguity\(^38\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^87\)-of\(^83\)reference-of-thought-devolving\(^84\) as-of-instantiative-context as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension uninstitutionalised-threshold\(^102\) threshold highlighting the perversion\(^74\)-of\(^83\)reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation}\> of the registry-worldview’s/dimension’s institutionalised meaningfulness-and-\(^99\)teleology\(^83\) reference-of-thought—categorical-imperatives/axioms/registry-\(^99\)teleology\(^8\) as temporal-preservation-in-pseudointemporality\(^51\)—preservation as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\(^96\)supererogation—preconverging/dementing\(^15\)—apriorising-psychologism, going by the dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor). The example with ignorance is however the ‘fundamental atomic mental-disposition characteristic of psychopathy and social psychopathy’ as it develops more and more shrewdly into adulthood with a further loss of social universal-transparency\(^184\)-\(\langle\text{transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}\> totalising–in-relative-ontological-completeness}\(^87\)\rangle\) of the underlying postlogism\(^77\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\(^96\)supererogation\(^18\) mental-disposition wherein with development of childhood psychopathy into adult psychopathy, ‘social expansion-and-gravity of tones-as-temperament and thematic
implications with regards to temporal-to-intemporal-dispositions individuations teleologies/teleological-differentiations (as postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} in pseudointemporality\textsuperscript{51}/preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism, and supplanting-conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism as to intemporal/ontological in non-pseudointemporality\textsuperscript{51}/thinking) ensue. It exclusively requires on an ontological dementating/structuring/paradigming involving maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, as the explanation given to the visiting stranger about its error and the childhood-psychopath mental state as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context as to existence-potency–sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{28,83}reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) (child-psychopath of unsound-mental-disposition in a ‘dereifying act’ poured water on chair, you mistakenly sat down on the chair, he told you his brother did it on purpose, by supplanting-conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}–apriorising-psychologism reflex you acted in belief –and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} as the visiting stranger (as-of-pseudointemporality\textsuperscript{51}) wrongly did (as the latter only arises where ‘apriorising—\textsuperscript{83}reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-
prospective-relative-ontological-completeness\textsuperscript{87} of \textsuperscript{83} reference-of-thought-devolving\textsuperscript{84} as of instantiative-context)’ are ontologically-veridical as implied—logico-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and\textsuperscript{99} teleology, even though the natural reflex to be of prelogic supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism as existentially-veridical-logico-dueness-precedes-logico-outcome-arrived-at means that we rather tend to assume by reflex that the implied-logico-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising—\textsuperscript{83} reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity\textsuperscript{38}’ s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87} of—\textsuperscript{83} reference-of-thought-devolving\textsuperscript{84} as of instantiative-context)’, which is the psychopath foundational faulty-mentation-procedure-deception-or-urge\textsuperscript{41} as first-order level of faulty-mentation-procedure-deception-or-urge\textsuperscript{41}, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{53} once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge\textsuperscript{41} logically/elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} wherein we end up hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> inducing the virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as an outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-
psychologism mind’s own reflex mental-disposition to be prelogic supplanting—conviction-as-to-
profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism as
existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at). Critically, the
concepts articulations in the storied-construct/ontologically-valid-narration
aetiologisation/ontological-escalation involve the ‘point-of-departure-of-construal of
reference-of-thought technique of distinctive-alignment-to—apriorising/axiomatising/referencing
wherein: the narratives of the temporal-dispositions (postlogism and conjugated-postlogism) as of threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—
preconverging/dementing—apriorising-psychologism are construed in transversality-of-
affirmative-and-inaffirmative,-disambiguated-apriorising/axiomatising/referencing as of
subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities; referring
to unsound reference-of-thought, and so as ‘breaking imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness—of—reference-of-
thought-devolving—as-of-instantiative-context as to existence-potency—sublimating—nascence,—
disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as existential-reality or procrypticism—or—disjointedness—as-of—reference-of-thought preconverging-or-dementing—apriorising-psychologism’, and
consequently necessarily wrongly implied soundness/non-perverted-reference-of-thought, i.e.
unsound/perverted ‘apriorising—reference-of-thought-elements/apriorising—registry-elements
(out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
ontological-completeness—of—reference-of-thought-devolving—as-of-instantiative-context)’
including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
pseudointemporality as instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-pseudointemporality-preservation that tends to generate threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—

preconverging/dementing–apriorising-psychologism reflecting the uninstitutionalised-threshold at institutionalisations' uninstitutionalised-threshold. Basically, from a transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the supratransversality—apriorising/axiomatising/referencing contends about the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of the subtransversality—apriorising/axiomatising/referencing which is in protracted-pseudointemporality; more like a deprocrypticism, positivism, universalisation or base-institutionalisation supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality) contending correspondingly about the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality) will imply a deeper intellectual-and-moral ontological construct (in a projection of a positivistic worldview where the mental-dispositions and conventioning in a non-positivism/medievalism setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivism/medievalism subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality—
apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for
obtruding the subtransversality—apriorising/axiomatising/referencing as of its ‘threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-asupererogation—
preconverging/dementing10–apriorising-psychologism’, reflected by the subtransversality—
apriorising/axiomatising/referencing subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; the same
analysis will be drawn for a storied-construct/ontologically-valid-narration
aetiologisation/ontological-escalation with respect to notional~deprocrypticism17
supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality51)
and procrypticism88 subtransversality—apriorising/axiomatising/referencing (as-of-
pseudointemporality51) in terms–as-of-axiomatic-construct of their implied intellectual-and-
moral implications (in a projection of a notional~deprocrypticism17 worldview where the mental-
dispositions and conventioning in a procrypticism88 setup are construed as ‘prospectively
questionable’). Such a supratransversality—apriorising/axiomatising/referencing over
subtransversality—apriorising/axiomatising/referencing insight can transcendentally be grasped
in the archetype characters of say a Socrates or Rousseau. Wherein within their respective
registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions
in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future
conventioning, as supratransversality—apriorising/axiomatising/referencing (as the grander
intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is
rather poorly construed to the ordinariness/averageness of thought within their respective
registry-worldviews/dimensions setups (which mental-dispositions and conventioning—as
‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-
virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow—
preconverging/dementing—apriorising-psychological—and
reference-of-thought’ in shallowness-
of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—and-
reference-of-thought-devolving—as-of-instantiative-context as to existence-
potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’—will rather think as irrational the projective disposition
of a Socrates that doesn’t rather advance a temporal interest in the city-state polity but is rather
bent on spreading new ideas as a natural philosopher while prioritising as of nonextricatory-
existential-preempting-of-existential-unthought in his asceticism the prospective intemporal
over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal
interest that his aristocratic stature should warrant like actively pursuing for landed properties
and currying favours with kings but is rather bent principally on a prospective commitment on
grasping and spreading notions of a renewal of the human condition as universal rights and
enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-
dispositions do not appreciate that there is a more ‘profound level of living in the realm of human
thoughtfulness’ based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-
reference-of-thought’—as-conflicatedness—ontological-reprojecting that then
‘invents/creates’ the possibility for prospective registry-worldview/dimension as there isn’t any
inherent intemporality/longness but for the disposition for maximalising-recomposuring—for-
relative-ontological-completeness—and-unenframed-conceptualisation out of the apathy of the
ordinariness/averageness of any prior registry-worldview/dimension. Hence such
intemporality/longness as maximalising-recomposuring—for-relative-ontological-
completeness\textsuperscript{87}—unenframed-conceptualisation needs its \textit{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought} as of secondnatures Institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations/the-ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} is ‘not a human emanance transformation of temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{55} into the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{55} but rather is solely a secondnaturings to supersede the uninstitutionalised-threshold\textsuperscript{102}’. The implication is that acting as-of-a-secondnaturesd nature is not enough for articulating prospective institutionalisation requiring ‘intemporal projection \textit{<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought}’ for the requisite prospective maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation, and such conceptualisations from only a secondnaturesdness of thought as rather contextually temporal is not intemporal as of-universal- and-abstractive nature but is in ‘\textit{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence. Thus institutionalisation secondnaturesdness is challenged by its very own level of relative-ontological-incompleteness\textsuperscript{88}—induced,–threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ marking its uninstitutionalised-threshold\textsuperscript{102} whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism- or-medievalism and procrypticism\textsuperscript{80} in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism\textsuperscript{17}. This is rather addressed by transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} as supratransversality—apriorising/axiomatising/referencing non-pseudointemporality\textsuperscript{51}—as-thinking-and-in-phase over
at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that secondnatured as institutionalisation as their corresponding institutionalised-being- and-craft setups even though paradoxically the ordinariness within such institutionalised-being- and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of a an intemporal-prioritising/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation Copernicus, an intemporal-prioritising/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation Galilei or an intemporal-prioritising/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. But then mental-dispositions
that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory de-mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/maximalising-recomposuring—unenframed-conceptualisation first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/maximalising-recomposuring—unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—unenframed-conceptualisation de-mentating/structuring/paradigming (that goes beyond subontologisation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It
equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications) or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation—de-mentating/structuring/paradigmimg over the extricatory/temporal/expediency dementating/structuring/paradigmimg with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation—de-
mentating/structuring/paradigmging which is necessarily antipodal to the everyday temporal
extricatory de-mentating/structuring/paradigmging mental-disposition, ontologically justifying
‘subtransversality—apriorising/axiomatising/referencing(as-of-pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism underlying all uninstitutionalised-threshold, and so beyond their consciousness-awareness-teleologies; with the implication that (from a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional~projective-perspective) the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-transcendental/extricatory/impostoring disjointing/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition while the supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality) is ‘profound’-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative-implied-intellectual-and-moral-disposition. We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation

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based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality\textsuperscript{51}) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality\textsuperscript{51}) was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity\textsuperscript{68}.of-.\textsuperscript{83}reference-of-thought)’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-.\textsuperscript{83}reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-.\textsuperscript{83}reference-of-thought’ (as lacking notional–deprocrypticism\textsuperscript{17} from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective) arising from its procrypticism–or–disjointedness-as-of-.\textsuperscript{83}reference-of-thought\textsuperscript{80} (as social universal-transparency\textsuperscript{284}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{87}) about the child-psychopath’s postlogism\textsuperscript{77} wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation) its meaningfulness as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism, as subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference given the visiting stranger’s (as-of-pseudointemporality\textsuperscript{51}) ignorance-conjugated-postlogism\textsuperscript{77}, such that it was actually in ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism’. This ‘decentering drive’ rather construed by maximalising-recomposuring\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation that then reveals the true center as ‘notional–deprocrypticism\textsuperscript{17}

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ontological-completeness\textsuperscript{87}—unenframed-conceptualisation

‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}—of-reference-of-thought-devolving\textsuperscript{94}—as-of-instantiative-context as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{20}—reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) reflecting their corresponding perversion\textsuperscript{94}—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation>, and these are ontologically never allowed to escape the intrinsic-reality of their threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism, wherein ‘the notional~deprocrypticism\textsuperscript{17} supplanting—conviction-as-to-profound—\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation threadedness/thread as of existential-reality never breaks’ (given that intrinsic-reality/existential-reality is an \textsuperscript{66}ontological-contiguity that precedes and supersedes any threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism!) This ‘continuous profound/elaborate notional~deprocrypticism\textsuperscript{17} supplanting—conviction-as-to-profound—\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}—apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-
ontological-completeness\textsuperscript{87}-of reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context as to existence-potency~sublimating~nascent-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing—that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{28,83}reference-of-thought in relative-ontological-completeness\textsuperscript{87} as depth-of-thought’) is the supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality\textsuperscript{51}) that is a complete and unique ‘ontologically-hegemonising-narrative\textsuperscript{70} ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>’ in its supplanting—conviction-as-to-profound\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism or transcendental/intemporal/maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation disposition of \textsuperscript{83}reference-of-thought which ‘bounces off and decenters’ (by maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation) the-recursive/progressive/regressive-preconverging-or-dementing\textsuperscript{19}—distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77}s) as the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically (with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism\textsuperscript{77} interlocks with temporal-dispositions (instigating social psychopathy in 'socially-perceived-value as of social-stake-contention-or-confliction situations') as temporal-dispositions are already preset/’in-wait as of prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought defective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} for its induced conjugated-postlogism\textsuperscript{77} by inherent relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ (notional–procrypticism\textsuperscript{88}, i.e. the corresponding uninstitutionalised-threshold\textsuperscript{182}), such that the postlogism\textsuperscript{77} dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism as of temporality\textsuperscript{98}/non–transcendence-and-sublimity/sublimation/supererogatory—dementativity/incrementalism\textsuperscript{58} in relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation in corresponding conjugated-postlogism\textsuperscript{77}s of temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities). Such that grasping and superseding of psychopathy and social psychopathy ontologically requires 'avoiding to construe the generality/averaging of the social-construct as being of the sound/appropriate ontological cadre/framework' but rather ontologically adopting deferential-formalisation-transference (as all formal constructions whether the law, subject-matters, formal institutions, etc. have always been conceived) to 'abstractly reference prospective institutionalising as a secondnaturalising that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring\textsuperscript{54} for relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation construct that transcends/supersedes subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities), as supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities\textsuperscript{51}). Such a technique for articulating supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities\textsuperscript{51}) in aetiologisation/ontological-escalation with respect to ‘associated-themes-and-social-contexts’/thematic as deferential-formalisation-transference involves ‘construing supratransversality—apriorising/axiomatising/referencing (as-of-non-
pseudointemporality\textsuperscript{51}) over subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities)' wherein the differentiated-conjugated-postlogism\textsuperscript{77}s are construed as interlocking with postlogic-backtracking-\textlt;iterative-looping-\textlt;set-of-dereifying-hollow-narratives-and-acts\textrt;\textgt;\textsuperscript{76} (as the conjugated-postlogism\textsuperscript{77}s conjoin to and elevate postlogic-backtracking-\textlt;iterative-looping-\textlt;set-of-dereifying-hollow-narratives-and-acts\textrt;\textgt;\textsuperscript{76}) in the ‘associated-themes-and-social-contexts’/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism of postlogism\textsuperscript{77}/, conjugated-postlogism\textsuperscript{77} or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-profound-\textsuperscript{96}supererogation—postconverging/dialectical-thinking\textsuperscript{28}—apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism\textsuperscript{77} mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of \textsuperscript{83}reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}—apriorising-psychologism) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18}–(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism\textsuperscript{77}) or consciously adopted by conjugated-postlogism\textsuperscript{77}s mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality—
apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality) is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation that further elucidates the conceptualisations herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘temporal-to-intemporal-dispositions individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining temporal-to-intemporal-dispositions of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity—of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold), this establishes that there is a deterministic existential-tautologisation/existential-

the individuation-level in a continuum from pseudointemporality\(^{51}\) (involving the ‘faulty-mentation-procedure-deception-or-urge\(^{41}\)’ of postlogism\(^{77}\)-slantedness and the derived-by-conjoining temporal-accommodation-of-this-perversion\(^{74}\)-of-\(^{83}\)reference-of-thought-&gt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

\(^{96}\)supererogation&gt; as conjugated-postlogism\(^{77}\)/s/preconverging-or-dementing\(^{19}\)-integration,
grounded on ‘extrinsic-attrition involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold\(^{102}\)—to—non-pseudointemporality\(^{51}\) (of intemporal mental-disposition inclined to account for pseudointemporality\(^{51}\) as intemporal-preservation/aetiologisation/ontological-escalation operating on a \[^{99}\]teleology/teleological-differentiation of ‘intrinsic-attrition based on solely eliciting intersolipsistic understanding of intemporally/universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-\[^{99}\]teleology\(^{55}\) as of prospective notional–deprocrypticism\(^{17}\)

preconverging/dementing\(^{19}\)–apriorising-psychologism of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold\(^{182}\). This then validates the idea that \(^9\)teleology/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity\(^{38}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought-devolving\(^{84}\)-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe \(^9\)teleology/teleological-differentiation as discrete, as a conceptualisation of \(^9\)teleology is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to \(^{83}\)reference-of-thought as to postconverging/dialectical-thinking\(^{29}\)–apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\(^{96}\)supererogation\(^{53}\) arises whether the supplanting–conviction-as-to-profound-\(^{96}\)supererogation—postconverging/dialectical-thinking\(^{29}\)–apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing\(^{19}\)–apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism\(^{77}\) and conjugated-postlogism\(^{77}\)s) but from whence/which-point the \(^9\)teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism\(^{77}\)-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\(^{49}\), so-disambiguated as of \(^{83}\)reference-of-thought-devolving\(^{84}\) ontological-performance\(^{71}\)-<including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-prime-movers-totalitative-framework\(^{72}\) construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-\(^{99}\)teleology ‘with teleological-discretion being defined only by epistemic
supererogation—postconverging/dialectical-thinking—apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring—unenframed-conceptualisation

‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought-devolving—as-of-instantiative-context as to existence-potency—sublimating—nascence—disclosed-from-prospective-epistemically-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ as from the perspective of the ‘postconverging-or-dialectical-thinking’s-reference-of-thought in relative-ontological-completeness as depth-of-thought’) is what ‘decenters/drives-out’ by ‘de-mentation—supererogatory—ontological—de-mentation—stranding—or-attributive-dialectics’ of reference-of-thought’ of an uninstitutionalised-threshold (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism) reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold as of threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow—preconverging/dementing—apriorising-psychologism, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mention-dynamics or natural—psychological-dynamics’ or registry-worldview/dimension
\)
\(\text{preconverging/dementing}\(^1\)\(^9\)-apriorising-psychologism of rational-empiricism/positivising-rules’ based \(\text{‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\(^3\)\(^8\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^8\)\(^7\)-of-reference-of-thought-devolving\(^8\)\(^4\)-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’}) and a disposition for our metaphysics-of-presence as <amplituding/formative–epistemicity>
<totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments\(^2\)\(^\text{0}\) associated with a positivism–procrypticism\(^\text{8}\) mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference maximalising-recomposuring\(^5\)\(^4\)-for-relative-ontological-completeness\(^8\)\(^7\)—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^4\)\(^5\)>. The notion of pivoting/decentering as fundamentally psychoanalytic

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actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notions of the ‘self’

’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporetic nature of a Derridean deconstruction text doesn’t speak of the poor writing of Derrida, it speaks of the reader’s ‘complex of understanding’ that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity terms as akin to a positivistic laden text articulated in a non-positivism/medievalism setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-apriorising/axiomatising/referencing to acquiesce to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and so all across the various institutional-cumulation/institutional-recompose-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, even though it will readily
acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our present positivism—procrypticism or futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and—teleology as of prospective deprocrypticism, with the necessary de-mentation—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour’s famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness—teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness—teleology (a mix-up that must not occur for history itself to conceptually exist ‘since history wouldn’t deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB’, for an exercise of understanding the past and projecting to the future); as if it were ‘possible and desired’ that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence’, and going by ‘projective-insights’/postdication/metaphysics-of-
absence is equally what can enable our own prospective transcendence-and-
sublimity/sublimation/supererogatory--de-mentativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional--deprocrypticism\textsuperscript{17} which is deeper than our present positivism–procrypticism\textsuperscript{8} registry-worldview \textsuperscript{82}reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence traditional/conventioning \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry--\textsuperscript{99}teleology\textsuperscript{8} is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojective design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{102} as of ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{10}–apriorising-psychologism’ based on their respective relative-ontological-incompleteness\textsuperscript{88}--induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{10}–apriorising-psychologism’ while

While the above proposition is most difficult to fathom given our metaphysics-of-presence illusion-of-the-present/present-consciousness/epistemic-totalising—self-referencing-syncretising/mirage, we’ll relatively grasp this reality on a same token wherein: in recurrent-utter-uninstitutionalisation uninstitutionalisation, maximalising-recomposuring—
ontological-completeness\textasciitilde unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness.-\textasciitilde teleology-<\textasciitilde in-existential-extrication-as-of-existing-unthought>\textasciitilde of \textquotesingle recurrent-utter-uninstitutionalisation core meaningfulness of reference\textquotesingle is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow.-\textasciitilde supererogation—

preconverging/dementing\textasciitilde\textasciitilde apriorising-psychologism (thus pivoting/decentering/\textquotesingle psychoanalytically-unshackling/memetically-reordering/institutionally-recomposing’ into base-institutionalisation suprastructuring/transcendental/intemporal-preserving \textasciitilde reference-of-thought by way of the given maximalising-recomposing\textasciitilde\textasciitilde for-relative-ontological-completeness\textasciitilde unenframed-conceptualisation); in base-institutionalisation–ununiversalisation uninstitutionalisation (which is ununiversalisation), maximalising-recomposing\textasciitilde\textasciitilde for-relative-ontological-completeness\textasciitilde unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness.-\textasciitilde teleology-<\textasciitilde in-existential-extrication-as-of-existing-unthought>\textasciitilde of ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow.-\textasciitilde supererogation—

preconverging/dementing\textasciitilde\textasciitilde apriorising-psychologism (thus pivoting/decentering/\textquotesingle psychoanalytically-unshackling/memetically-reordering/institutionally-recomposing’ into universalisation suprastructuring/transcendental/intemporal-preserving \textasciitilde reference-of-thought by way of the given maximalising-recomposing\textasciitilde\textasciitilde for-relative-ontological-completeness\textasciitilde unenframed-conceptualisation); and, in universalisation–non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), maximalising-recomposing\textasciitilde\textasciitilde for-relative-ontological-completeness\textasciitilde unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness.-\textasciitilde teleology-<\textasciitilde in-existential-extrication-as-of-existing-unthought>\textasciitilde of non-positivism/medievalism core
apriorising/axiomatising/referencing in inducing a middle-to-long-run or trans-generational
‘postconverging-or-dialectical-thinking\textsuperscript{28}–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ pivoting/decentering/psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring from the transcended/superseded state as procrypticism–
or–disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{80} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} to the maximalising-as-
‘deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought\textsuperscript{17} transceding/superseding meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} of futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}, going by prospective ontological-
primemovers-totalitative-framework\textsuperscript{72} and induced untenability/internal-contradiction/internal-
incoherence/institutional-constraining bringing about deferential-formalisation-transference and
percolation-channelling as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} institutionalisation; as the very state of a
prior/transcended/superseded registry-worldview relative-ontological-incompleteness\textsuperscript{88}–
induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ implies it is ‘in-wait
as of prior relative-ontological-incompleteness\textsuperscript{88}–of\textsuperscript{83}reference-of-thought defective \textsuperscript{83}reference-
of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} for the perversion\textsuperscript{74}–of-
\textsuperscript{83}reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow–\textsuperscript{96}supererogation> to be instigated, upheld and be enculturated and endemised, for
the de-mentative/structural/paradigmatic perpetuation of the vices-and-impediments\textsuperscript{105} de-
mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-
ontological-incompleteness induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow’ supererogation—preconverging/dementing apriorising-psychologism’ and postlogism phenomenon. The suprastructural (beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>) <amplituding/formative-epistemicity> causality~as-to-projective-totalitative-implications,-for-explicating ontological-contiguity at the individuation-level is that with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, there is an underlying meaningfulness-and-teleological differentiation of human mental-dispositions as of non-pseudointemporality as of supplanting–conviction-as-to-profound supererogation—postconverging/dialectical-thinking apriorising-psychologism and pseudointemporality as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow supererogation—preconverging/dementing apriorising-psychologism (including as derived/conjugated pseudointemporality as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow supererogation—preconverging/dementing apriorising-psychologism), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of meaningfulness-and-teleology (as of reference-of-thought) rather essentially of non-pseudointemporality as of supplanting–conviction-as-to-profound supererogation—postconverging/dialectical-thinking apriorising-psychologism. For pseudointemporality as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow supererogation—preconverging/dementing apriorising-psychologism and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-teleology are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/intemporal attributions of meaningfulness-and-teleology is just as valid; basically due to the fact that our fundamental
relative-ontological-incompleteness\textsuperscript{88}-induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ at all prior registry-
worldviews/dimensions, whether as recurrent-utter-
uninstitutionalisation/ununiversalisation/non-positivism-or-mediievalism/procrypticism\textsuperscript{88}, is
bound to lead to human integration of the corresponding postlogism\textsuperscript{77}/perversion\textsuperscript{74}-of-
\textsuperscript{83}reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-\textsuperscript{96}supererogation>, –of–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}-for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the
uninstitutionalised-threshold\textsuperscript{102} that speaks of relative-ontological-incompleteness\textsuperscript{88}-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation—
preconverging/dementing\textsuperscript{19}–apriorising-psychologism’. Thus a non-pseudointemporality\textsuperscript{51}
mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal
attributions behind the representations of meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} will put in question
the reflex idea (in instances of perversion\textsuperscript{74}-of-\textsuperscript{83}reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation> and the
corresponding <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–
implications,-for-explicating,\textsuperscript{66}ontological-contiguity\textsuperscript{44}) to naively operate logic and its axioms
as of a sound human universal mental-disposition for construing ontologically-veridical
meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, in order to account
for such ‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association
with the essential/intrinsic/inherent attributions behind the representations of meaningfulness-
and-\textsuperscript{99}teleology\textsuperscript{55}, and so as intemporal-preservation/aetiologisation/ontological-escalation
enabling prospective \textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-
99teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such ‘parasitism of meaningfulness-and,99teleology55 as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-99teleology with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality51 logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity63 that construes of the present (by its 83reference-of-thought–categorical-imperatives/axioms/registry-99teleology8,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/maximalising-recomposuring54-for-relative-ontological-completeness87—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality51 that accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal extricatory dimentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton’s head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in
extricatory/temporal fear of the idea that understanding the laws of motions will be ‘temporally’ undermining in one way or the other). Critically, it isn’t idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism17 (by its deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought17 imbricated/threadedness/recomposuring as of existential-contextualising-contiguity38’s-reifying/elucidating-of-prospective-relative-ontological-completeness87-of-reference-of-thought-devolving84-as-of-instantiative-context as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism80 mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–deprocrypticism17 is priorly implying futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-99teleology55 as of prospective notional–deprocrypticism17 psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity–(as of relative conflation12)’ pivots/decenters to reconstrue/reconceptualise meaningfulness-and-99teleology55, most critically
marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-
teleology as a knowledge construct grounded on the ontological-veridicality of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor and the implications for the derivation of meaningfulness (a
progression from just a positivism mindset/reference-of-thought of meaningfulness-and-
teleology grounded pre-eminently on a human intemporal nature construct thus failing/not-
upholding-as-of-apriorising/axiomatising/referencing> to appropriately factor in the dynamism
of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic
construal and logic grounded solely on an intemporal construct (overlooking the implication of
‘parasitism of meaningfulness-and-teleology’ as temporal
arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-
expediency/unconsciously, coming from the extended-informality-(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology)) in
inducing defect of reference-of-thought as perversion-and-derived-perversion of-reference-
of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation>). Critically, ontological-normalcy/postconvergence points out that
paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge
construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-
frame which is ‘decentered’) for the knowledge construct to take hold by the continuing
‘moult’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust
its inherent meaningfulness to us but rather humans need to achieve a given psychical
development to have-access-to or be-able-to-register the knowledge construct of the more
profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)14 of 83reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or meaningfulness-and-99teleology55. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-99teleology55) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confalatedness32 wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined meaningfulness-and-99teleology55. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold182 reflecting procrypticism80 involving postlogism77 and conjugated-postlogism77’, the knowledge construct will assume this same fundamental goal of ‘human <amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-99teleology55} as
subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-
mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,—
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness32. Pivoting/decentering as such for transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity at the individuation-level speaks of
intemporal-disposition maximalising-recomposuring54—for-relative-ontological-
completeness87—unenframed-conceptualisation value and disposition re-ontologising terms even
though for temporal-dispositions value and disposition conventioning terms this may sound
unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed from
the prospective institutionalisation (whether base-institutionalisation, universalisation,
positivism or deprocripticism, as ontological-normalcy/postconvergence
epistemic/notional–projective-perspective), of temporal-dispositions individuations in
uninstitutionalised-threshold102 (recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procripticism88) as being of ‘mental anarchy’ (mentarchy) which
‘speaks of a defining state of ontologically-defective meaningfulness-and-99teleology55, arising
from lack of common (lack of an ordered construct of deferential-formalisation-transference)
ontologically-veridical 83reference-of-thought, wherein both temporal-dispositions in various
shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically
entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable by
imbricatedness/threadednes/recomposuring of existential-contextualising-contiguity38’s-
reifying/elucidating-of-prospective-relative-ontological-completeness87-of.83reference-of-
thought-devolving\textsuperscript{84} as-of-instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which ‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting–conviction-as-to-profound\textsuperscript{96} supererogation—postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism mental-disposition reflex that will wrongly reassumed soundness/non-perversion\textsuperscript{74}–of\textsuperscript{83} reference-of-thought over-and-ignoring the reality of a postlogism\textsuperscript{77}–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
\textsuperscript{96} supererogation\textsuperscript{19} induced unsound/perverted\textsuperscript{83} reference-of-thought, as the breaking undermines existential-contextualising-contiguity\textsuperscript{38}‘s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of\textsuperscript{83} reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold\textsuperscript{102} mental-anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ accounts for the uninstitutionalised-threshold\textsuperscript{102} of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism\textsuperscript{88}. Thus insightfully, the same notion as uninstitutionalised-threshold\textsuperscript{102}, threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow–\textsuperscript{96} supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism and dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state of ontological-veridicality implying an equivalence between-entitlement of both the temporal-
dispositions and the intemporal-disposition, unlike an ordered-construct-of-deferential-formalisation-transference or an-institutionalised-construct that rightfully assumes the longness-of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-disposition individuation as ‘the superseding secondnaturing construct’), respectively reflecting the transcendental/transdimensional/interdimensional, intradimensional and individuation-levels; providing the necessary dynamic-cumulative-aftereffect grasp for storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation for maximalising-recomposuring\textsuperscript{54}—for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and—teleology\textsuperscript{55} as of prospective notional—deprocrypticism\textsuperscript{17} \textsuperscript{83}reference-of-thought, with no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{38} allowed as this induces virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. Mentarchy/Mental-anarchy (as inducing ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism and dialectically-out-of-phase’ and uninstitutionalised-threshold\textsuperscript{102}) can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supерerogatory–de-mentativity’ by the temporal-dispositions references-of-thought (whether consciously, expeditiously or unconsciously) in order to undermine the referencing of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supерerogatory–de-mentativity as intemporal \textsuperscript{83}reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supерerogatory–de-
mentativity’ as ontologically preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory–de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a ‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism\textsuperscript{50}–in-relative-ontological-incompleteness\textsuperscript{88}—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{87}–
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness\textsuperscript{12}/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) of \textsuperscript{83}reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of \textsuperscript{83}reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and\textsuperscript{99}teleology\textsuperscript{55} across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence. Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the
natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of ontological-prime movers-totalitative-framework\textsuperscript{72}/intrinsic-reality/ontological-veridicality \textsuperscript{54}-transcendental-enabling/sublimating/supererogatory-de-mentativity’, and finally from a transcendental/maximising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as \textsuperscript{<amplituding/formative>wooden-language-(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and\textsuperscript{69}teleology\textsuperscript{55}-as-of–'nondescript/ignorable–void\textsuperscript{99}-with-regards-to-prospective-apriorising-implications>)} mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory-de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontology grounded on intrinsic- attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic- attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality \textsuperscript{54}-transcendental-enabling/sublimating/supererogatory-de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis
of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/supererogatory–de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’ makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/interested/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious
argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework\textsuperscript{72}, for instance, holding that Einstein’s theory-of-relativity is flawed with the non-substantive argument he was a peripheral intellectual to German or Swiss or American society. The bigger point here with respect to a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabling/sublimating/supererogatory~de-mentativity-of-intrinsic-social-reality in the social contextualisation especially where blurry is often not sufficient purely by itself but that it needs to be creatively construed in facing off ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ with the transcendental-enabling/sublimating/supererogatory~de-mentativity-of-intrinsic-social-reality ontological-primemovers-totalitative-framework\textsuperscript{72}. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ as driven by postlogism\textsuperscript{77}—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> postlogic-and corresponding conjugated-postlogism\textsuperscript{77} conjoining-looping-set-of-narratives\textsuperscript{11} of such postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{76}, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-

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construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality—apriorising/axiomatising/referencing should be over-and-face-off a subtransversality—apriorising/axiomatising/referencing of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity’ such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as
the imbued intemporal-preservation consciousness-awareness-\textsuperscript{99}teleology with the corresponding meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} as ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}/institutional-design inducing the maximalising-recomposing\textsuperscript{54}-for-relative-ontological-completeness\textsuperscript{67}—unenframed-conceptualisation enabling the development and endemisation/enculturation from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive-or-accidented-or-random-mental-disposition) of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, universalisation (universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup and prospectively notional—deprocrypticism\textsuperscript{17} (preempting—disjointedness-as-of-reference-of-thought, as to ‘amplituding/formative—epistemicity>growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{31}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8}—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory de-mentating/structuring/paradigming relating with the reference-of-thought—categorical-imperatives/axioms/registry—\textsuperscript{99}teleology\textsuperscript{8} (as perversion-and-derived-perversion\textsuperscript{74}—reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—\textsuperscript{96}supererogation>)’ that undermines the
imbued intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt \(^{83}\)reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\(^{102}\)). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup \(^{83}\)reference-of-thought–categorical-imperatives/axioms/registry-\(^{99}\)teleology\(^{8}\), for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposed’ (as appropriateness-of-\(^{83}\)reference-of-thought-as-of-conflatedness\(^{12}\)) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality\(^{51}\). Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-threshold\(^{102}\) are in a transversality-of-affirmative-and-unaffirmative,-disambiguating-apriorising/axiomatising/referencing\(^{101}\) of these two divergent mental-dispositions with respect to meaningfulness-and-\(^{99}\)teleology\(^{55}\) whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supersingular–de-mentativity or conceptualisation in aggregativity/social-aggregation as of <amplituding/formative>wooden-language-(imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-\(^{99}\)teleology\(^{55}\)-as-of-‘nondescript/ignorable–void\(^{59}\)’-with-regards-to-prospective-apriorising-implications>) driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from ontological-normalcy/postconvergence epistemic/notional–projective-perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-
of–meaningfulness-and teleology in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness teleology mindset’ of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s meaningfulness-and teleology and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued meaningfulness-and teleology’ with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of meaningfulness-and teleology. This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework in its <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in ‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s–reifying/elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought-devolving-as-of-instantiative-context of intemporality) will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary
mindset/reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of relative-ontological-incompleteness\footnote{\textsuperscript{88}Induced,'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing\footnote{\textsuperscript{19}}apriorising-psychologism') about a figure involved in ‘intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting as partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility (and the corresponding psychologism) for prospective positivism institutionalised-being-and-craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existing-reality provides the opportunity for prospective de-mentative/structural/paradigmatic human flourishing, with the underlying fact being that inherently such a personality type rather as of a solipsistic-intemporality\footnote{\textsuperscript{51}}individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such transcendental possibilities (when we come to grasp that the true profoundness of knowledge is more than just ‘mechanical as something construed soullessly’ without a more complete appreciation of knowledge as ‘organic as something construed with a profound sense of intemporal projection philosophy as to profound-supererogation’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/de-mentativity implication as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⟩as-of–‘nondescript/ignorable–void’with-regards-to-prospective-apriorising-implications⟩ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology-⟨in-existential-extrication-as-of-existential-unthought⟩‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mente...
or psychology-of-mentation-dynamics or natural-psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ more or less sciences of methodological mimicry, as we know that much of the ‘true sciences’ (including the natural sciences and many a true social science are not grounded on an <amplitudizing/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatice-drag\textsuperscript{23} construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework\textsuperscript{72}, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory-de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory-de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of present day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism\textsuperscript{80} from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{55} as of prospective notional–deprocrypticism\textsuperscript{17} insight, wherein positivism–procrypticism\textsuperscript{80} is decentered and notional–deprocrypticism\textsuperscript{17} is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this
author’s or anyone’s chosen but rather that the test for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology\textsuperscript{55} as of prospective notional-deprocrypticism\textsuperscript{57} transcendence-and-sublimity/sublimation/supererogatory-de-mentativity set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in the non-positivism/medievalism epoch intrinsic-reality required them to come to terms with this, however unpalatable to many then, and this underlying vitality across all epochs as of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought-devolving\textsuperscript{84}-as-of-instantiative-context, induced by prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought is what counts as true knowledge beyond the blurriness\textsuperscript{2} in reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence is pushed to its full implications over metaphysics-of-presence as our present-consciousness/illusion-of-the-present/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology) point to the idea that institutionalisation (the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67}) as intemporalisation is actually ‘a maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘presencing—absolutising-identitive-
defines its very own prospective interspersing with uninstitutionalised-threshold articulate as ‘socially-functional-and-accordant temporalisation of meaningfulness-and-teleology as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism individuations frame-of-reference at adulthood’; that is, the ontological-contiguity—of-the-human-institutionalisation-process or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of–meaningfulness-and-teleology) as uninstitutionalised-threshold, with such a notion of uninstitutionalised-threshold being the central notion of conceptualisation/construal for a thorough the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence ‘based on reasoning in terms—as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive abstract setups of deferential-formalisation-transference institutionalised meaningfulness-and-teleology’, there is a tendency associated with their corresponding extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) wherein there is ‘parallel construed extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-Inclination’ of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-
(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-
and-teleology\textsuperscript{55}) construal as more determinant when the principles of formal constructs are
rearticulated operantly in extended-informality-(susceptible-to-effecting-parsimony-as-of-
shoddiness-and-incompleteness-to–meaningfulness-and-teleology\textsuperscript{55}) meaningfulness-and-
\textsuperscript{99}teleology\textsuperscript{55}-as-of-a-relatively-poor-institutionalising-inclination terms; and often contributing
to institutional inefficiencies and failures of all sorts whether with respect to mismanagement,
misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is
such extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) effect can be more than just about the
operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the
ascendancy of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}) meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55}-as-of-
a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be
construed as the residual temporalisation effect arising from the fundamental reality of a human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor with respect to all the successive institutionalisations; with the notion
of notional~deprocrypticism\textsuperscript{17} requiring referencing/registering/decisioning the reality of human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor without any complexes and psychically pivoting/decentering (as
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its
deprocrypticism—or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought\textsuperscript{17} (just as the
‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective
essences, alchemic, spirits, etc. universalising\textsuperscript{183}-rules and psychically pivoting/decentering for

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to-profound-\textsuperscript{56}\textsuperscript{sup}supererogation-or-prelogism\textsuperscript{78}-basis’ towards the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/supererogatory-de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising-\textsuperscript{83}reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}–of-\textsuperscript{83}reference-of-thought-devolving\textsuperscript{84}–as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and \textsuperscript{99}teleology being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{41} potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-\textsuperscript{56}supererogation\textsuperscript{53}. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-\textsuperscript{56}supererogation-or-prelogism\textsuperscript{78}-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-\textsuperscript{56}supererogation-or-prelogism\textsuperscript{78}-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take
young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting-conviction-as-to-profound-^{96}\text{supererogation—postconverging/dialectical-thinking}^{28}\text{—apriorising-psychologism mind}). Even if this latter narrative is proven to be false (as it is another perversion^{74}\text{of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—}\text{^{96}\text{supererogation}> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge^{41} not being the logic itself, but in wrongly implying as existentially real the ‘apriorising—^{83}\text{reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity^{38}\text{’s—reifying/elucidating-of-prospective-relative-ontological-completeness}^{87}\text{-of—}\text{^{83}\text{reference-of-thought-devolving}^{84}\text{-as-of-instantiative-context)}’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ^{99}\text{teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge^{41} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge^{41} operating logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-^{96}\text{supererogation}^{43} on such false axioms. Thus, with respect to postlogism^{77} generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting-conviction-as-to-profound-^{96}\text{supererogation—postconverging/dialectical-thinking}^{28}\text{—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-^{96}\text{supererogation—postconverging/dialectical-thinking}^{28}\text{—apriorising-psychologism’ (and not to be seen as being of postlogic compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—}\text{^{96}\text{supererogation}^{48}) since that will validate the ‘apriorising—^{83}\text{reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity^{38}\text{’s—reifying/elucidating-of-prospective-relative-ontological-completeness}^{87}\text{-of—}\text{^{83}\text{reference-of-thought-devolving}^{84}\text{-as-of-instantiative-context)}’ on the basis that it was the
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation\textsuperscript{53} that was wrong hence the possibility and credibility not to question
and imply the denaturing\textsuperscript{15} of reference-of-thought as perverted reference-of-thought–
categorical-imperatives/axioms/registry\textsuperscript{99}teleology\textsuperscript{8} and thus to wrongly re-engage logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation\textsuperscript{53} turning the issue into one of ‘notion of agreement or disagreement’ instead of
construing a perversion\textsuperscript{74} of reference-of-thought\textsuperscript{<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> ‘preconverging-or-
dementing–apriorising-psychologism manifestation’ implying and requiring intellectual-and-
moral-inequivalence/non-correspondence in transversality-of-affirmative-and-unaffirmative,-
disambiguated-apriorising/axiomatising/referencing\textsuperscript{102}). This equally applies in the instance of
derived-perversion\textsuperscript{74} of reference-of-thought\textsuperscript{<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as conjugated-
postlogism\textsuperscript{77} by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation\textsuperscript{49}. The
psychopath simply needs to loop another non-veridical hollow mimicking narrative over the
previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-
supererogation-or-prelogism\textsuperscript{98}-basis’ towards sanctified-conventioning-social-aggregation-
enablers. Summarily, instances of such sanctified-conventioning-social-aggregation-enablers
could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on
chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with
delirious statement accident happened, etc.; in the case of adult psychopathy (including the
conjugated-postlogism\textsuperscript{77} acts involved in protraction of postlogism\textsuperscript{77}), - commit offence, - act as
morally ascendant, - when the postlogic and conjugated-postlogism\textsuperscript{77} mental-dispositions are
ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-*nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications>} as ‘denaturing\(^{15}\) postlogic-backtracking devoided-of-conviction-as-to-profound\(^{96}\)supererogation-or-prelogism\(^{78}\)-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity, - when further undermined claim in ‘denaturing\(^{15}\) postlogic-backtracking devoided-of-conviction-as-to-profound\(^{96}\)supererogation-or-prelogism\(^{78}\)-basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\(^{77}\)-and-conjugated-postlogism\(^{77}\)/perversion\(^{74}\)-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow\(^{96}\)supererogation> is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\(^{102}\) vices-and-impediments\(^{105}\) construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as procrypticism—or—disjointedness-as-of-reference-of-thought\(^{88}\) in need for prospective institutionalisation as deprocrypticism\(^{17}\), not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the 66ontological-contiguity—of-the-human-
institutionalisation-process\textsuperscript{67} as it undermines uninstitutionalised-threshold\textsuperscript{102} arising from perversion\textsuperscript{74} of reference-of-thought\textsuperscript{<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow\textsuperscript{96}supererogation>} for the recurrent intemporal-disposition <amplituding/formative–epistemicity> totalising–renewing-
realisation/re-perception/re-thought possibility of further prospective civilisational
living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-
escalation/‘metaphorically-a-million-and-one-instances-and-locales’ conceptualisation. The
grandest job and the grandest living from an intemporal-projection/longness-of-register-of-
meaningfulness/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality point-of-departure-
of-construal is one that construes and purports for human engaged-
destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of such
uninstitutionalised-threshold\textsuperscript{102}: by ‘engaged-destruction/deconstruction/ontological-
reconstituting–as-to-conflatedness\textsuperscript{12} of prospective recurrent-uninstitutionalisation vices-and-
impediments\textsuperscript{105}’ for prospective base-institutionalisation, ‘engaged-
destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of prospective
ununiversalisation vices-and-impediments\textsuperscript{105}’ for prospective universalisation, ‘engaged-
destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of prospective non-
positivism/medievalism vices-and-impediments\textsuperscript{105}’ for prospective positivism, and ultimately,
‘engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of prospective
procrypticism\textsuperscript{80} vices-and-impediments\textsuperscript{105}’ for futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
ininfrastructure-of–meaningfulness-and-\textsuperscript{59}teleology\textsuperscript{55} as of prospective deprocrypticism\textsuperscript{17}. That
exercise has always been one of decentering of the defective center for the emergence of a new
and more ontologically-complete\textsuperscript{83} reference-of-thought center, and no registry-
worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-
dementing\textsuperscript{29}–apriorising-psychologism and out-of-phasing for the prospective thinking centering
and in-phasing) by its \textit{amplituding/formative–epistemicity\textsuperscript{21}} totalising–self-referencing-
syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-
of-presence, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-
of-existent-reality instigated \textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-
process\textsuperscript{67} as of difference-conflatedness\textsuperscript{12}–as-to-totalitative-reification\textsuperscript{86}–in-
\textsuperscript{92}singularisation-as-veridical-epistemic-determinism\textsuperscript{21} \textit{amplituding/formative–epistemicity\textsuperscript{21}} causality–as-to-
projective-totalitative–implications,–for-explicating\textsuperscript{66}ontological-contiguity\textsuperscript{44} for our present as
well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with
all prospective institutionalisations, a human secondnaturung institutionalising construct is a
requisite because, at best even the intemporal-disposition individuation individuals, purporting
(by maximalising-recomposuring\textsuperscript{54}–for-relative-ontological-completeness\textsuperscript{87}–unenframed-
conceptualisation) prospective emancipation come from and are of the stock of the prior
\textsuperscript{83}reference-of-thought uninstitutionalised-threshold\textsuperscript{102} registry-worldview/dimension, and such
prospective emancipation involves such individuals own ‘moulting’, as actually
intemporality\textsuperscript{51}/longness is a ‘potential construct of orientation’ as implied by ontological-
normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised
institutionalisation construct that achieves that potential-construct-of-orientation and not any
implied inherent emanance intrinsicness (though the meaningfulness as articulated as such, and
as the meaningfulness in this entire paper, is rather of an intemporal register validation and not
of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring is what underlies transcendance-and-
sublimity/sublimation/supererogatory—de-mentativity as a ‘deeper limited-mentation-capacity—
(as of relative conflation12)’ existential-tautologisation/existential-reference pivot/decenter to
reconstrue/reconceptualise meaningfulness-and-teleology55; more like a jurisprudential
maximising-recomposing54—for-relative-ontological-completeness87—unenframed-
conceptualisation contention for rehabilitation is not of the same meaningful-framework as a
temporal mental-disposition of illicitness for shifty expectation of rehabilitation which it should
necessarily anticipate and preempt). By that token there is no base-institutionalised individuation
in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no
positivistic individuation in non-positivism/medievalism, and prospectively no
notional–deprocrypticism37 individuation in procrypticism80; as at best such emancipating
intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in
prospective institutionalisation design/conceptualisation, as the effective institutionalisation is
what is really and effectively attained. The notion of threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow.96supererogation—
preconverging/dementing10–apriorising-psychologism as defining the registry-
worldviews/dimensions uninstitutionalised-threshold182 is rather a most real idea from an
ontological-normalcy/postconvergence epistemic/notional–projective-perspective wherein we
can very much fathom out that the successive relative-ontological-incompleteness88–induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.96supererogation—
preconverging/dementing19–apriorising-psychologism’ as the successively reducing-ontological-
abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation
uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism88
uninstitutionalisation effectively speaks of their threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow.96supererogation—
preconverging/dementing10–apriorising-psychologism as the respective uninstitutionalised-
threshold\textsuperscript{182} with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold\textsuperscript{182} are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such an threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism construct and perception about our own registry-worldview uninstitutionalised-threshold\textsuperscript{182} as procrypticism\textsuperscript{88} just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism conceptualisation of ‘the social as at its uninstitutionalised-threshold\textsuperscript{182} threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation—

preconverging/dementing\textsuperscript{19}–apriorising-psychologism’ is more real (from an ontological-normalcy/postconvergence epistemic/notional–projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-\textsuperscript{99}teleology defect of conscious mindsets within the given uninstitutionalised-threshold\textsuperscript{182} registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow.-\textsuperscript{96}supererogation—preconverging/dementing\textsuperscript{19}–apriorising-psychologism insight is
suprastructural to it or beyond-its-consciousness-awareness-teleology); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-conflatedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivism/medievalism mindset
thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking⁸⁻‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional–deprocrypticism¹⁷-prospective-sublimation)⁹⁰ outlying ideas to become the defining ideas of modernity’. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the ‘popular criticisms’ levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn’t any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and
not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn’t end with a journal’s peer review though that point tends to be a ‘highly political point nowadays’ as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren’t peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness \(^{82}\)-of-\(^{83}\)reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing\(^{45}\)> in reflecting holographically-<conjugatively-and-transfusively> the
registry-worldview/dimension meaningfulness-and-\textsuperscript{55}teleology\textsuperscript{55} which paradoxically de-
mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the
positivism–procrypticism\textsuperscript{88} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} at its uninstitutionalised-
threshold\textsuperscript{62} as a decentering subsumption; when we factor that such a contemplation-and-Being
as from a positivism–procrypticism\textsuperscript{88} meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} is being called upon to
evaluate as to 'a meaningfulness-and-\textsuperscript{99}teleology\textsuperscript{55} world beyond its ordinary contemplation’ with
the mental tools for such a prospective projection mostly of abstract projective contemplation for
grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation
within an implied same \textsuperscript{83}reference-of-thought. It should be noted here that the more pertinent
quality for such implied transcendentalism as of its implied organic-knowledge beyond just a
mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality explaining the disparate nature of the development of human knowledge. This author as
previously articulated points out that there is a more profound basis for how and why
new/prospective knowledge whether outlying or main stream is socially integrated in driving
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
\textsuperscript{66}ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-
conflatedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{86}—in—\textsuperscript{92}singularisation—as-veridical-epistemic-
determinism\textsuperscript{21} <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications,-for-explicating,\textsuperscript{66}ontological-contiguity\textsuperscript{44}” across all the institutional-
cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing\textsuperscript{45}>> as the very human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor implying that human registry-worldview’s/dimension’s have
institutionalisation-threshold and uninstitutionalised-threshold\(^{182}\) broken only in the medium to long-run beyond-the-consciousness-awareness\(^{99}\) teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}>^6\) ‘by a power relations dynamics de-mentatively/structurally/paradigmatically ingrained in the social universal-transparency\(^{184}\) (transparency-of-totalising-entailing,-as-to-entailing-\(<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\(^{87}\)); and so as of ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework\(^{72}\), and thereafter the eliciting of positive-opportunism\(^{75}\), deferential-formalisation-transference, ordered-construct, percolation-channelling as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{185}\) of opposing axiomatic-constructs/references-of-thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of ‘human validation-conceptualisation/epistemological relationship to knowledge’ applicable across all registry-worldviews/dimensions as of ‘a notional futural differance’ construed as of a ‘postconverging-or-dialectical-thinking\(^{28}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, notwithstanding the more superficial constructions of ‘human validation-conceptualisation/epistemological relationship to knowledge’ within a same registry-worldview’s/dimension’s institutionalisation whether base-institutionalisation/animistic–universalisation shamanism, universalisation–non-positivism/medieval dogmatic scholasticism or our positivism–procrypticism\(^{88}\) ‘categorisation epistemes’; but also the conflatedness\(^{12}\) of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-\(^{99}\) teleology\(^{55}\) as of prospective notional–deprocrypticism\(^{17}\) ‘referentialism as epistemological’ (as of notional–notional–deprocrypticism\(^{17}\) which reflects ontological-construal along the full
potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercorogatory–epistemic-conflatedness\(^{12}\)). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\(^{28}\)–‘projective-insights’/‘epistemic-projection-in-conflatedness\(^{12}\)–of-notional–deprocrypticism\(^{17}\)-prospective-sublimation)\(^{90}\) ideas as being ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\(^{28}\)–‘projective-insights’/‘epistemic-projection-in-conflatedness\(^{12}\)–of-notional–deprocrypticism\(^{17}\)-prospective-sublimation)\(^{90}\) originary/event-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking\(^{28}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{181}\) between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness\(^{88}\)-of-
reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness\(^{87}\)-of-reference-of-thought is ‘the very paradox of
meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness-of-reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic <amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating—ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness-of-reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness-of-reference-of-thought is of intemporal—or-ontological prioritisation as of its conflatedness relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness-of-reference-of-thought as of its constitutedness, as the latter is rather in shortness-of-register-of—meaningfulness-and-teleology/distractiveness to the former as of reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance—including-virtue-as-ontology>. Consider for instance Einstein’s theory-of-relativity and Newton’s laws of motion with respect to the same given physics domain-of-study reality, wherein the former’s prospective relative-ontological-completeness-of-reference-of-thought over the latter implies the former’s utter ‘ontological-resetting’ in the conceptualisation of that given physics domain-of-study reality as of transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing with the latter; as henceforth the logical-dueness of the
latter doesn’t even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational insights purposes! Of course, this comparison differs from a construal of postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} associated perversion-and-derived-perversion\textsuperscript{74}-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-\textsuperscript{96}supererogation>; in that as of a human condition relations it is construed rather as beyond-the-consciousness-awareness-\textsuperscript{59}teleology-<in-existential-extrication-as-of-existential-unthought>-\textsuperscript{6} postlogism\textsuperscript{77}-and-conjugated-postlogism\textsuperscript{77}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\textsuperscript{96}supererogation\textsuperscript{18} prior relative-ontological-incompleteness\textsuperscript{88}-of-reference-of-thought ‘waylaying’, as <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}—narratives—of-the-\textsuperscript{83}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8}) hence preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism, of prior prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-\textsuperscript{96}supererogation prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought, thus requiring for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation renewed ‘conflatedness\textsuperscript{12}’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that induces a prospective ‘universally-transparent constraining mechanical-knowledge as new bare \textsuperscript{81}reference-of-thought–categorical-imperatives/axioms/registry-\textsuperscript{99}teleology\textsuperscript{8} as axiomatic-construct’ and ‘its social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ bringing about prospective relative-ontological-completeness\textsuperscript{87}-of-reference-of-thought, construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology. By the mere fact of implied prospective relative-ontological-completeness over prior relative-ontological-incompleteness a prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involves the prospective reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought’ meaningfulness-and-teleology as of organic-knowledge Being correction’ of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even arise as the prospective reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology’ over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to–meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level–of-ontological-good-
faith/authenticity\textsuperscript{68}/objectification/desubjectification-as-objectification-as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism\textsuperscript{100}
have been rather questioning openly what the reality of the meaningfulness they construct
implies, as a basis for further intellectual development. This explains the convoluted responses
of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to
further develop. This will be tantamount to criticising early quantum physics for contending that
the fundamental particles are rather like waves and evasive without yet establishing an advanced
basis of the science. Knowledge is not an exercise of one set of individuals arguing against
another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-
reality as it permits ontological-primemovers-totalitative-framework\textsuperscript{72}; intrinsic-reality being the
superseding transcendental enabler, and not any humans no matter their statuses. A third
weakness has been by relating to poststructuralists as if they have got to get all their ideas right
on by the instant, as if the theoretical framework isn’t in development like all theoretical
frameworks (by the same token imagine all the unanswered questions that underlie quantum
physics for over half a century that are still being elucidated, for instance, string theory which is
so highly speculative but is still credibly a basis for research and analysis). The purpose of a
theoretical framework is not to provide an immediate answer for everything but rather to provide
a framework for constant critical development of ideas. Otherwise, it will be best to develop a
correlational construct that may statistically be coherent with many arguments at any given point
in time but is of little predicative or projective value because it hasn’t got a profundity as a
genuine theoretical construct which may actually be mostly incoherent with many arguments at
its earlier stage but provides a wealthy framework for the continuous articulation of ideas and
resolutions, and this is actually the point of a theory in the very first place. It is thus no accident
that many other disciplines have found post-structuralism as a relatively ideal tool for invoking
much needed insight. A fourth criticism has to do with the ‘political nature’ of human affairs obviously, and even the intellectual is not beyond this especially with ideas of ‘socially-perceived disturbing implications’ (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment\(^65\)) as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a ‘political stance’ for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the ‘ordinariness of thought’ is not the sound basis for construing issues raised in terms–as-of-axiomatic-construct of profoundness of contemplation. The \(^{66}\)ontological-contiguity—of-the-human-institutionalisation-process\(^67\) by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionionatedness are shoved away as ‘deferred to’ specialisms whether institutional or subject-matters by the mere effectiveness, with ‘informed common and individual
opinions’ being the panache for the expression of sovereignty whether about the polity or individual choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than there is no common sense natural science, and intellectuals are irresponsible when peddling the notion that readers shouldn’t acquire the requisite ‘intellectual elevation’ to grasp the profundity of meaningfulness and rather expect that they should be able to satisfactorily engage at the same intellectual level (8^3reference-of-thought) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the ‘promptness of ontological-primemovers-totalitative-framework\(^72\)/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/supererogatory~de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework\(^72\)/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework\(^72\)/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. In this regard, the central tenet of
poststructuralists with respect to their pursuit has been transcendentally-enabling-level–of-ontological-good-faith/authenticity\textsuperscript{\textperiodcentered} objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>\textsuperscript{\textperthousand} with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a ‘surreptitious pretence’ for such amalgamation which will undermine their ontological-good-faith/authenticity\textsuperscript{\textperthousand} with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supercategorical-de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-
reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory—mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory—mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory—mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory—mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective—supererogation—as-to-perspective—
ontological-normalcy/postconvergence-implied-’prospective-aporeticism-overcoming/unovercoming’>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality\(^51\)) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality—apriorising/axiomatising/referencing as a construct of formalised \(^83\)reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality—apriorising/axiomatising/referencing informal \(^83\)reference-of-thought as melee of common sense of temporality\(^98\)/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor requiring skewing (‘intemporality\(^51\)-asymmetric-subsumption-of-temporality\(^98\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dem mentativity) towards the intemporal/longness-of-register-of–meaningfulness-and-\(^99\)teleology\(^55\) as the ontological construct that institutionalises (intemporalises). Hence such a skewing (‘intemporality\(^51\)-asymmetric-subsumption-of-temporality\(^98\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dem mentativity) in the \(^66\)ontological-contiguity—of-the-human-institutionalisation-process\(^67\) of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality—apriorising/axiomatising/referencing narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality—apriorising/axiomatising/referencing as the melee of
common sense inducing the latter’s ‘deference’, for instance, such deference as such postures as the law says that…., physicists say that…., etc. and not a common sense posture of the sort I think that…, thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality—apriorising/axiomatising/referencing intellectual criticism but raising subtransversality—apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality—apriorising/axiomatising/referencing hasn’t got the requisite intemporality/longness in terms—as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality—apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than ‘to defer’, or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it
shouldn’t expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality—apriorising/axiomatising/referencing with respect to subtransversality—apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality—apriorising/axiomatising/referencing \cite{8}reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality—apriorising/axiomatising/referencing melee of common sense \cite{8}reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality—apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in \textit{amplituding/formative}wooden-language-(imbued—averaging-of-thought-\textit{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and}\textit{teleology}55-as-of-‘nondescript/ignorable–void\textit{with-regards-to-prospective-apriorising-implications}> terms–as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-
teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity, whether beyond-the-consciousness-awareness-teleology-\(<\text{in-existential-extrication-as-of-existential-unthought}>\), as even where contending intellectual postures are of relative elevated formal knowledge de-mentating/structuring/paradigming, it is quite easy for a muddling with wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—nondescript/ignore-void'-with-regards-to-prospective-apriorising-implications>) mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity—of-the-human-institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center—be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social
settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/supererogatory-de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining meaningfulness-and-teleology from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’ and so with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility.<

development’) effectively heralds post-ideology as ideas and notions are validated/invalidated by their demonstrated ontological-veracity/ontological-pertinence. In order words the supposed ontological-terms of notions and ideas are the basis for their analysis as ontologically-pertinent or impertinent, and so more than just perfunctory analyses constrained by the limiting framework of institutionalised-being-and-craft constructs and setups but at an existentialism/full-depth-of-existential-implications level highlighting the precedingness/supersedingness/ascendency of ontologically-driven analysis over ‘habits’, ‘conventions’ and rights-of-precedence/entitlement fallacies. Post-structuralism as such should posit to remedy and supersede the inherent ‘conceptual hyperbole’ imbued in the often ‘poorly-ontological, non-ontological or metaphysical constructions permeating ideologies’ and projected as worldviews, to ‘restore existential veracity/ontological-pertinence as the central notion behind worldview construction and representation’, and so beyond just ‘present-driven conceptualisations’ of ideologies, but of an insight derived from a historical and anthropological depth with respect to human mentation, meaningfulness and institutional-development–as-to-social-function-development as implied by a suprastructuralism highlighting of metaphysics-of-absence or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting–as-to-conflatedness/deconstruction, and pertinently so by highlighting their underlying
ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter’s immediacy of concurrent ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is this author opinion, is not strong enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting
nature (on such terms of what predicates should take precedence). It must be said that the notion of transcendental enabler with regards to the Social today is rather relatively weak such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textless in-existential-extrication-as-of-existential-unthought\textgreater \textsuperscript{6}, rather than truly ontological-primemovers-totalitative-framework\textsuperscript{72} deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity\textsuperscript{63}’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers-totalitative-framework\textsuperscript{72} under the rational-empiricism dementating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by ‘pride of place’ of intellectual engagement often beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textless in-existential-extrication-as-of-existential-unthought\textgreater \textsuperscript{6} abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as deprocrypticism—preempting—disjointedness-as-of-reference-of-thought\textsuperscript{17} psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-\textsuperscript{99}teleology-\textless in-existential-extrication-as-of-existential-unthought\textgreater \textsuperscript{6} level of social thought involving notional—deprocrypticism\textsuperscript{17} as preempting—disjointedness-as-
of-reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-awareness-teleology and is fully transcendental-enabling/sublimating/supererogatory-de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory-de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory-de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional–deprocryptic as preemption-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,
universalisation–non-positivism/medievalism, positivism–procripticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory–de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory–de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity–<shallow–qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procripticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness–<in-existential-extrication-as-of-existential-unthought> of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory–de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and–teleology as of prospective notional–deprocripticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can
think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes-rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity. Post-structural exposition of the realities of
the social are not value judgements in themselves just as natural sciences exposition of natural
and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria
cause disease is a simple objective truth then giving rise to human animate-existential-
referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that
knowledge into avoiding disease and finding cure for diseases. This is no more different with
post-structural thought which is not a metaphysical/ideological advocacy but telling the social
reality for what it is, with human pivoting/decentering to apply that knowledge for its defined
teleological meaningfulness. One of the serious consequence of such a weakened social criticism
driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that
the domain of the political economy and corresponding economic interests have been spared from
the critical analysis of such powerful ontological tools; specifically going by the issues of
misallocation and inequality we face today based on axioms of models that remain critically
beyond analysis, as effectively an anti-intellectualism with respect to social criticism including
post-structuralism is cultivated in favour of a default socially uncritical political economy
practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them.
Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing
economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it
rests are massively arbitrary, flawed and degenerate; and this is one area in which developed
social criticism including post-structuralism could do an excellent job in debunking the
‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at
such a fundamental level is the very foundation of the uncritical preservation of such axioms.
Such issues as political choices for bailouts, reallocations and remuneration practices are strictly
speaking not economic science issues but political economy issues that require a criticism with
respect to social choice about the political economy, but this has been usurped uncritically as if
of a natural economic allocation mechanism (a falsehood). This author makes this latter point on
the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to poststructuralism since the 1980s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests.

This impression can be extended as well with respect to the idea of the social implications of postlogism\(^7\) as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-\(^9\)supererogation\(^10\) as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism\(^7\) which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness\(^8\)–induced,–‘threshold-of–nonconviction/madeupness/bottomlining–
as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of–meaningfulness-and-teleology preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff” even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness-of-register-of–meaningfulness-and-teleology preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought relative-ontological-incompleteness-induced,’ ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—preconverging/dementing—apriorising-psychologism’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other vices-and-impediments of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional–deprocrypticism ontological-completeness-of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of


at childhood where it is accompanied by overt delirium and social universal-transparency (transparency-of-totalising-entailing-as-to-entailing-amplituding-formative-epistemicity-totalising-in-relative-ontological-completeness) of the defect) as at adulthood, the postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation involving the temporal elicitation of derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and it is thus naïve to construe postlogism without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as this paper does necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn’t quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!