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!
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/reproductive 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\textsuperscript{15} \textsuperscript{16} \textsuperscript{17} \textsuperscript{18} <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}\textsuperscript{19}—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-<as-to- historiality/ontological-eventfulness>/ontological-aesthetic-tracing> 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\textsuperscript{20} of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating\textsuperscript{21}—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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 —
<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-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 between
non-universalising sophistry and prospective Socratic philosophers universalising-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 pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-
totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-
ontological-completeness ) as of procrypticism—or–disjointedness-as-of- reference-of-
thought (associated with a predisposition for disparateness-of-conceptualisation—
<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’—> ) and
prospective deprypticism—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—decrypticism 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 as-to-the-ontological-
normalcy/postconvergence-projective-perspective,—to-which-latter-human-subpotency—
and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’ of dimensionality-of-sublimating —<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 —<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–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—supererogatory–epistemic-conflatedness”. This has developed in our present age of
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
⟨amplituding/formative–epistemicity⟩totalising—in-relative-ontological-completeness⟩) 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 assailiant-akrasiatic-drag/denatured/preconverging-or-dementing
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩
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—as-of-
‘nondescript/ignorable—void ’—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 as the primary and essential
constraining worth but rather obsession with mere sway and influence even to the point of
undermining prospective knowledge-reification 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—supererogatory—epistemic-conflatedness /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-supererogatory-epistemic-conflatedness implications of transcendence-and-sublimity/sublimation/supererogatory-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-equalisation 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-analysable-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 dementative/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-conflicatedness or the critical analysis of such knowledge-
reification but in the face of criticism rather consciously substitutes strategies of institutional
ascendency as of a strategy of influence by default imprimatur status rather than genuine
knowledge-reification 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 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’, but beforehand ‘to
equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity
or ontological-bad-faith/inauthenticity (beyond-the-consciousness-awareness-teleology -
in-existential-extrication-as-of-existential-unthought) as of underlying existential-
contextualising-contiguity elucidation/deblurring as well as whether the veracity of such
apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-
incompleteness /relative-ontological-completeness -
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflicatedness /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 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-
ormalcy/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<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance-
<including-virtue-as-ontology>. The fact is knowledge-reification is of ‘existential
<amplituding/formative–epistemicity>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-conflicatedness 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-conflicatedness 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⟩{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘universal-transparency⟩{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness} 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
arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing as of meaninglessness-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 as of meaninglessness-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/akrasiatic-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—dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/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—totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness constraining, can be contemplated as of such a rather impoverished conception of genuine intelleaction which poorly recognises the pre-eminence of existence-potency~sublimating~nascence,—disclosed-from-prospective-epistemic-digression-as-of—totalising—totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness 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 historiality/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-<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in-supercatagory—epistemic-conflatedness⟩/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—reproducibility-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—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness;/transvaluative-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 highbrowning 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—supererogatory—epistemic-conflatedness 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 magnanimity of engagement for a genuine knowledge-reification exercise! Actually the projection of values including intellectual values in such supererogatory—epistemic-conflatedness consequences 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-mentativity and
not the vagueness of impression-driven/good-naturedness/wishfulness
<amplituding/formative>wooden-language-{imbuéd—temporal—mere-
form/virtualities/dereification}/akrasiatic-drag/denatured/preconverging-or-dementing—
narratives—of-the—'reference-of-thought—categorical-imperatives/axioms/registry-teleology'}
in human-subpotency social-aggregation-enabling). 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<meaningfulness-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 de-mentative/structural/paradigmatic
ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument to grasp our
modern day conception of say physics given its ‘valuation framework as of its
<amplituding/formative—epistemicity>totalising—self-referencing-
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/intelligibility/setup/measuring/instrument as of an occlusive-consciousness reference-of-thought requiring prospective notional–deprocripticism 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’ causality–as-to-projective-totalitative–implications, for-explicating-ontological-contiguity in conflatedness herein implied as ontological-primemovers-totalitative-framework involving a ‘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-deprocripticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocripticism-dissemination’), 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/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint transvaluation as putting in question the old valuation, and in this regards the transcendent/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 <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 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 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-reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and so over our present procrypticism–or–disjointedness-as-of-reference-of-thought 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—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation as such reflects the successively induced originariness-parrhesia,–as–
spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of
ontological-performance’ <-<including-virtue-as-ontology>’ so-construed as of
notional–protensive-consciousness (trepidious-consciousness/warped-
consciousness/preclusive-consciousness/occlusive-consciousness/protensive-consciousness)
implications; and as eliciting any such specific construction-of-the-Self and its given registry-
meaningfulness-and-teleology overall de-mentative/structural/paradigmatic construct-of–
meaningfulness-and-teleology as of secondnated institutionalisation. The ‘destructuring cut-
offs/thresholds of ontological-performance’ <-<including-virtue-as-ontology>’ reflect prospective
lack of dimensionality-of-sublimating ^ <-amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness /transvalutative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation so-
reflected in the shiftiness-of-the-Self ’s <-amplituding/formative>wooden-language-{imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-o-
dementing–narratives—of-the–categorical-

imperatives/axioms/registry-teleology } implying an ontological-performance <-<including-virtue-as-ontology> that is rather constrained on the prior reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ‘despite the
implications as from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—
becoming-spontaneity-implications<-as-to-existence-potency~sublimating–nascence,–
disclosed-from-prospective-epistemic-digression-as-of<-amplituding/formative–
epistematicy>totalising~renewing-realisation/re-perception/re-thought,–in-

supererogatory–epistemic-conflicatedness–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 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 seconddnatured 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 —amplituding/formative>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.
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deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised
spontaneously when naturally expressing profound/deep conviction...........................................2204

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-(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) about the

mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting—conviction-as-to-profound-supereorogation—postconverging/dialectical-thinking—apriorising-psychologism interlocutors, and so along five factors. ............................................................... 2211

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‘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’ ................................................................. 2222

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’ ...................................................................................................................................... 2225

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illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage ...................................................................................................................................................... 2231

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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 ................................................................. 2235

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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..........................................................2240

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ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation .............. 2347

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‘intemporal-prioritisation-of-reference-of-thought’—as-confoundedness-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 (as from ontological-normalcy/postconvergence epistemic/notional—projective-perspective) ........................................................................ 2380


Without ‘intemporal-prioritisation-of-reference-of-thought’—as-confoundedness-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from 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) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure—<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> process will not occur and be regenerative ........................................................................ 2403

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why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives) ...............................2411

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 2417


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) ...........................................................................................................2434

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’ 2469

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 2481

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? 2486


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 2495

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 2499

reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional~disjointedness 2501

knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality/longness as ontology’ 2501

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’ 2505


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/akrasia-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-existent-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism

ontological-normalcy/postconvergence in precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an utter organisationalism (organic-comprehension-thinking)


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. Referentialism as such is actually central to the spontaneity required in hermeneutics

‘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

35
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-prime-movers-totalitative-framework

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’

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

a defect of postlogism/psychopathy compuling—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

it is de-mentation—(supererogatory—ontological—de-mentation—diallelactic—de-mentation—
stranding—attributive-dialectics) that enables the mental-reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with)—representation of the 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-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation> in construing
unsoundness—or-ontological-bad-faith/inauthenticity-of-reference-of-thought

Reality being blunt/incisive as it is rather preceding/superseding and ontological-
normaie/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

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

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

Rational-Realism as the initial institutionalisation/intemporalisation recompose orientation that
goes beyond just articulating reference-of-thought—categorical-imperatives/axioms/registry-
television—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

two dilemma with respect to the conceptualisation of virtue

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

‘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-recomposing—as-dialectical-stranding-backdrop-
for-prospective-transcendence
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) ..............................................

There is no reason for de-mentation—(supererogatory ontological-de-mentation-or-dialectical-de- mentation—stranding-or-attributive-dialectics) and recomposing 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 ...........................................................

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’ ..............................................................................................................................

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

‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression- driven’ to accede to intrinsic-reality transcendent-enabled/sublimating/supererogatory de- mentativity as this highlights ontological-primemovers-totalitative-framework ..............................................................

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 ........................................................................................................................................

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

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

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

‘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) ..............................................................................................

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

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

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 ..............................................................................................................................

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

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
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-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dynamism..................2612

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 ..........................................................2617

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality de-mentating/structuring/paradigming ...........................................................2618

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former..................2621

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) ........................................................................................................2628

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’........................................2630

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality) ........................................................................................................2631

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........................................................................................................2632

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 uninstitutionised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? ..........................................................2637

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/becoming template ..................................................2640

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>........................................................................................................2651

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is associated with all the institutional-cumulation/institutional-recomposere-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> by its eliciting of ‘protracted slantedness’ in temporal-dispositions .......................................................................................................................2656
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preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to
be more intemporally-preservational)

a new reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-
teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as
transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to
the positivism–procrypticism mindset/reference-of-thought

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/akrasiac-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-
imperatives/axioms/registry-teleology

dialectical succession of registry-worldviews as the successive/snowballing institutional-
cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing>

‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning
produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’

‘dynamic-cumulative-aftereffect of subontologisation’

‘Différance-existential-transitory-articulation-of-the-protration-of-perversion-of-reference-of-
thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>,–of-meaningfulness’

‘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

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is
nothing outside the text’

‘Différance-existential-transitory-articulation-of-the-protration-of-perversion-of-reference-of-
thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>,–of-meaningfulness’ technique

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-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing

at uninstitutionalised-threshold, 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
distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

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 intemporarily in supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/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—enframed-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>
solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening of
temporal-to-intemporal-dispositions to allow for successive transcendence-and-
sublimity/sublimation/supererogatory/de-mentativeness

‘ontological implications’ of the Derridean conceptualisations of Différance, Répétition, Altérité
and Iterabilité

the exercise of institutionalisation/intemporalisation is not about transforming temporal-
dispositions as of an dimensionality-of-sublimating—amplituding/formative/supererogatory/de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation

the philosophical pessimism of many a philosopher stems from this confusion about the
achievement of human emancipation and virtue


postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-
dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’

issues of perversion-of-reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> including postlogisms 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

ontological focus should rather be placed on the ‘abstract conceptualisation that enables
institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-
constitutedness poorly appreciative of dimensionality-of-sublimating—

need for an operant conceptualisation of psychology in grasping human dynamics

need for defining human psychology from a 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> and thus
operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a
profound superseding—one-ness-of-ontology

de-mentation—ontological—de-mentation—or-dialectical—de-mentation—stranding—
or-attributive-dialectics of ‘postconverging-or-dialectical-thinking—apriorising-psychism’ and
preconverging-or-dementing—apriorising-psychism is never about generating a prospective
‘postconverging-or-dialectical-thinking—apriorising-psychism’ (with respect to the present as
‘postconverging-or-dialectical-thinking—apriorising-psychism’), 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/oblounging the placeholder-setup/mental-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’........2833
by transcendence-and-sublimity/sublimation/supererogatory—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>
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deeper superseding—oneeness-of-ontology conceptualisation and shall lower superseding—oneeness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation .................................................................2837
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 ............................................................................................................2844
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-confatness/deconstruction for prospective transcandability.2847
‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing—apriorising-psychologism and supplanting—conviction-as-to-profound—supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence—{(implicit—nondescript/ignorable—void)—to-presenting—absolutising-identitive—constitutedness) and metaphysics-of-absence—(implicit—epistemic-veracity—of—nonpresencing—
<perspective—ontological-normalcy/postconvergence>)}.................................................................2848
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—psychology or psychology-of-mentation—
dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic—
reordering/institutional-recomposuring ........................................................................................2852
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conceptualisation disposition no prospective institutionalisation transcendence-and—
sublimity/sublimation/supererogatory—de-mentativity will be possible........................................2854
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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
......................................................................................................................................................2855
dimensionality-of—sublimating—<amplituding/formative>supererogatory—de—
mentativeness/epistemic—growth—of—confatness/transvaluative—
rationalising/transepistemic/anamnestic—residuality/spirit—drivenness—equality in the
psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
extistentialism—form—factor across all the institutional—cumulation/institutional—recomposure—<as-to—
historiality/ontological-eventfulness/ontological-aesthetic-tracing> as of human shallow-to-deepening—limited-mentation-capacity,—as-limited-mentation-capacity-deepening ...............................2862


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.................................2864

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registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism) ..................2876

perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions......2895

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a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect conflation....2902

faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals .......................................................................................2904

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> .........................................................................................................................2905

‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning.................................................................2908

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’) ..............................................................................................2910

with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’ .........................................................................................2912
a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition


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 postdicatory (as metaphysics-of-absence- ⟨implicated-epistic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩ conceptualisation) 

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–oneness-of-ontology to coherent deeper superseding–oneness-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


readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psych’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposing) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy/diminishing–preconvergence
‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews......................................................................................................................2960

the ontological-contiguity implied by ‘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’ as of deepest being-construal/existential-reference/existential-tautologisation
that underlies the ontological-contiguity—of-the-human-institutionalisation-process...........2963

‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration
conceptualisation’ .........................................................................................................................2978

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity
on the basis of the same reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-
mentating/structuring/paradigming with respect to existential reality to enable prospective
institutionalisation over the uninstitutionalised-threshold............................................................................................................................2980

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-
reference-of-thought .........................................................................................................................2987

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..........................................................3000

humans actually come into existence which avows an existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-
devolving-as-of-instantiative-context of imbricated-becoming-transitioning within which they
come to grasp rules and principles ...............................................................................................3003

The reason for the disambiguation of transversality-of-affirmative-and-unaffirmative,-
disambiguated-apriorising/axiomatising/referencing into a supratransversality—
apriorising/axiomatising/referencing reference-of-thought over a subtransversality—
apriorising/axiomatising/referencing reference-of-thought ..........................................................................................................................3004

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’ .......................................................................................................................................3010

virtue is a ‘The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-
framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as
reality is above all ‘effectivity’ by its manifestation ..........................................................................................................................3013

ever-perverting effect on ontological-veridicality of subtransversality—
apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘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)’ as
instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-
pseudointemporality-preservation ..............................................................................................................3020

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 ........................................................................................................3026

‘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 ........................................................3028

‘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 .............................................................................................................3028

‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing’ ..........3030

postlogism dynamism in its social protraction reflects a threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing–apriorising-psychologism as of temporality/non–transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity/incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation in corresponding conjugated-postlogisms of
temporal-dispositions ............................................................................................................................3035

teleology/teleological-differentiation is not a discrete construct but rather deterministic as of
existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-
contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-
of-reference-of-thought-devolving-as-of-instantiative-context ............................................................3039

Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with
teleological-discretion being defined only by epistemic choice/differentiation’ ...............3040

decentering is what divulges all the uninstitutionalised-threshold as recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
procrypticism by maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation ...............................................................................................................3042

the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for
understanding’ ..........................................................................................................................................3044

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 ‘moulting’ of its proponents and corresponding
social construct ........................................................................................................................................3056

the Social is much more than aggregativity (social-aggregation)....................................................3066

fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ …..3086
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


accreting/accreting-substitutive-subsumption–as–futural–différance–freeplay–


representation or wherein prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought <amplituding/formative—epistemicity>totalising—meaningfulness-and-teleology as postconverging—or-dialectical-thinking—apriorising-psychologism representation will cut-through/deflate our ‘positivism—procrypticism shiftiness-of-the-Self’ <amplituding/formative—epistemicity>totalising—meaningfulness-and-teleology 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 <amplituding/formative—epistemicity>totalising—meaningfulness-and-teleology’ is rather ‘sparing to our positivism—procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument as of prospective 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 <amplituding/formative—epistemicity>totalising—meaningfulness-and-teleology 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<-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> is rather flawed-and- untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism–procrypticism mindset to effectively begin to contemplate and come to terms–as-of-axiomatic-construct with the <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity of prospective notional–deprocrypticism as a perspective that is prospectively-unenframed/to/edgily-and-incisively-spills-over-our-‘positivism–procrypticism shiftiness-of-the-Self’; 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 mindset as ‘occlusive self-consciousness shiftiness-of-the-Self’; 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 as of its
'unenframed protensive self-consciousness nonshiftiness-of-the-Self' as of mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reifying-gesturing 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-reflected as to conceptivity/epistemic-reflexivity—(<amplituding/formative—epistemicity>totalising—'effusing/ecstatic—inlining'—so—'hermeneutically/reproductively-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 panintelligibility—effusing/ecstatic–inlining while the
very same notions rather speak to the existentialising—
framing/imprinting-<as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing> of human-subpotency
conceptivity/epistemic-reflexivity as to social-stake-contention-or-
confliction as thus impliciting human-subpotency differentiating
contemplation of ontological-veracity);¶ amplituding as to its
<amplituding/formative–epistemicity>totalising underlies (as of
nonpresencing-<perspective–ontological-normalcy/postconvergence>
veridical epistemic-projection perspective) 'the de-
mentating/structuring/paradigming implications of conceptivity/epistemic-
reflexivity to ontological-performance’<—<including-virtue-as-ontology>
so-reflected as to the 'notionalisation/notional-conception/amplituding
referencing/registering/decisioning imbued shallow-supererogation—
to—profound-supererogation', spanning human temporal-to-intemporal
ontological-performance'—<including-virtue-as-ontology>

asceticism

asceticism speaks of the disposition of value-ricochetting/transvaluation—
as-to-prospective-relative-ontological-completeness
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment cognisant of the fact that the 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

of

the

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

form/virtualities/dereification'/akrasiaticdrag/denatured/preconverging-
or-dementing –narratives—of-the- reference-of-thought– categorical-

imperatives/axioms/registry-teleology°) 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>’ is de-

mentatively/structurally/paradigmatically incompatible with the

possibility at its prospective human-subpotency–
aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint of’ reference-of-thought as

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-
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 /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 it rather enters into <amplituding/formative–
epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} of its prior registry-
worldview/dimension

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument to any such prospectively implied ‘meaningfulness-and-teleology’
‘reference-of-thought:¶ and thus all human transcendence-and-
sublimity/sublimation/supercerogatory–de-mentativity can only occur as of
asceticism induced psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that is rede-
mentating/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—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) the possibility of the prior registry-worldview/dimension to ‘perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness 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 as of more pertinent universalisation value-construct as of more pertinent 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 to perceive deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-
aposteriorising/logicising/deriving/intelligising/measuring of meaningfullness-and-teleology from its prior deficient/ontologically-impertinent

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology, and this explains why the asceticism in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional-deproscripticism over our procripticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procripticism

recomposuring explaining the asceticism; in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing –qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness\textsuperscript{86} meaningfulness-and-teleology in terms–as-of-axiomatic-construct of the relative-ontological-completeness\textsuperscript{87} postconverging/dialectical-thinking\textsuperscript{20}–qualia-schema meaningfulness-and-teleology in exposing the former’s nondescript/ignorable–void as of its preconverging/dementing\textsuperscript{8}–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{86} destructuring-threshold\textsuperscript{12}(uninstitutionalised-threshold\textsuperscript{12}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{12}–<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of\textsuperscript{25}<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness/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—/presublimating—desublimating—decisionality)—of-ontological-performance—\langle\text{including-virtue-as-ontology}\rangle in relative-ontological-incompleteness is bound to teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of—\langle\text{amplituding/formative}\rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—\langle\text{transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation vices-and-impediments}\rangle and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness—\langle\text{by-reification}\rangle—/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—\langle\text{amplituding/formative—epistemicity}\rangle totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic—conflatedness to supersede human temporality—/shortness \langle\text{amplituding/formative—wooden-language—(imbued—averaging—of—thought—}\langle\text{as—to—leveling/ressentiment/closed—construct—of—meaningfulness—and—teleology—}\langle\text{as—to—nondescript/ignorable—void ’—with—regards—to—prospective—apriorising—implications}\rangle)) as of
transvaluation for prospective relative-ontological-completeness\(^\circ\) constructiveness-of-ontological-performance\(^\circ\) -<including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance\(^\circ\) -<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness\(^\circ\) 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\(^\circ\) <amplitudining/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>) are effectively associated with vices-and-impediments\(^\circ\) 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-incompleteness\(^\circ\)/relative-ontological-completeness\(^\circ\)-(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\(^\circ\)—as-rede-mentating/restructuring/reparadigming—psychologism’ ;¶ 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-drag) can be
contemplated as of reference-of-thought-level induced universalising–
idealisation transvaluation as reflected with Socrates principled ascetic
stances associated with his maieutic eliciting of a basic sense of
universalising-idealisation in his interlocutors even when bordering on
the incongruous during his condemnation while upholding the ontological–
pertinence of the incongruous universalising-idealisation over
sophistic/pedantic apparently congruous non-universalising’ developing
into ‘Plato’s perpetuating of the philosophical tradition with his Academy
with a further phronesis/practicality emphasis in striving, as of the
deferential-formalisation-transference implications underlying all true
knowledge-constructs (as of the underlying Socrates maieutic exercise
‘inconclusiveness insight’ which is rather more critical in
eliciting/instigating a sense of knowledge-reification’ and so-reflecting
the reality that the ordinariness 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) framework lacks the requisite
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-confledadedness 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>) 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-developedinterest/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 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) attitude/mental-disposition/care—and—episteme construed as of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual (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’), so-implied as of contrastive ‘postconverging-or-dialectical-
thinking-as-of-assertion’ attitude/mental-disposition/care–and–episteme
over ‘preconverging-or-dementing-as-of-deassertion’ attitude/mental-disposition/care–and–episteme,

beyond-the-consciousness-awareness-teleology<in-existentia-above teleology
existence-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism

whether with regards to retrospective or prospective transcendental
implications

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

desublimating-decisionality)-of-ontological-performance\textsuperscript{11}-<including-virtue-as-ontology> and so as of a lack of insight about \textlangle amplitude\rangle/formative–epistemicity> causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{12} as of ‘relative-ontological-incompleteness\textsuperscript{10}/relative-ontological-completeness\textsuperscript{10}-(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\textsuperscript{11}, and blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation<-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\textsuperscript{6}’, is–ought problem, and logical issues of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{10};¶ 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\textsuperscript{13} 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\textsuperscript{14} in ‘epistemic-conflatedness\textsuperscript{12} 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/intelligibilitysetup/measuringinstrument’ 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-supernormality-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-identitive-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\(^8\) reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold-(uninstitutionalised-threshold\(^1\)/presublimating–desublimating–decisionality)—of-ontological-performance\(^1\)-<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness\(^9\) that is only resolvable by the very fact that prospective relative-ontological-completeness \(^8\) 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 \(^8\)-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\(^8\) 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-towardssingularisation; 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-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism-procrypticism ever getting to prospective deprocrypticism, 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 as of construction-of-the-Self, as involving the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional—deprocrypticism (‘relative-ontological-completeness—a-priorising—a-xiomatising—a-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;¶ blurriness is ultimately associated with lack 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-supererogatory–epistemic-conflatedness\ to supersede human temporality\ /shortness


sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{56} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{6}),--as-operative-notional–deprocrypticism (that speaks more of human limited-mentation-capacity-deepening\textsuperscript{12} in its becoming \textsuperscript{7}historiality/ontological-eventfulness\textsuperscript{6}/ontological-aesthetic-tracing) wherein \textsuperscript{8}foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{6}),--as-operative-notional–deprocrypticism is more than just a question of arbitrary unification but rather is ‘a de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of prospective relative-ontological-completeness\textsuperscript{6} ontological-veracity of \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{6} that is reflexive of ecstatic-existence’, and \textsuperscript{10}foregrounding—entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{6}),--as-operative-notional–deprocrypticism effectively implies that at \textsuperscript{11}reference-of-thought-level ‘intellectual-entitlement to disparateness-of-conceptualisation-\textless unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ \textsuperscript{6} \textgreater possibilities as from * recurrent-utter-uninstitutionalisation’s supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ is invalid and rather of \textsuperscript{12}foregrounding—entailment-
reflecting ‘immanent-ontological-contiguity’),–as-operative-notional-deprocrypticism as from *positivism–procrypticism (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to notional–deprocrypticism as preempting—disjointedness-as-of–reference-of-thought,-as-to-


foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{3} ),—as-operative-notional—deprocripticism’) which by its very token elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{6} rather wrongly supersedes ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6}—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism—overcoming/unovercoming’>, with foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{3} ),—as-operative-notional—deprocripticism ‘de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of meaningfulness-and-teleology\textsuperscript{9} ’ implying for instance that there can be no conception/theory/idea of positivism/rational-empiricism devolving meaningfulness-and-teleology\textsuperscript{9} that is not rational-empirical like mentioning say magical or supernatural causes and effects, and likewise
prospectively with notional-deprocrypticism any conception/theory/idea in disjointedness that fails to reflect ‘existential-contextualising-contiguity’ as of parrhesiastic and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation organic coherence and as ultimately reflecting all human knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-<imbued-and-
furthermore with regards specifically to say the ‘positivism/rational-empiricism reference-of-thought–devolving level of meaningfulness-and-teleology’ 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-supererogation) in reflecting ‘immanent-ontological-contiguity’,–as-operative-notional–deprocrypticism (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—.
possibility of the ontological-veracity of biological hereditary meaningfulness-and-teleology\(\textsuperscript{a}\); the overall implications of unblurriness reflected as from ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(\textsuperscript{a}\) foregrounder—entailment (postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(\textsuperscript{a}\) in reflecting ‘immanent-ontological-contiguity\(\textsuperscript{g}\)’—as-operative-notional—deprocrypticism in elucidating 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—bomb—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’—<as-to-perspective-ontological-normalcy/postconvergence-imped—‘prospective-aporeticism—overcoming/unovercoming’ is of the inherent ‘<amplituding/formative–epistemicity>causality—as-to-projectivetotalitative—implications—for—explicating-ontological-contiguity\(\textsuperscript{a}\) epistemic—ricochetting/transepistemicity primacy and on this basis is alldetermining/deterministic in the construing of knowledge-reification\(\textsuperscript{a}\) as of existential-contextualising-contiguity\(\textsuperscript{a}\) in conflatedness\(\textsuperscript{a}\), and so as ecstatic-existence is what can ‘validate-and-falsify the ontological-veracity of any supposed ontological-prime-movers—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-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness epistemic-ricochetting/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-and-systematically any such entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation’, and thus ‘superseding-and-resolving the epistemic aporeticism of prospective knowledge-reification’ with regards to ‘determining intrinsic-reality/ontological-veracity’ as the latter is ever always caught up, given human-subpotency—aporia/undecidability/dilemma/ought-
<seeding/incipient–profound
-supерерогация
-as-mentally-
aestheticised–postconverging/dialectical-thinking
–qualia-schema> and
‘temporalising
ontological-bad-faith/inauthenticity
–dementating/structuring/paradigming
–<seeding/incipient–shallow
-supерерогация
-as-mentally-aestheticised–preconverging/dementing
–qualia-schema>’,
beyond-the-consciousness-awareness-teleology
–<in-existential-extrication-as-of-existential-unthought>

сategorical-
categorical-imperatives/axioms/registry-teleology
(as to the epistemic-
totalising
teleology
as to the epistemic-
teleology
) underlies human conceptivity/epistemic-reflexivity in existence
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>
(so-reflected 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
’), with the implication that human limited-mentation-capacity
undermines the existential ontological-performance
–<including-virtue-
as-ontology> of human categorical-imperatives/axioms/registry-teleology\(^9\) so-reflected as to successive human registry-worldviews/dimensions uninstitutionalised-threshold\(^{9}\)-circularity/subtransversality—apriorising/axiomatising/referencing rather superseded with human limited-mentation-capacity-deepening\(^{9}\) and the further epistemic consequence (from \(\text{nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection}\) that human limited-mentation-capacity implies human \(\text{meaningfulness-and-teleology}\)\(^9\) is ever always caught up between any given registry-worldview’s/dimension’s institutionalisation-threshold-supratransversality—apriorising/axiomatising/referencing in postconverging/dialectical-thinking \(-\text{qualia-schema/psychologism and its prospective uninstitutionalised-threshold}\)\(^{9}\)-circularity/subtransversality—apriorising/axiomatising/referencing in preconverging/dementing \(-\text{qualia-schema/psychologism (with the latter marked by the registry-worldview’s/dimension’s \(<\text{amplituding/formative}>\text{wooden-language-(imbued—temporal–mere-form/virtualities/dereification}^{9}/\text{akraziatic-drag/denatured/preconverging-or-dementing–narratives—of-the-\text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{9}\) as reflecting the \(<\text{amplituding/formative}>\text{wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}^{9}\) as-of-\text{‘nondescript/ignorable–void}^{9}\)-with-regards-to-prospective-apriorising-
implications

circularity/recurrence/repetition/repeatability with regards to the-very-same-<amplituding/formative-epistemicity>totalising-purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality


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

 looping-set-of- 'unsoundness-or-ontological-bad-faith/inauthenticity'-of-'reference-of-


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conflatedness or conflatedness or effecting-wholeness-as-of-profundness-and-completeness-to meaningfullness-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—nascence, disclosed-from-prospective-epistemic-digression-as-of-

epistemic-abnormalcy/preconvergence\textsuperscript{39} to the human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint of any given moment) thus
in a state of prospective relative-ontological-incompleteness\textsuperscript{29} in need for
prospective human limited-mentation-capacity-deepening\textsuperscript{3} to achieve
relative-ontological-completeness\textsuperscript{37}, and so as of the-very-same-
<amplituding/formative–epistemicity>totalising–purview-of-construal-
as-immanent-existence/intrinsic-reality/ontological-veridicality,¶ and by
that token as conflatedness aspires for relative epistemic-normalcy it
becomes reflective of 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 as this effectively prompts the
homely ontological-contiguity—of-the-human-institutionalisation-
process\textsuperscript{37} apriorising/axiomatising/referencing—reoriginariness/re-
origination as of \textsuperscript{2} reference-of-thought–and–\textsuperscript{2} reference-of-thought-
developing—meaningfulness-and-teleology\textsuperscript{99}, marked by the successive
transepistemicity/epistemically-conflatedness of registry-
worldviews/dimensions in relative-ontological-completeness\textsuperscript{27} giving
warranty to conflatedness epistemic-veracity as to human ontological-
performance\textsuperscript{21}-<including-virtue-as-ontology> with regards to human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
constitutedness

constitutedness or effecting parsimony as of shoddiness and incompleteness to meaningfulness and teleology, so implied by atomising epistemic constituting of motif and apriorising axiomatising referencing conceptualisation as to falsely imply their existence in existence (since existential contextualising contiguity is thus inherently not construed as to its <amplituding formative epistemicity> totalisingly preceding and redefining) as of dissingularisation / epistemic nonimmanence flawed epistemic determinism by such misconception in <amplituding formative epistemicity> totalising self referencing syncretising circularity interiorising akrasiatic drag and logocentrism, failing to reflect the ecstatic singularity of existence as the absolute apriori of conceptualisation and existence as sublimating withdrawal, eliciting of prospective supererogation as to perspective ontological normalcy postconvergence implied prospective aporeticism overcoming unovercoming as constitutedness is rather falsely underscored by identitive constitutedness as epistemic totality dereification in dissingularisation as flawed epistemic determinism constitutedness is dementatively structurally paradigmatically flawed given the underlying reality of human limited mentation capacity at any given moment (speaking of human epistemic abnormalcy preconvergence 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’/relative-ontological-completeness’-

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism—(beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought>) 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 to achieve relative-ontological-completeness so-reflected as nonpresencing—<<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,—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-
totalititative-framework

14/de-mentation—supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as to ‘prior-
preconverging/dementing’—qualia-schema’—and ‘prospective-
postconverging/dialectical-thinking’—qualia-schema’—(rescheduling-of-
placeholder-setup/mentality/representation/mentation/consciousness-awareness-teleology) as to human—'limited-mentation-capacity-deepening’—construal-of-
‘superseding–oneness-of-ontology’in-successiveregistry—
dialectics) worldviews/dimensions-uninstitutionalised-threshold^{10}-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' -conception (and not a 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^{54} as so-underlying 'relative-ontological-incompleteness^{88}/relative-ontological-completeness^{87}- (sublimating~referencing/registering/decisioning,~as-self-becoming/self-conflatedness^{17}/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 so-implied with respect to the de-mentation-
(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of human reference-of-thought (as the 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-(supererogatory—ontological—de-mentation-ordialectical—de-mentation—stranding-or-attributive-dialectics) of human reference-of-thought the ontological-contiguity—of-the-human-institutionalisation-process and ‘the operative de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought—devolving’ (as of reference-of-thought ‘implied level of <amplituding/formative>nondisjointing/nondisparate/notional~deprocryptionism’ induced 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 as derivative axiomatic-constructs from overcoming/superseding human-subpotency—aporia/undecidability/dilemma/ought—

indeterminacy/deficiency/limitation/constraint), and in both reference-of-thought—and—reference-of-thought—devolving—meaningfulness—

and—teleology frames as of human limited-mentation-capacity—

deepening—grasp of ecstatic-existence as of existence—as-the-absolute-a—
denaturing\textsuperscript{15} denaturing/usurping/arrogating/perverting-in constitutedness\textsuperscript{13}

deprocripticism– deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought,-as-to- ‘<amplituding/formative–epistemicity>growth-or-conflatedness /transvalutive-

\textsuperscript{99} 96
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 'reification' gesturing for prospective knowledge’ arising as from existential-contextualising-contiguity\textsuperscript{5}\textsuperscript{16} <amplituding/formative–epistemicity> causality—expecting-projective-totalitative–implications, for explicating-ontological-contiguity\textsuperscript{6} of prospective relative-ontological-completeness\textsuperscript{7} supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
\textsuperscript{2}\textsuperscript{18} destructuring-transitoriness—(construed-as-of-
\textsuperscript{6}\textsuperscript{19} preconverging-or-dementing—<as-of-preconverging-conceptivity/epistemic-reflexivity—(as-to-the-'preconverging-stranding/attribution’-of-the-‘de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-
\textsuperscript{7}\textsuperscript{19} dementing—stranding-or-attributive-dialectics)), induced-disposedness-and-entailing, of-ontologically-flawed ‘teleology\textsuperscript{9} of leveling-down/equating’ so-construed as from existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation\textsuperscript{5} perspective of notional—deprocrypticism>
postconverging-or-dialectical-thinking-as-of-postconverging-conceptivity/epistemic-reflexivity-(as-to-the-'postconverging-stranding/attribution'-of-the-'de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics))-induced-disposedness-and-entailing,-of-ontologically-sound 'teleology' of unleveling/disambiguating’ so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation perspective of notional-deprocrypticism>
difference-conflatedness-as-to-totalitative-reification-in-
reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating —<amplituding/formative>supercerogatory—
demantiveness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) which is just as decisive for prospective human limited-
mentation-capacity-deepening in the sense that ‘human intelligibility
ever always projects of an underlying <amplituding/formative—
epistemicity>totalising/circumscribing/delineating $^8$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-teleology’ as validated with
predicative-effectivity—sublimation-(as-to-underlying-ontological-
commitment ) (as to the fact that it is recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism
and procrypticism 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-or residuality-or-spirit-of—meaningfulness-and-teleology—so-construed-as-metaphoricity—which-informs-prospective—

difference-in-kind/difference-in-aposteriorising-or-logicising-
<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-
‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-
existential-instantiation’,-though-in-notional-contiguity/epistemic-
contiguity—<profound-supererogation—of-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema>-of-thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>
difference-in-nature/difference-in-apriorising-or-axiomatising
mutually-constrastive-'notional-contiguity/epistemic-contiguity\textsuperscript{23}-
<profound-supererogation\textsuperscript{23}-of-mentally-aestheticised-postconverging/dialectical-thinking \textsuperscript{\textasciitilde}-qualia-schema>- and-notional-discontiguity/epistemic-discontiguity\textsuperscript{23}-<shallow-supererogation\textsuperscript{23}-of-mentally-aestheticised-preconverging/dementing \textsuperscript{\textasciitilde}-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-supratransversality—apriorising/axiomatising/referencing-and-rendering-ontologically-irrelevant/impertinent-the-subtransversality—apriorising/axiomatising/referencing>
dimensionality-of-sublimating—
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-human-ontological-performance\textsuperscript{\textasciitilde}.-<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-
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 \( ^5 \) meaningfullness-and-teleology\(^6 \) infrastructure’, and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such \( ^5 \) meaningfullness-and-teleology\(^6 \) —<amplituding/formative> supererogatory— de-mentativeness/epistemic-growth-or-conflatedness\(^7 \)/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—

meaningfullness-and-teleology\(^6 \)’ against the torrent of ‘<amplituding/formative> wooden-language—(imbued—averaging-of-thought—)<as-to-leveling/ressentiment/closed-construct-of—

meaningfullness-and-teleology\(^6 \)—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) and as prodded by sophistic/pedantic distractive reasoning-from-results/afterthought imbued incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation’ that is ever always ‘parrhesiastically wanting’ for the prospect of prospective ‘dimensionality-of—

meaningfullness-and-teleology\(^6 \)’ —<amplituding/formative> supererogatory—

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mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepsistemicity/anamnestic-residuality/spirit-drivenness–equalisation reasoning-through/messianic-reasoning’ transcendence-and-sublimity/sublimation/supercratory–de-mentativity, as it can be appreciated that de-mentatively/structurally/paradigmatically every
‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) and as prodded by its given pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation is paradoxically disinclined to its prospective reasoning-through/messianic-reasoning as it is ever always in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its prospectively ontologically-flawed ‘meaningfulness-and-teleology’ as it seem to poorly construe of the ‘implications of its apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’–
<shallow-supererogation”–of-mentally-aestheticised–preconverging/dementing –qualia-schema>’ 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-
completeness

supererogatory\, acuity/perspicacity/astuteness/edginess/incisiveness\, of- apriorising/axiomatising/referencing/intelligibility/setup/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\,.

alignment-to apriorising/ axiomatising/referencing > ‘as-destructuring-or-of-
reference-of constitutedness’1-over-conflatedness12
thought-of apriorising/axioma
tising/referencing >

epistemic- epistemic-abnormalcy/preconvergence-<preconvergence-as-
abnormalcy/preconvergence‘preconverging-or-dementing’–apriorising-psychologism representation-
vergence30 as-of-preconverging-aestheticisation’,-and-not-postconvergence-as-
‘postconverging-or-dialectical-thinking’–apriorising-psychologism
representation-as-of-postconverging-aestheticisation’>

<amplituding/formative–epistemicity>growth-or-
conflatedness12/transvaluative-
epistemicity>grow rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
th-or- (construed-as-transepistemic-apriorising/ axiomatising/referencing-as-to-
conflatedness /transvaluative- existence-potency–sublimating–nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative–
rationalising/transe epistemicity>totalising–renewing-realisation/re-perception/re-thought,-
epistemic/anamnestic-residuality/spirit-drivenness  in–supererogatory–epistemic-conflatedness ’);∥ reflecting intemporal-
estic-
solipsistic—firstnatureness-of-epistemic-growth-or-
residuality/spirit-drivenness /transvaluative-rationalising/anamnestic-residuality-as-
ratiocinative-integrity-(not-mythical-recollection)/transepistemicity
epistemic- epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
totalising32 determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of–
meaningfulness-and-teleology\textsuperscript{26}-underlying-re-motif--and--re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting as of ‘relative-ontological-
incompleteness\textsuperscript{28}/relative-ontological-completeness\textsuperscript{29}--
(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\textsuperscript{29} and so-reflected as of the epistemic construal 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/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-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory–epistemic-conflatedness\textsuperscript{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-<amplituding/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrument by a positivistic mindset is <amplituding/formative-epistemicity>totalising~<amplituding/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given meaningfulness-and-teleology with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity
syncretising/circulosity/interiorising/akrasiatic-drag
reference-of-thought-that-is-prospectively-as-from-perspective-ontological-normalcy/postconvergence-rather-of-
preconverging/dementing –apriorising-psychologism)

<amplituding/formative–epistemicity>totalising–thrownness-in-existence

refers to the fact that the human mindset as of construction-of-the-Self is inherently of a given ‘determinable relative-ontological-completeness’/incompleteness apriorising-teleological-thresholding–as-
totalitative\textsuperscript{35} about the ontological-performance\textsuperscript{1-<including-virtue-as-ontology>} 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 all epistemic-totalities (and specifically as articulating the underlying ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{67} reflected in the epistemic succession of registry-worldviews/dimensions\textsuperscript{47} 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 \textsuperscript{44}<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications, for-explicating-ontological-contiguity\textsuperscript{66}, whereas epistemic-totality\textsuperscript{36} is rather about any inherent <amplituding/formative-epistemicity>totalising/circumscribing/delineating given meaningfulness-and-teleology\textsuperscript{99} representation arising as of its <amplituding/formative-epistemicity>totalising-throwness-in-existence\textsuperscript{1'}, and thus epistemic-totalitative contrasts with <amplituding/formative-epistemicity>totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument) in that while the latter refers to any given registry-

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,—in—supererogatory—epistemic-confalatedness epistemic/notional projective construal/evaluation’ that can allow for the mental-projection out of 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/ignorable–void’-
with-regards-to-prospective-apriorising-implications> to reflect-and-
contemplate of prospective postconverging-or-dialectical-thinking–
apriorising-psychologism representation as of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity over prior
preconverging-or-dementing –apriorising-psychologism representation,
hence a <amplituding/formative–epistemicity>causality–as-to-
projectivetotalitative–implications,-for-explicating-ontological-
contiguity construal is intimately associated with 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 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 the ‘displacement/decentering-of-the-human-subject
induced as of ‘de-mentation–supererogatory–ontological–de-mentation–

epistemicity>totalising–thrownness-in-existence

<amplituding/formative–epistemicity>totalising–and-internally-coherent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
for aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology
and epistemic-totality as such further speaks of the
reference-of-thought-which-varies-as-of
relative-ontological-incompleteness

(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-so-liable-to-metaphoricity—as-of
reference-of-thought-evolving-and-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness, and we can
consider in this regards ‘the very same physics

existence-potency–sublimating–nascence, disclosed-from-prospective-
epistemic-digression-as-of

in-supererogatory–epistemic-conflatedness12
institutionalisation-process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking —apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing —apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking —apriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing —apriorising-psychologism’; 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 of prior relative-ontological-incompleteness —of—reference-of-thought as of a transversality-of-affirmative-and-unaffirmative, disambiguated—
apriorising/axiomatising/referencing\textsuperscript{14} that de-
mentatively/structurally/paradigmatically recognises an issue of notional-
discontiguity/epistemic-discontiguity\textsuperscript{15}–shallow-supererogation\textsuperscript{16}–of-
mentally-aestheticised–preconverging/dementing\textsuperscript{17}–qualia-schema\textsuperscript{18} with
regards to ‘ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment and the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism implications’ warranting the superseding/deflating of prior relative-
ontological-completeness\textsuperscript{20}–of–reference-of-thought rather than the given
prior relative-ontological-incompleteness\textsuperscript{21} underpinning–suprasocial-
construct/sophistry \textsuperscript{22} wooden-language-
\textsuperscript{23} (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\textsuperscript{24}) 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/measuringinstru-
ment and the preconverging-or-dementing\textsuperscript{25}–apriorising-psychologism implications’, such that the true ‘issue of prosecution’ with regards to
Socrates or Galileo with respect to their asceticism \textsuperscript{26} stances was about the
ontological-impertinence of their respective social-setup in failing to
recognise prospective Socratic philosophers \textsuperscript{27} universalising-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—apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation will assume a nondescript/ignorable–void pretence of case-issues-and-not-of-event-implications thus

‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of our positivism/rational-empiricism manifestation of "procrypticism–or–disjointedness-as-of–reference-of-thought prospectively ontologically-flawed

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ thus ‘ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of prospective depcrypticism–or–preempting—disjointedness-as-of–reference-of-thought


(existent-contextualising-contiguity as 'conflatedness'-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—supererogatory—epistemic-conflatedness construal of ontological-primemovers-totalitative-framework/conflatedness—of-construal-alongside-existential-manifestation' is effectively what allows for the projective epistemic countenancing of 'relative-ontological-incompleteness'/relative-ontological-completeness'—
(sublimating~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’ of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening,
and thus the corresponding knowledge-reification capacity towards
singularisation/epistemic-immanence/veridical-epistemic-determinism
as implied with the 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’, such that existential-contextualising-contiguity
<amplituding/formative—epistemicity>causality—as-to-
projectivetotalitative—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\(^{12}\) in reflecting ‘immanent-ontological-contiguity’\(^{66}\),—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—\(<\text{amplituding/formative—epistemicity}>\text{totalising—renewing—realisation/re-perception/re-thought,}-\text{in—supererogatory—epistemic—conflatedness}\(^{12}\)’ underlying causality with regards to \(<\text{amplituding/formative—epistemicity}>\text{causality—as—to—projective—totalitative—implications,}-\text{for—explicating—ontological—contiguity}\(^{66}\) as to ontological—primemovers—totalitative—framework\(^{12}\) 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\(^{86}/\text{ontological—veracity} \rangle \text{rather as of the} \ <\text{amplituding/formative—epistemicity}>\text{causality—as—to—projective—totalitative—implications,}-\text{for—explicating—ontological—contiguity}\(^{66}\) so—imbued in difference—conflatedness—\text{as—to—totalitative—reification}^{96}/\text{in—singularisation} \langle—\text{as—veridical—epistemic—determinism}\(^{21}\), and so contrary to atomising/taking—to—
pieces constitutedness\(^{12}\) of poor projective epistemic countenancing of ‘relative—ontological—incompleteness\(^{86}/\text{relative—ontological—completeness} \langle—\text{sublimating—referencing/registering/decisioning, as—self-becoming/self—conflatedness}^{12}/\text{formative—supererogating—}\langle—\text{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” of
apriorising/axiomatising/referencing’ as of their ontologically-flawed
reflection of <amplituding/formative—epistemicity>causality—as-to-
projective-totalitative—implications,—for-explicating-ontological-
contiguity given their <amplituding/formative—
epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-
and-teleology of presencing—absolutising-identititive-
constitutedness/identitive-constitutedness—as—‘epistemic-totality’—
dereification—in-dissingularisation—as-flawed-epistemic-
determinism’; thus existential-contextualising-contiguity
<amplituding/formative—epistemicity>causality—as-to-
projectivetotalitative—implications,—for-explicating-ontological-
contiguity as of its implied epistemic maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation
veridically implies the ‘(<amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications,—for-
expli
causalitivetotalitative—implications,—for-explicating-ontological-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 "meaningfulness-and-teleology" as of the existential reflexivity of epistemic causality with regards 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 existential-contextualising-contiguity is rather about human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor 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-conflatedness'), 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 \(^2\)presencing—absolutising-identitive-constitutedness \(^1\)/constitutedness\(^1\)’ (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-supererogation\(^5\) in reflecting ‘immanent-ontological-contiguity\(^6\)’),—as-operative-notional–deprocrypticism as to their epistemically-construed phenomenal/manifest-subpotencies<in-transitive-conflatedness\(^5\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascent> 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-supererogation\(^5\) in reflecting ‘immanent-ontological-contiguity\(^6\)’),—as-operative-notional–deprocrypticism), 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\(^5\) in reflecting ‘immanent-ontological-
contiguity°°,°°†−as-operative-notional-deprocrypticism 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-deepening°°(as starkly manifested with such epiphenomenon like quantum entanglement);¶ further knowledge-reification°° 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-or-intuition-or-foresight-as-of-embodied-consciousness’ reflects the veridicality that all epistemic-conceptions of phenomenal/manifest–subpotencies−<in-transitive-conflatedness°°−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-panintelligibility°°−<imbued-and-'hermeneutically/reprojectively-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> reflecting 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 enabling human existential analysis as of transverse epistemic-conception phenomenal/manifet–subpotency–<in-transitive-conflatedness>–reflexivity–in-the-full-potency-of-existence’s–sublimating–nascence> and so while invalidating any reductionist subpotency substituting for any other epistemic-conceptions of immanently imbued phenomenal/manifet–subpotencies thus enabling the transverse hermeneutic/reprojective process that brings-about/yields human knowledge-reification” as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications; and this conception of human knowledge-reification as of existential-contextualising-contiguity is different from the typical notion of analogy/mere-analogueising 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-analogueising 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-supererogation’ as is the case with ‘thought-experiments of mere common/comparative patterning’ thus inducing blurriness of meaningfulness-and-teleology as to disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’> 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-supererogation in
reflecting ‘immanent-ontological-contiguity’),—as-operative-
notional—deprocrypticism and so since thought-experiments reflecting
existential-contextualising-contiguity because of their awareness of
‘relative-ontological-incompleteness’/relative-ontological-
completeness—(sublimating—referencing/registering/decisioning,—as-
self-becoming/self-conflatedness/formation—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—psychology don’t fall into the
ontological-flaws of equating/levelling-down everything across space and
time associated with presencing—absolutising-identitive-
constitutedness when it comes to reflecting ontological-contiguity
projection in relative-ontological-completeness as of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation given
that existence—is-the-absolute-a-priori-of-conceptualisation enabling
sublimation-overdesublimation, and this differentiation between veridical

foregrounding—entailment–postconverging–narrowing–
down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷ in reflecting ‘immanent-ontological-contiguity⁸’—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 implicit 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-analysing 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–deprocripticism-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 sublimationinducing—textuality/hermeneutics/possibilities-of-becoming-existentialinterpretation/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/mereanalogising) 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-existentialinterpretation/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 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 rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontological-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 ontological-contiguity thus undermining historiality/ontological-eventfulness/ontological-aesthetic-tracing 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 historiality/ontological-eventfulness/ontological-aesthetic-tracing implications as to the overall human prospective knowledge-reification project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness of meaningfulness-and-teleology of our positivism—procrypticism uninstitutionalised-threshold for the prospective relative-ontological-completeness, and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation–(as-to-underlying-ontological-commitment)
('preempting—disjointedness-as-of-reference-of-thought,-as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness'/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’) with regards to its
given 'relative <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-or-
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 positivism–procrypticism—apriorising/axiomatising/referencing–psychologism

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enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment)
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—reference-of-thought,—as-to—
‘<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-or-notional--projective-perspective>', blurriness 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-primemovers-totalitative-framework) as <amplituding/formative--epistemicity>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-supererogation in reflecting 'immanent-ontological-contiguity'),--as-operative-notional--deprocrypticism 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-its-institutionalisation 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—supererogatory—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
rather adopt a *presencing—absolutising-identitive-constitutedness* for their supposed originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-itsinstitutionalisation; whereas in many ways there is relatively more profound universal-transparency—(transparency-of-totalising-entailing, as to entailing—epistemicity>totalising—in-relative-ontological-completeness) 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—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness of construal of ontological—primemovers-totalitative-framework as reflecting existential-reality/ontological-veracity', (and where this fails as with climate change it again has to do with blurriness and the associated eliciting of social—vestedness/normativity—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’

ontology

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation’ by the Copernicuses/Galileos/Pasteurs, etc. up to our present day modern scientific standards ‘wherein the very sublimating–nascent 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/transvalutive-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\(^2\) 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\(^2\) going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity

\[\text{faulty-mentation-procedure-deception-or-urge-(as-of-}\]
\[\text{postlogic-backtracking-}<\text{iterative-looping-}'>\text{set-of-dereifying-hollow-narratives-and-acts} ','>\text{with-succeeding-shifting-of-the-narratives-and-acts}-\text{foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts}\)

\[\text{flawed-existential-elevation-of-}\text{reference-of-thought-(of-preconverging-or-dementing"—apriorising-psychologism-‘denaturing”-postlogic-backtracking-towards-social-aggregation-enablers’ over postconverging-or-dialectical-thinking”‘intrinsic-reality/ontological-veridicality-transcendental-enabling/sublimating/supercerogatory–de-mentativity’)}\]

\[\text{foregrounding—entailment-(postconverging–narrowing-}\]
entailment—down-sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’—as-operative-notional-deprocrypticism,—as-to-down-sublimation ‘<amplituding/formative—
conflatedness’ with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness
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—deprocrypticism of meaningfulness-and-teleology is rather as of 'the successive reference-of-thought in relative-ontological-completeness conflation -construal-of-existential-contextualising-contiguity —as-of—<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity'; it can also be appreciated for instance that the natural sciences aspire for comprehensive 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 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
(such that there is a notional–symmetrisation of phenomenal/manifest-subpotencies-and-their-corresponding-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-desymmetrisation-inreflecting-postconverging-or-dialectical-thinking—by-preconverging-or-dementing-perspectives-of-human—‘meaningfulness-and-teleology’ underlying human ontological-performance—including-virtue-as-ontology’ and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘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 attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing at the very center of Foucault and Derrida contentions, instead misconstrued by their presencing—absolutising-identitive-constitutedness critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity—<discretely-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 conceptualisations and indirectly-and-heuristically pointing to human self-surpassing relative-ontological-incompleteness/relative-ontological-completeness.

thought-devolving-meaningfulness-and-teleology

such existence 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 conception is very much unlike entailment as of vague elaboration—as-mere—extrapolating/constituting/abstracting/deducing/inferring—of-elucidation—outside—existential-contextualising-contiguity caught up in

presencing—absolutising-identitive-constitutedness in distorted-originariness/distorted-origination failing to reflect

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⟩–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ so-reflected 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⟩, 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⟩–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 phenomenal/manifest-subpotencies-in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility<imbuement-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-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-
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→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→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→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→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→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' whereas 'ultimately it is sublimation in existence' as of phenomenal/manifest-subpotencies-reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence> induced sublimation (so-reflected 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 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>) 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 ontological-contiguity of existence' as to the possibility of human limited-mentation-capacity-deepening induced epistemic-conceptions of phenomenal/manifest-subpotencies-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→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 constitutedness as substituting for other phenomenal/manifest-subpotencies-<in-transitive-conflatedness→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)
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity

referencing/registering/decisioning of shallow-supererogation—to—profound-supererogation”) (such that the ontological-contiguity—of-the-human-institutionalisation-process is ‘the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation—to—profound-supererogation’) thus reflecting the fact that the ‘ontological-normalcy/postconvergence of the full-potency of existence’ as the absolute epistemic-projection perspective of profound-supererogation is ‘not of referenced/registered/decisioned presence/constitutedness’ but rather ‘of referencing/registering/decisioning becoming/conflatedness/formative-supererogating’ and by extension the ‘epistemic-abnormalcy/preconvergence of phenomenal/manifest~subpotencies—<intransitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence>’ as to their epistemic-projection perspectives of relative profound-supererogation is ‘not of desublimating—referenced/registered/decisioned self-presence/self-constitutedness’ but rather ‘of sublimating—referencing/registering/decisioning self-becoming/self-conflatedness/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>’, and so as to imply that ‘intelligibility of phenomenality/manifestation in existence as to causality’ can only be divulged as of ‘any given sublimating (whether ‘of sublimating inline—manifestation/phenomenality’ or ‘of sublimating conceptive/epistemic—
reflexive–manifestation/phenomenality’ so-underlied totalisingly as of overall panintelligibility’—effusing/ecstatic–inlining) 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>’ (and so-construed as to sublimating inline and/or sublimating conceptive/epistemic–reflexive phenomenal/manifest–subpotencies<-in-transitive-conflatedness\textsuperscript{12}— reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>)


\[\text{historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition constrasts with prospective historiality/ontological-eventfulness}/ontological-aesthetic-tracing (which-is-construed-as-of-its-defining-prospective-aestheticised-}

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conceptualisations-more-profound-de-mentative/structural/paradigmatic-
’reoriginariness/reorigination-futural-ontological-performance’-
<including-virtue-as-ontology>-projection,-superseding-presencing-
conceptualisation-disposition’)–as-to-human-psychological-
uninhibitedness/decomplexification-for-‘maximalising-recomposuring-
for-relative-ontological-completeness’—unenframed-conceptualisation-
disposition-of ‘defining-prospectively-aestheticised-conceptualisations’;-
and-so-for-renewed-ontological-performance’<including-virtue-as-
ontology>-outcome-as-from-the-ontological-normalcy/postconvergence-
projective-perspective;¶ as historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition is the ‘repetitive’—presencing—
absolutising-identitive-constitutedness—incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation disposition’ of
successive registry-worldviews/dimensions as to their
<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>) with respect to
prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
temporal-dispositions–existentialism-form-factor, and so in reflecting
holographically—<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process as to prior,
present and prospective human-subpotency potential of overall
aestheticisation—and—aestheticisation-towards-ontology


singularisation


epistemic-determinism

aggregation/temporal-enculturation-or-temporal-endemisation

incrementalism— in-relative-ontological-incompleteness—in-relative-ontological-incompleteness

enframed-conceptualisation<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition,—'circularly-in-akrasiatic-

drag/interiorising’-of-motif-and-apriorising/axiomatising/referencing>—enframed-conceptualisation as to dimensionality-of-desublimating-lack-

of—<amplituding/formative>supererogatory—de-

mentativeness/epistemic-growth-or-conflatedness/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equality so-reflecting lack-of-the-epistemic-projective-perspective-of-

ontological-normalcy/postconvergence

intemporality

intemporality / longness-of-register-of—meaningfulness-and-teleology

dispensing-with-ontologically-perverting-immediacy-behaviour,—as-of-

prospective-institutionalisation,—as-from-inherently-determinable-

apriorising-teleological-thresholding—as-teleological-framework-or-
narrative-framework / upholding/renewing-of-categorical-imperatives-or-

axioms-or-registry-teleology—for-intemporal-preservation-entropy-or-

contiguity—ontological-preservation—<as-so-preceding-in-perspective-

ontological-normalcy/postconvergence-human-epistemic-categoricality-
of-apriorising/axiomatising/referencing>

limited-mentation-capacity-deepening—<amplituding/formative—

epistemicity>totalisingly—as-to-existence—as-sublimating-withdrawal,—
elicitng-of-prospective-supererogation,,—as-recomposuring-of-
apriorising/axiomatising/referencing—as-of-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},-as-of-‘human-subject-
emancipatory-relativism-driven-recomposing-constructivism-towards-
singularisation\textsuperscript{12}′-(as of relative constitutedness\textsuperscript{3} towards relative 
conflatedness\textsuperscript{12});¶ limited-mentation-capacity-deepening fundamentally 
speaks of human knowledge-reification\textsuperscript{16} as from time immemorial so-
construed as involving human projective conceptualising beyond animality 
(as from human recurrent-utter-uninstitutionalisation trepidatious-
consciousness, base-institutionalisation–ununiversalisation warped-
consciousness, \textsuperscript{12}universalisation–non-positivism/medievalism 
preclusive-consciousness, our present positivism–procrypticism 
occlusiveconsciousness and prospective notional–deprocrypticism 
protensive-consciousness), speaking of human teleology\textsuperscript{99} 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{-}<imbued-and-‘hermeneutically/reprojectively-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-


and

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation as to aestheticisation-towards-ontology’ (so-construed as <amplituding/formative–epistemicity>totalising~conflatedness of meaningfulness-and-teleology involving ‘the epistemic-totalising’–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/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-

<amplituding/formative–epistemicity>totalising~conceptualisation)’, and so-underscored by the reference-of-thought–and–reference-of-thought-devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-
referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-teleology 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-teleology’, 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’-<including-virtue-as-ontology> potential’ (as reflected in issues of human meaningfulness-and-teleology induced presencing—absolutising-identitive-constitutedness) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension to ever always preserve human meaningfulness-and-teleology cross-fertilising ‘generativity potential’ and ‘ontological-performance’-<including-virtue-as-ontology> 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’-<including-virtue-as-ontology> potential) of human meaningfulness-and-teleology’ speaks to the epistemic successes and failures as to human
ontological-performance<including-virtue-as-ontology> leading up to science/ontology as aestheticisationtowards-ontology (ontological-performance<including-virtue-as-ontology> potential) and science (including the aspiration of the social sciences) is thus but the exactifying/precisioning–of-sublimation<as-to-entailing-theoretical,-conceptual-and-operant-implications> 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in incrementalism-in-relative-ontological-incompleteness—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-supererogation that can establish the historiality/ontological-eventfulness /ontological-aesthetic-tracing of philosophical knowledge to avoid its degeneracy into a poor and
relic/artifactual knowledge-reification pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of ‘relative-ontological-incompleteness’/relative-ontological-completeness’-
attitude gives a leeway for aestheticising inexactitude/tolerances for further aestheticising possibilities of human thought different from/complementary 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–‘projective-insights’/‘epistemic-projection-in-conflatedness’–‘of-notional–deprocrpytism-prospective-sublimation) veracity that truly underlies all human meaningfulness-and-teleology 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-aporetism-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--(implicated-‘nondescript/ignorable–void’–as-to-‘presencing—absolutising–
identitive-constitutedness\(^{13}\) notion of the more \(^{10,12}\) 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--{(implicated-'nondescript/ignorable–void ^{7} ' as to—presencing—absolutising-identitive-constitutedness\(^{13}\)} 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-confledness\(^{12}\) (as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—a-of-the-human-institutionalisation-process\(^{17}\) 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 diffusional process critically leading to various social setups dynamics of relative-ontological-completeness in renewing of human meaningfulness-and-teleology); human limited-mentation-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning-of-sublimation-as-to-entailing-theoretical,-conceptual-and-operant-implications> of human meaningfulness-and-teleology and so as to the requisite originariness-parrhesia—as-spontaneity-of-aestheticisation supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilityset-up/measuringinstrument—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—including-virtue-as-ontology> 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-as-to-entailing-theoretical,-conceptual-and-operant-implications> 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-identitiv-
constitutedness\textsuperscript{13} 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\textsuperscript{96}-<as-to-perspective-ontological-

normalcy/postconvergence-implied-'prospective-aporeticm-

overcoming/unovercoming'> is not beholdening 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{87–83} reference-of-thought-devolving> actually point to an

overall \textsuperscript{81}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
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—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—universalisation—universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought and prospectively deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought) 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—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—by-reification—/contemplative-distension—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 de-mentatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional—asceticism 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-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 while avoiding an epistemically-flawed complex of presencing—absolutising-identitive-constitutedness; along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-reificationorientation further implies that there can’t be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-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—<unforegrounding—disentailment,—failing-to-reflect—‘immanent—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-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 ontological-contiguity\textsuperscript{66} as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness’\textsuperscript{87} entailing—as-to-totalising-contiguous/coherent–factuality-of-variability reflecting \textsuperscript{45}historiality/ontological-eventfulness\textsuperscript{46}/ontological-aesthetic-tracing’ 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\textsuperscript{46}historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold\textsuperscript{102} of procrypticism or disjointedness—as-of-reference-of-thought (as to an academically induced confusion equating
postmodern-thought with the analytical criticism of modern society’s metanarratives 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 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 has to be epistemically affirmed while the desublimating relative-ontological-incompleteness 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/goodnatures that wrongly leads to equating/leveling-down everything across space and time as of naive 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-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness failing to grasp ‘relative-ontological-incompleteness/relative-ontological-completeness\(^{87}\)–


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metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism’ and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—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—of meaningfulness-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-
m entating/structuring/paradigming 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-
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 historicality/ontological-eventfulness /ontological-aesthetic-tracing 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 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–gesturings respectively (which by their underlying/organising implicated ‘projective-insights’/‘epistemic-projection-in-conflatedness’ 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 ‘-projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation) of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality and thus de-
mentatively/structurally/paradigmatically effectively enabling the
construal of sublimating \(^4\)historiality/ontological-
eventfulness\(^7\)/ontological-aesthetic-tracing implications of relative-
ontological-completeness just as it is so-implicitly in the natural sciences
unlike many a \(^2\)presencing—absolutising-identitive-constitutedness\(^12\)
knowledge-reification\(^16\) posturing which are de-
mentatively/structurally/paradigmatically bogged down in desublimating
\(^4\)historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition 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\(^22\) of
apriorising/axiomatising/referencing as to underlying/organising
\(\text{'relative-ontological-incompleteness'}^8\)/relative-ontological-
completeness \(\perp\) (sublimating—referencing/registering/decisioning,—as-
self-becoming/self-conflatedness\(^8\)/formative—supererogating—\(\perp\)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 as is
explicitly reflected herein as to the ontological-contiguity\(^7\)—of-the-
human-institutionalisation-process imbued \(^4\)historiality/ontological-
eventfulness\(^7\)/ontological-aesthetic-tracing projective-insights of
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 exercise is all about articulating its historiality/ontological-eventfulness/ontological-aesthetic-tracing as to relative-ontological-completeness 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–as-self-becoming/self-conflatedness ‘/formative–supererogating<-in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
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 meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing >, but then any such prospective worldview ‘reference-of-thought—and—reference-of-thought’ devolving transforming meaningfulness-and-teleology is bound to elicit temporal-to-intemporal-dispositions at any such prospective destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance-<including-virtue-as-ontology> with regards to social-stake-contention-or-confliction as so-dementatively/structurally/paradigmatically associated with an elicited ‘pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ emphasising the disjointing relative-ontological-incompleteness logical-basis/logic-
misprising ontological-bad-faith/inauthenticity—dementating/structuring/paradigm—\langle\text{seeding/incipient–shallow}\rangle-
supererogation\textsuperscript{86}, as-mentally-aestheticised–preconverging/dementing—whoQualia-schema\rangle that covertly and/or overtly project respectively that after all all the world that exists is of non-universalising-sophistry or is of non-positivising-scholasticism or is of disjointed pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt of ‘relative-ontological-incompleteness’/relative-ontological-completeness’-
(sublimating–referencing/registering/decisioning, as self-becoming/self-conflatedness/\text{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—as rede-mentating/restructuring/reparadigm—psychologism’;\textdagger; human limited-mentation-capacity-deepening as of organic-knowledge more critically involves ‘the requisite fundamental knowledge-reification\textsuperscript{86}—gesturing point-of-departure’ as referencing/registering/decisioning nascent-particular/incipient-and-material/technical-sublimations—\langle\text{blinded-to-their-relative-ontological-completeness}\textsuperscript{87}–reference-of-thought-devolving\rangle by ‘their very own sublimating prospective/nascent relative-ontological-completeness’\textsuperscript{87}—reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ in order to fulfil the requisite maximalising-recomposuring–for-relative-ontological-completeness’\textsuperscript{87}—
unenframed-conceptualisation for effective theoretical–conceptual–
operant conceptualisation enabling ‘sublimating supererogatory–unbeholdening-conflatedness’
historiality/ontological-eventfulness/ontological-aesthetic-tracing’ (and so over referencing/registering/decisioning such nascent-particular/incipient-
and-material/technical-sublimations-<blinded-to-their-relative-
ontological-completeness—reference-of-thought—devolving> by ‘the presublimation relative-ontological-incompleteness’
reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning’ thus rather inducing ‘desublimating relic/artifactual–beholdening-constitutedness’
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’), and in this respect the institutionalised intellectual practice of any given registry-
worldview/dimension failing to reflect ‘the fundamental knowledge-
reification—gesturing point-of-departure of prospective/nascent relative-
ontological-completeness’
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’
reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning’ respectively as of the ‘non-
universalising knowledge-reification—gesturing’ of ancient-sophistry, ‘non-positivising knowledge-reification—gesturing’ of medievalscholasticism or ‘disjointing/disparateness/disentailing
knowledge-reification\textsuperscript{86}–gesturing’ of present day pedantising/muddling/formulaic-hollowing-out—\textsuperscript{86}subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle-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{86}–reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ respectively of Socratic philosophers ‘universalising-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 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-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{87}/relative-ontological-completeness\textsuperscript{86}–(sublimating–referencing/registering/decisioning,—as-
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-<amplituding/formative– epistemicity> totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness in epistemic-totalising ly–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 /presublimating–desublimating–decisionality)–of-ontological-performance–<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/supercrrogatory-de-mentativity parrhesiastic purposes of prospective knowledge-reification) and so beyond 7-presencing—absolutising-identitive-constitutedness<13><amplituding/formative–epistemicity>totalising~self-referring-syncretising/circularity/interiorising/akrasiatic-drag<13> and blurriness induced pedantic abandonment to desublimating<5>incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (in lieu of sublimating<5>maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation with the so-induced<103>universal-transparency<104>-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness<5>) 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—<as-to-4>historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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→de-mentating/structuring/paradigming-
<seeding/incipient–profound→supererogation→as-mentally-
aestheticised–postconverging/dialectical-thinking→qualia-schema>’ and
in this regards knowledge-reification can only extend as far as eliciting
human ontological-commitment as to existence—as-sublimating-
withdrawal and subsequent second-natured human institutionalisation
from the universal-transparency→(transparency-of-totalising-
entailing→as-to-entailing→amplituding/formative–
epistemicity>totalising→in-relative-ontological-completeness), but
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 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

53logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation→<construed-as-to-act-
logical-execution-or-logical-implications-of: ‘notion-of-agreement-or-
implicitation—disagreement

supposedly-

apriorising-in-

conviction-as-to-

profound-

supererogation

maximalising-

recomposuring-

for-relative-

ontological-

completeness—

unenframed-conceptualisation—'
as-to-

historiality/ontological-eventfulness'/ontological-aesthetic-tracing,-

'reprojectively-as-exteriorising/deneuterising '-'of-motif-and-

completeness—

apriorising/axiomatising/referencing>—unenframed-conceptualisation as

unenframed-

to
dimensionality-of-sublimating—

conceptualisation

<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness'/transvaluative-
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''-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 over wrongly-
projected
decontextualising/unimbricatedness/unthreadedness/unrecomposing-as-virtuality-or-ontologically-flawed-construal (preconverging-or-dementing\(^1\)–apriorising-psychologism\(^2\) reference-of-thought in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)–preconverging/dementing\(^4\)–apriorising-psychologism as shallowness-of-thought-or-unsophistication-of-understanding))


\(^{\downarrow}\) construed as <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought\(^5\) devolving-as-of-instantiative-context—meaningfulness-and-teleology\(^9\) defining any given registry-worldview/dimension in reflection of the fact that there can only be one <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\(^9\) 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-of-reference-of-thought’ in reflecting meaningfulness-and-teleology<reference-of-thought> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
epistemic/notional–projective-perspective over human-subpotency
epistemic/notional–projective-perspective (thus inducing successive relative
metaphoricity metaphoricity as evolving-and-devolving—‘<amplituding/formative–epistemicity>totalising-conception-of-existential-contextualising-
disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable 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), 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-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validation only by their mutually supposedly coherent ontological-commitment underlying any society/social-setup conventioning as so reflected by its ‘selfassuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ enabling the relative-ontological-completeness ‘prospective meaningfulness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)’ over the relative-ontological-incompleteness crossgenerationally as of ontological-primemovers-
totalitative-framework\textsuperscript{\textsuperscript{2}} sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence of recurrent-utter-uninstitutionalisation but rather a ‘prospective \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{69} routing ontologically-hegemonising-narrative\textsuperscript{9} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ arising as of their ontological-primemovers-totalitative-framework\textsuperscript{72} sublimating implications pointing out that base-institutionalisation is relatively 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 this notion of ‘prospective \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{69} routing ontologically-hegemonising-narrative\textsuperscript{9} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)’ applies likewise in ‘affirming relative 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\textsuperscript{103} universalisation over base-institutionalisation, positivism/rational-empiricism over universalisation, and prospectively notional–deprocrypticism over our positivism–procrypticism, and such a state of improbable propositional-
convincing-of-dialogical-equivalence arises because of prior relative-ontological-incompleteness\(^\text{21}\) shiftiness-of-the-Self\(^\text{11}\) associated with human sovereign constructs in \langle amplituding/formative-epistemicity\rangle totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\text{33}\) which can naturally be overcomed 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\(^\text{12}\) resources-and-talent focussing for knowledge-reification', but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in 'incrementalism-in-relative-ontological-incompleteness' — enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the 'ontological-veracity of human \langle amplituding/formative\rangle wooden-language\(-\text{imbued—averaging-of-thought-}\langle as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\rangle\text{-as-of-} \langle \text{nondescript/ignorable–void}\rangle\text{-with-regards-to-prospective-apriorising-implications}\rangle as of propositional-convincing-of-dialogical-equivalence' to undermine such 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{87}\) by-reification\(^\text{86}\)/contemplative-
distension\textsuperscript{76} 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-formative>wooden-language-\textit{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}-as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>\textit{⟩}} but rather is in an enlightening/educating deferential-formalisation-transference posture of ‘prospective meaningfulness-and-teleology\textsuperscript{99} routing ontologically-hegemonising-narrative\textsuperscript{70} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and this relation between flawed sophistic/pedantic social-stake-contention-or-confliction encouraging of \textit{<amplituding-formative>wooden-language-\textit{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}-as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>\textit{⟩}} propositional-convincing-of-dialogical-equivalence in \textit{incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation and veridical intellectual ‘prospective meaningfulness-and-teleology\textsuperscript{99} routing ontologically-hegemonising-narrative\textsuperscript{99} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ for \textit{maximalising-recomposuring-for-relative-ontological-completeness}—unenframed-conceptualisation also arises when it comes to prospective knowledge-reification\textsuperscript{86} of preceding/traditional normativities,
conventions, practices, etc. (such as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness)), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness

‘prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ knowledge-reification in inducing the universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) of the prospective registry-worldview/dimension ‘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 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 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-teleology-as-of-
‘nondescript/ignorable–void’-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 as it is prospectively reflective of our present positivism–procrypticism uninstitutionalised-threshold lies in the fact that it is highly liable to present social-stake-contention-or-confliction procrypticism–or–disjointedness-as-of- reference-of-thought 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-teleology-as-of–nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) as of present disjointedness-as-of–reference-of-thought’ in undermining the ‘prospective meaninglessness-and-teleology’ routing ontologically-hegemonising-narrative as to psychoanalytic-unshackling/memetic-

neuterising

dereification\(^8\)-in-dissingularisation \(^8\)-as-flawed-epistemic-determinism \(^8\)


virtue-as-ontology>, with the implication that the ‘deconstructing-threshold- (uninstitutionalised-threshold / presublimating-desublimating-decisionality) – of-ontological-performance’-<including-virtue-as-ontology> preconverging/dementing – "qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our ‘procrypticism–or–disjointedness-as-of’ reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness–by-reification–/contemplative-distension’) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness–by-reification–/contemplative-distension’) 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 – ‘qualia-schema’:

and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing – ‘qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity —of-the-human-institutionalisation-process’ (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating —<amplituding/formative> supererogatory–de-mentativeness/epistemic—
growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism

patterning naivety of Platonism as merely prior reproducibility—
mathesis/motif/thrownness-disposition,–as–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-idealisation),
as human-subpotency doesn’t constrain ‘the becoming of ecstatic-
existence-as-transcendental-signifier’ as of the latter’s transcendence-
and-sublimity/sublimation/superno-mentativity 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<amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought,–
in-superno-mentativity/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> as from such
human-subpotency prior reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation in restoring
dimensionality-of-sublimating
<amplituding/formative>superno-mentativeness/epistemic-
growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation, implies the prospective registry-worldview/dimension in
relative-ontological-completeness is of superseding value-
disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought \( \Rightarrow \) meaningfulness-and-teleology \( \Rightarrow \) as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance\( \Rightarrow \) \( \langle \) including-virtue-as-ontology\( \rangle \); 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—construedhistorically-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\( \langle \) 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\( \langle \) 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\( \rangle \) 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-

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supercerogatory—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), 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-dementing ~narratives—of-the- reference-of-thought– categorical-
imperatives/axioms/registry-teleology~) at its destructuring-threshold-
(uninstitutionalised-threshold~/presublimating–desublimating-
decisionality)~of-ontological-performance~<including-virtue-as-
ontology> cannot uphold/uptake the prospective registry-
worldview’s/dimension’s “meaningfulness-and-teleology” 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-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology ) which is alien to the requisite prospective registry-
worldview’s/dimension’s parrhesiastic value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness which is alien to the requisite prospective registry-
worldview’s/dimension’s parrhesiastic value-
of a prior registry-worldview’s/dimension’s destructuring-
threshold-<uninstitutionalised-threshold /presublimating–
desublimating-decisionality—of-ontological-performance—<including-
 virtue-as-ontology> as its human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint emerges as of 'asceticism'
consciousness point-of-referencing projection (<amplituding/formative–
epistemicity> causality—as-to-projectivetotalitative—implications,—for-
explicating-ontological-contiguity ) towards the prospective registry-
worldview/dimension’ eliciting the ontological-contiguity —of-the-
human-institutionalisation-process— dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflicatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflictedness\textsuperscript{12}—as-to-totalitative-reification\textsuperscript{12}—in-singularisation —as-veridical-epistemic-determinism', wherein the ascetically implied metaphoricity\textsuperscript{54} as of the prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposing for the prospective construction-of-the-Self, induces 'value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{52}—meaningfulness-and-teleology\textsuperscript{59}' thus overriding the 'prior registry-worldview's/dimension's nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing\textsuperscript{19}—qualia-schema’ with regards to its destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating—desublimating-decisionality)—of-ontological-performance\textsuperscript{1}—<including-virtue-as-ontology>, such that a <amplituding/formative>wooden-language—(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{3} /akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology ) simply speaks of a registry-worldview’s/dimension’s <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} as of the ‘shiftiness-of-the-Self'; whether as of
trepiduous/warped/preclusive/occlusive nonpresencing—absolutising-identitive-constitutedness as ‘epistemic-totality’-dereification—in-dissingularisation-as-flawed-epistemic-determinism


nonpresencing—perspective—ontological-normalcy/postconvergence speaks to the transcendental-signifier/transcendentalenabling/sublimating/supererogatory—dementativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,—eliciting-of-prospective—
supererogation\textsuperscript{56} ‘both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance’-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\textsuperscript{51} and desublimating notional-discontiguity/epistemic-discontiguity\textsuperscript{62} as of human limited-mentation-capacity-deepening\textsuperscript{12} implications) and signified-as-to-immanency (speaking of ontological-contiguity\textsuperscript{66} 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/beholdening-<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 <amplituding/formative–epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening\textsuperscript{12} knowledge-reification –gesturing and with such reductionisms rather inducing \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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\textsuperscript{11} with apriorising conflatedness\textsuperscript{12} as the latter enables ‘relative-ontological-incompleteness/relative-ontological-completeness\textsuperscript{13} \(\langle\)sublimating-referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-\(<\)in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing\(\rangle\)\ as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{14} to be drawn’ in keeping tab of existence— as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance \(<\)including-virtue-as-ontology\>) perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\textsuperscript{15} and desublimating notional-discontiguity/epistemic-discontiguity\textsuperscript{16} as of human limited-mentation-capacity-deepening\textsuperscript{12} 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\(^1\)

construal (underlined by human limited-mentation-capacity-deepening
as to existential-contextualising-contiguity\(^2\)) implied
<amplituding/formative–epistemicity> totalising–renewing-realisation,–re-perception,–re-thought-in-epistemic-conflatedness’s of ontological-contiguity’s) 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’s (wherein the knowledge-reification’s—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’s in <amplituding/formative–epistemicity> totalising/circumscribing/delineating conception of ‘meaningfulness-and-teleology’s’) as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity’s’> and thus with the ‘ontologically-flawed implication that the absolute a priori is not construed as existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’s’ but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanentbackdrop 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—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 (as to prospective knowledge-reification—gesturing ‘implied <amplituding/formative–epistemicity> totalising—renewing-realisation,—re-perception,—re-thought—epistemic-conflatedness’ s of ontological-contiguity’) 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 immanentbackdrop 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/inferential-elucidation-outside-existential-contextualising-contiguity lacking amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification–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 of existential-contextualising-contiguity 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 and rather so as successive
<amplituding/formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification –gesturings and ‘not any naïve shallowminded comparison of commonality of ‘isms–conceptualisations mere conceptual-patterning’ failing priorly to disambiguate the successive knowledge-reification⁵–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-reification⁵–gesturing in ontological-contiguity⁶ in reflection of existential-contextualising-contiguity⁷ as to ‘relative-ontological-incompleteness⁷/relative-ontological-completeness⁷’–(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness⁷/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–psychologism⁸ across-the-times as to physics relative-ontological-completeness⁷ 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-contiguity⁵ in reflection of existential-contextualising-contiguity⁷ and as of the relative-ontological-completeness⁷ implied profundness’ within which any such concept and
conceptualising is articulated and ‘this effectively contrasts with such apriorising constitutedness\(^1\) disposition naïve shallowminded isms–conceptualisations mere conceptual-patterning’ that equates/leveledown everything across space and time as to wrongly imply everything is of the same ontological-contiguity\(^2\) thus with a poor grasp of ‘knowledge-reification’\(^6\)–gesturing in ontological-contiguity\(^6\) in reflection of existential-contextualising-contiguity\(^3\) as to ‘relative-ontological-incompleteness’\(^6\)/relative-ontological-completeness\(^6\)– (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness\(^3\)/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’\(^8\) and so ‘as to a superficiality and ontological-bad-faith/inauthenticity\(^9\) that is patently incapable of construing underlying human \(\langle\text{amplituding/formative–epistemicity}\rangle\)totalising–thrownness-in-existence\(^3\) relevant human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to be superseded and rather often directly/indirectly contravene/disregard such parrhesiastic insights’ as so-of-ten instigated with such idle/single ‘isms–conceptualisations mere conceptual-patterning’ in apriorising constitutedness\(^1\) as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^3\) and which in
so doing do not satisfy |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 ontological-contiguity—<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional—projective-perspective>' with the consequence of failing/poorly reflecting 'the requisite ontologically-pertinent dynamic theoretical—conceptual—operant depth/profoundness for addressing subject-matters as epistemic-conceptions as to their given/defined human-subpotency—aporia/undecidability/dilemma/ought—indeterminacy/deficiency/limitation/constraint with respect to originariness—parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation'), with |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 operantly implying 'drawing out the full <amplituding/formative—epistemicity>totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of ontological-contiguity\(^5\) in reflection of existential-contextualising-contiguity\(^6\) such that there is hardly any notional–disjointedness of the assertions/claims/conceptualisations as validating their ontological-veracity\(^7\);\(^8\) on the other hand, the 'knowledge-reification – gesturing in ontological-contiguity\(^6\) in reflection of existential-contextualising-contiguity\(^3\) as to 'relative-ontological-incompleteness /relative-ontological-completeness\(^8\)-
(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\(^7\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^9\) of deconstruction, genealogy and other critical theory practices are meant to articulate \(^5\)meaningfulness-and-teleology /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--(implicated–‘nondescript/ignorable–void ’-as-to–presencing—absolutising-identitive-constitutedness\(^7\)) 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-
incompleteness 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>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism’ of knowledge-reification—gesturing and in many ways
the poor appreciation of postmodern-thought is very much associated with
their critics fundamentally poor grasp of the precedence of ‘knowledge-
reification’—gesturing in ontological-contiguity in reflection of
existential-contextualising-contiguity 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>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism’ as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—
sublimating-withdrawal-eliciting-of-prospective-supererogation\textsuperscript{\textcopyright} in reflecting 'immanent-ontological-contiguity\textsuperscript{\textcopyright} \langle-as-operative-notional-deprocrypticism in elucidating ontological-contiguity\textsuperscript{\textcopyright}-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective\rangle' prompted derivation/delineation/disambiguation of conceptualisations in apriorising-conflatedness-as-to-difference (over-and-undermining apriorising constitutedness-as-to-absolutising-identity) with regards to the conceptual 'overcoming of metaphysics-of-presence--(implicated-'nondescript/ignorable–void'--as-to-presencing—absolutising-identitive-constitutedness) intermediating-ascriptivity or 'neuterising of human meaningfulness-and-teleology apriorising conceptualisation' (so-articulated from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness of notional–deprocrypticism deneuterising—referentialism or deascriptivity' as from the ontological-normalcy/postconvergence epistemic-projection perspective and in reflecting 'the temporal-to-intemporal-notional-binarity of human ontological-performance'--<including-virtue-as-ontology> at uninstitutionalised-threshold\textsuperscript{\textcopyright} in the face of prospective human-subpotency--aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ and so-construed as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
intemporal-dispositions–existentialism-form-factor), so-underscored by
human limited-mentation-capacity-deepening\(^1\) as of \(^1\) de-mentation-
(supernovatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) implied
‘notional–symmetrisation-<as-to-symmetrisation-by-desymmetrisation-
inreflecting-postconverging-or-dialectical-thinking\(^2\)--by-preconverging-
or-dementing -perspectives-of-human—meaningfulness-and-
teleology’ of the successive registry-worldviews/dimensions \(^2\) reference-
of-thought–and– reference-of-thought– devolving– meaningfulness-
and-teleology’ as to their ‘aestheticisation–and–aestheticisation-
towards-ontology of human ontological-performance’-<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-teleology\(^3\)) in notionally/epistemically construing
the ontological-performance–<including-virtue-as-ontology> of human
limited-mentation-capacity-deepening\(^2\) implied successive registry-
worldviews/dimensions translated as the various specifically given de-
scalarising 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-
aestheticallystructures/paradigms-distortedly-the-possibility-for-the-

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laterontologisation’) and so-reflectected respectively as recurrent-utter-
uninstitutionalisation ‘<amplituding/formative–
epismetricity>totalising–random-as-impulsive de-scalarising’, base-
institutionalisation–ununiversalisation ‘<amplituding/formative–
epismetricity>totalising–nominal-as-tendentious de-scalarising’,
universalisation–non-positivism/medievalism ‘<amplituding/formative–
epismetricity>totalising–ordinal-as-qualifying de-scalarising’ and
positivism–procrypticism ‘<amplituding/formative–
epismetricity>totalising–intervalist-as-categorising de-scalarising’ while
paradoxically wrongly assuming (as to their <amplituding/formative–
epismetricity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag) the ontological-
performance<including-virtue-as-ontology> of the
‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ so-implied veridically as to the
deneuterising /deascriptivity of ‘deprocrypticism—or–preempting—
disjointedness-as-of–reference-of-thought ‘<amplituding/formative–
epismetricity>totalising–ratiocontiguity/ratiocination-as-referentialism
scalarising’;¶ (thus ‘scalarising of human §meaningfulness-and-
teleology§’ effectively speaks of ontological-normalcy/postconvergence
analysis as to nonpresencing<perspective–ontological-
normalcy/postconvergence> implications while ‘descalarising of human
§meaningfulness-and-teleology§’ effectively speaks of epistemic-
abnormalcy/preconvergence§ analysis as to the specifically given
contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance' \( \langle \text{including-virtue-as-ontology} \rangle \) at uninstitutionalised-threshold\( \langle 1 \rangle \) as reflecting both
desublimating \( \langle 4 \rangle \) historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating
\( \langle 7 \rangle \) historiality/ontological-eventfulness \( / \) ontological-aesthetic-tracing
possibilities');\| thus in the bigger scheme of things, the more thoroughly
profound/fundamental \( \langle 17 \rangle \) deprocrypticism—or—preempting—disjointedness—
as-of—\( \langle 17 \rangle \) reference-of-thought issue is about the ontological-contiguity \( \langle 17 \rangle \) (as of
\( \langle \text{amplituding/formative–epistemicity} \rangle \) totalising/circumscribing/delineating existential-contextualising-contiguity\( \langle 17 \rangle \) foregrounder—entailment—
(postconverging—narrowing-down—sublimation as to existence—as
sublimating-withdrawal,—eliciting-of-prospective-supererogation\( \langle 96 \rangle \) in
reflecting \( \langle \text{immanent-ontological-contiguity} \rangle \),—as-operative-notional—deprocrypticism in elucidating ontological-contiguity\( \langle 96 \rangle \)-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or
notional–projective-perspective>) of assertions/claims articulated in
today’s pedantising/muddling/formulaic-hollowing-out—in
subontologisation/subpotentiation—(blurring/undermining-of-prospective-
totalising-entailing,—as-to-entailing—\( \langle \text{amplituding/formative–}
epistemicity} \rangle \) totalising—in-relative-ontological-completeness\( \langle 17 \rangle \)
institutional-being-and-craft laden (beyond-the-consciousness-
awareness-teleology—<in-existential-extrication-as-of-existential-unthought>—) with sophistic strategies of empty/vague process and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, vague sensibility/decorum-drivenness, providing credence to frivolity over equanimity, emotional gimmickiness/manipulation as well as surreptitious practices of perfidious/double-dealing/betraying as to ‘dilutive/drowning and sabotaging imposturing/jumbling/sleight in undermining prospective genuine knowledge-reification’ for agendadriven deceitful/dastardly/scheming purposes in proximity with deceptive supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming—<seeding/incipient–shallow°°—supererogation°°—as-mentally-aestheticised—preconverging/dementing —qualia-schema> inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity°°’) substituting for and in many ways not exposed to the sublimating-validation/desublimating invalidation 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, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall procrypticism—or—disjointedness-as-of—reference-of-thought


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ so-reflected as of depcrypticism—apriorising/axiomatising/referencing—psychologism

enculturated/constructed social-pragmatics-framing-of—predicative—
effectivity–sublimation-(as-to-underlying-ontological-commitment)
diforegrounding—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-or-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 positivism–procrypticism—apriorising/axiomatising/referencing–psychologism

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enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment)
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—reference-of-thought,—as—to—
ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation'), with the 'deprocrypticism—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment )’
peculiarly/uniquely differentiated from the ‘positivism—procrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment )’ in
that notional—deprocrypticism as of its originariness/origination—<so-construed-as—to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence> perspective construes of prospective
knowledge-reification as of ‘the full ontological implications of full human limited-mentation-capacity-deepening’ as to its deepest/most-profound
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’ thus speaking to
deprocrypticism requisite de-mentative/structural/paradigmatic delineation
of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity—de-mentating/structuring/paradigming—
<seeding/incipient—profound—supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>
underlying intemporal ontological-performance—<including-virtue-as-ontology> (as of dimensionality-of-sublimating —
<amplituding/formative> supererogatory—de-mentativeness/epistemic—
transposition> in gimmickiness/desublimation, as supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation underlies dimensionality-of-sublimating—\(<\text{amplituding/formative}>\) supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\) /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-good-faith/authenticity\) ~de-mentating/structuring/paradigming—\(<\text{seeding/incipient—profound }>\) supererogation\) ,—as-mentally-aestheticised—postconverging/dialectical-thinking\) —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—\(<\text{including-virtue-as-ontology}>\) existentially avails as reflecting prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ with prospective knowledge-reification\) in relative-ontological-completeness\) necessitatively about overriding relative-ontological-incompleteness\) apriorising/axiomatising/referencing—conceptualisation as to
performance\textsuperscript{71} - \textit{<including-virtue-as-ontology>}’ (as the latter conception with regards to the notional–deprocrypticism of the ontological-contiguity\textsuperscript{72}—of-the-human-institutionalisation-process\textsuperscript{73} reflects the fact that \textit{meaningfulness-and-teleology}\textsuperscript{74} is much ‘more profoundly than just about projected reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation, which at uninstitutionalised-threshold\textsuperscript{75} actually involves \textit{<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\textsuperscript{76}


\textit{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-completeness\textsuperscript{78}–by-reification\textsuperscript{79}/contemplative-distension arising from ontological-good-faith/authenticity\textsuperscript{80} but rather ‘just responding mechanically to the untenable constraining of social \textit{universal-transparency}\textsuperscript{81}– (transparency-of-totalising-entailing,-as-to-entailing–\textit{<amplituding/formative–epistemicity>totalising–in-relative-ontological–}}
completeness of any prospective knowledge-reification as to positive-opportunism, as wrongly and seemingly implying that if such prospective knowledge-reification untenantable constraining and positive-opportunism 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-reification arises as of ontological-good-faith/authenticity reasoning-through/messianic reasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold doesn’t imply the given presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance-<including-virtue-as-ontology> even as it is the apriorising/axiomatising/referencing—psychologism/mental-schema since it is fundamentally about overcoming the latter’s 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'/epistemic-
projection-in-conflatedness\textsuperscript{12} \textasciitilde of-notional\textemdash deprocrypticism-prospective-sublimation\textsuperscript{10} intemporal-disposition prospective apriorising/axiomatising/referencing\textemdash conceptualisation (as to existence-potency\textemdash sublimating\textemdash nascence\textemdash disclosed\textemdash from\textemdash prospective\textemdash epistemic-digression\textemdash as\textemdash of\textemdash \angle \text{amplituding/}

\text{formative\textemdash epistemicity}\rangle \textemdash totalising\textemdash renewing\textemdash realisation/re\textemdash perception/re\textemdash thought\textemdash in\textemdash supererogatory\textemdash epistemic-conflatedness\textsuperscript{12} ) and the corresponding social secondnaturing, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically\textemdash \langle \text{conjugatively\textemdash and\textemdash transfusively} \rangle \text{the ontological-contiguity} \textemdash \text{of\textemdash the\textemdash human\textemdash institutionalisation\textemdash process\textsuperscript{67} with genuine knowledge ever always about} \textquote{adopting an uncompromising bluntness to solipsistic falsehood and ontological\textemdash bad\textemdash faith/inauthenticity\textsuperscript{16} \text{as to its self\textemdash contained intemporal purpose as of the very defining tradition of all such \textsuperscript{6} historiality/ontological\textemdash eventfulness\textsuperscript{10}/ontological\textemdash aesthetic\textemdash tracing sublimation\textemdash over\textemdash desublimation so\textemdash construed as intellectualism with respect to the fact that there can\textapos;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\textemdash mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically\textemdash conceptually\textemdash operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual\textemdash function/posture wherein socially dominant vested\textemdash interests/actors come to surreptitiously assume ascendency as to

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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 \textless amplituding/formative\textgreater wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-’nondescript/ignoreblevoid’-with-regards-to-prospective-apriorising-implications>) as of \textless amplituding/formative—epistemicity\textgreater totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{23} against the requisite dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{2} -by-reification /contemplative-distension\textsuperscript{2} associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;\textsuperscript{1} in this respect, the ‘equalisation of all historiality/ontological-eventfulness’/ontological-aesthetic-tracing
aestheticisation–and–aestheticisation-towards-ontology’ as to dimensionality-of-sublimating—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness ⁄transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation is exactly what reflects
originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’ (that precedes–anddefines registry-worldviews/dimensions mere-
methodologising/mutualising/organising/institutionalising as to human-subpotency) as it is so-fundamentally tied down to ontological-good-faith/authenticity—de-mentating/structuring/paradigming-
<seeding/incipient–profound–supererogation,—as-mentally-aestheticised–postconverging/dialectical-thinking—qualia-schema>
reflecting the implications of human limited-mentation-capacity-deepening¹² 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)—
associated with the ³reference-of-thought—³categorical-

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imperatives/axioms/registry-teleology in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity) in respectively undermining the attainment of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of presencing—absolutising-identitive-constitutedness relation with prior reference-of-thought–categorical-imperatives/axioms/registry-teleology 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-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in the face of budding-positivism as well as with today’s pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising--in-relative-ontological-completeness} of poor knowledge-reification—gesturing that fails ‘knowledge-reification’—gesturing in ontological-contiguity in reflection of existential-contextualising-contiguity as to ‘relative-ontological-incompleteness’/relative-ontological-completeness-
narrowing-down—sublimation as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional—deprocrypticism 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-contiguity 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 <historiality/ontological-eventfulness /ontological-aesthetic-tracing aestheticisation—and—aestheticisation-towards-ontology’ as to dimensionality—sublimating—

<amplituding/formative> supererogatory—de—mentativeness/epistemic—growth—or—conflatedness/transvaluative—rationalising/transepistemicity/anamnestic—residuality/spirit—drivenness—equalisation, the idea is that as of underlying <maximalising—recomposuring—for-relative-ontological—completeness>—unenframed—conceptualisation for institutional—cumulation/institutional—recomposure—<as—to—historiality/ontological—eventfulness /ontological—aesthetic—tracing> with regards to <reference—of—thought—and—reference—of—thought—devolving—meaningfulness—and—teleology> implications had Socrates as typifying universalising—idealisation Socratic philosophers
been at the more profound human limited-mentation-capacity-deepening 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-idealisation logical-basis/logic-as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’-<including-virtue-as-ontology>’ which manifested in inducing universalising-idealisation over prior non-universalising sophistry which had no logical-basis/logic-as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing for any such universalising-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 aporetic possibility for prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as articulated herein they would have supererogatorily adopted this same deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought insight as to the scalarity/immanency of existence’s ontological-normalcy/postconvergence (as the underlying idea of notional—deprocrypticism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation speaks


(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—
contiguity\textsuperscript{vii}\textsuperscript{vii}→ as-operative-notional–deprocrypticism and so as superseding presencing—absolutising-identititive-constitutedness which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening\textsuperscript{viii} implications and rather adopting the framework of prior mere-methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of\textsuperscript{v}—
<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{vii} /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\textsuperscript{vii} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{v} 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’—\(<\text{amplituding/formative}>\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—and in 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—\(<\text{as-to-}\) historiality/ontological-eventfulness/ontological-aesthetic-tracing> aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening—\(<\text{amplituding/formative—epistemicity}>\) totalisingly—as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—so-underlied herein as to de-mentation—\(<\text{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics}>\), 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 existentialising—
enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> 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 mere-
methodologising/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-<as-to-^historiality/ontological-eventfulness /ontological-aesthetic-tracing> 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-identitive-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 profundness 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-constitutedness’), and our own present ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity—dementating/structuring/paradigm-ing-<seeding/incipient–profound supererogation>-as-mentally-aestheticised–postconverging/dialectical-thinking—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 failing to factor in their relative-ontological-incompleteness human limited-mentation-capacity aporetic context so as to falsely justify our present procrypticism—or—disjointedness-as-of-reference-of-thought presencing—absolutising-identitive-constitutedness and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-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—de-mentating/structuring/paradigming—<seeding/incipient—profound—supererogation—,—as—mentally—aestheticised—postconverging/dialectical-thinking—qualia-schema>’ in the light of our present human limited-mentation-capacity-deepening—aporetic context so—reflected as our prospective procrypticism—or—disjointedness—as—of—reference—of—thought 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—reference—of—thought aporeticism resolvable as of dep cryptocism—or—preempting—disjointedness—as—of—reference—of—thought historiality/ontological—eventfulness/ontological—aesthetic—tracing as a further human foregrounding—entailment—(postconverging—narrowing—down—sublimation as to existence—as—sublimating—withdrawal,—eliciting—of—prospective—supererogation in reflecting ‘immanent—ontological—contiguity’),—as—operative—notional—de—procrypticism with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality—of—sublimating —

<amplituding/formative>supererogatory—de—mentativeness/epistemic—
growth-or-conflatedness/rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation with regards to human knowledge-reification (given that later generations don’t need to reinvent from scratch the ontological-performance/<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 <amplituding/formative–epistemicity> 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

<profound-supererogation\textsuperscript{-of-mentally}-
aestheticised\textendash\textit{postconverging}/dialectical-thinking \textendash qualia-schema>
speaks-of-the-epistemic-normalcy-and-ontological-
normalcy/postconvergence-perspective-of-analysis

notional-
notional-discontiguity/epistemic-discontiguity-<shallow-

emic-discontiguity
supererogation\textsuperscript{-of-mentally-aestheticised\textendash preconverging/dementing}–

qualia-schema>-\textit{indiffering-relative-ontological-incompleteness\textsuperscript{-at-} reference-of-thought-level-as-
implying-`differing

supererogatory\textsuperscript{-acuity/perspicacity/astuteness/edginess/incisiveness--of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}\textendash-fundamentally-impling-at-their-”reference-of-thought-

devolvinglevel-the-irrelevance-or-ontological-impertinence-of-the-
relative-ontological-incompleteness\textsuperscript{-in-relation-to-the-relevance-or-
ontological-veracity-of-the-relative-ontological-completeness\textsuperscript{-foraposteriorising/logicising/deriving/intelligising/measuring)}`

notional-discontiguity/epistemic-discontiguity-<shallow-

supererogation\textsuperscript{-of-mentally-aestheticised\textendash preconverging/dementing}–

qualia-schema> (as of such differing-relative-ontological-
incompleteness\textsuperscript{-and-relative-ontological-completeness\textsuperscript{-at-} reference-
of-thought-level-as-implying-‘differing

supererogatory\textsuperscript{-acuity/perspicacity/astuteness/edginess/incisiveness--of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’) rather speaks to difference-in-nature/difference-in-apriorising->

axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism“ of nonextricatory firstnatures —maximalising-recomposuring-for-
relative-ontological-completeness”—unenframed-conceptualisation in ‘prospective-apriorising/axiomatising/referencing—dialogical-
equivalence<as-superseding-logical-basis>” (beyond-and-superseding the wrongly-implied ‘prior-apriorising/axiomatising/referencing—
dialogical-equivalence<as-superseded-logical-basis>,” in relative-
ontological-incompleteness” human-and-social—
expectations/anticipations—metaphoricity—as-rede-
mentating/restructuring/reparadigming—psychologism<as-from-
perspective—ontological-normalcy/postconvergence> of extricatory secondnatured incrementalism-in-relative-ontological-
incompleteness”—enframed-conceptualisation ’); critically the basis for human sublimating-over-desublimating social-and-institutional-
constructs—of—meaningfulness-and-teleology”—
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/supercerogatory—de-mentativity percolation-
channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity’ 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\textsuperscript{12}, in the sense that human social, institutional and conceptual constructions (as to their projected ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{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 researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing–dialogical-equivalence–<as-superseded-logical-basis>\textsuperscript{12} (as to its naïve pretence of mere logical convincing rather than prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications) as the prior-apriorising/axiomatising/referencing–dialogical-equivalence–<as-superseded-logical-basis>\textsuperscript{12} is more of prior reasoning-from-results/afterthought secondnatured institutionalisation derived from ‘prior reasoning-through/messianic-reasoning induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity out of prior human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being—as-of-existential-reality’,¶ thus dialogical-equivalence as of prior reproducibility—mathesis/motif/thrownness-disposition,—as–
aestheticisation;' and in this regards, the ontological-commitment
significance of prospective-apriorising/axiomatising/referencing-
dialogical-equivalence<-as-superseding-logical-basis>- 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 —over—deselectivity-of-ontological-
bad-faith/inauthenticity as of dimensionality-of-sublimating —
<amplituding/formative> supererogatory de-mentativeness/epistemic-
growth-or-confatedness/transvalutative-
ratonalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation for human reference-of-thought—and—reference-of-
thought—devolving—meaningfulness-and-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-empircism apriorising/axiomatising/referencing’ out of universalisation—non-
positivism/medievalism, and ‘prospective notional~deprocrypticism apriorising/axiomatising/referencing’ out of positivism—procrypticism, and in all the above instances of ‘prospective transcendence-and-
sublimity/sublimation/supererogatory de-mentativity percolation-
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> but for the disseminative—selectivity-of-ontological-good-faith/authenticity—over—deselectivity-of-ontological-bad-faith/inauthenticity that could invent/made-possible the prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis> and so as of their ‘prospective transcendence-and-sublimity/sublation/supererogatory~de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity 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-identitive-constitutedness prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis> but rather eliciting ‘prospective transcendence-and-sublimity/sublation/supererogatory~de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs
formation/establishment/superseding–metaphoricity’ as to historiality/ontological-eventfulness/ontological-aesthetic-tracing and critically as of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> 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 deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.). Interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics, quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis> and likewise it is herein contended that
prospective notional–deprocrypticism rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>\(^8\) beyond-and-superseding any pretense of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\(^8\) as to our \(^7\) presencing—absolutising-identitive-constitutedness\(^\uparrow\) manifestation of positivism/rational-empiricism manifestation of \(^8\) procrypticism—or—disjointedness-as-of-\(^3\) reference-of-thought and so as of human \(^8\) reference-of-thought prospective relative-ontological-completeness\(^\uparrow\) implied 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\(^\uparrow\)

ontological-contiguity\(^66\) ontological-contiguity–(as-of-the-effectively-operant-implications-of-prospective-relative-ontological-completeness\(^\uparrow\))–of-

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument,–for-aposteriorising/logicising/deriving/intelligising/measuring);\(^7\)

as-of-affirmation/projection/assertion/dueness-validating-

logicising/suitable-measuringinstrument-validating-

measuring/postconverging-or-dialectical-thinking–of-prospective-

relative-ontological-completeness\(^\uparrow\)–of-\(^3\) reference-of-thought, while implying as of the same unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-

measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
why prospective notional-deprocrypticism 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{12} as<br>to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism is the
notional-contiguity/epistemic-contiguity\textsuperscript{12} as<br>to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism is the
notional-contiguity/epistemic-contiguity\textsuperscript{12} as

as-supererogation\textsuperscript{12} -of-mentally-aestheticised-
postconverging/dialectical-
thinking\textsuperscript{12} -qualia-schema> for articulating and explaining the
ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{12} since
it is the most profound human state of relative-ontological-completeness\textsuperscript{12} -
of-\textsuperscript{12} reference-of-thought affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuring-instrument-validating-
measuring/postconverging-or-dialectical-thinking \textsuperscript{12} -of-prospective-
relative-ontological-completeness\textsuperscript{12} -of-\textsuperscript{12} 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\textsuperscript{12} -
<shallow-supererogation -of-mentally-
aestheticised—preconverging/dementing\textsuperscript{12} -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 - of-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/transvalutative-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 disposedness-as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment-as-to-totalising-contiguous/coherent–factuality-of-variability)’, underlied as of 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>) speaking of epistemic-
causality as to human relative-ontological-completeness conflation
implications, with the idea of ontological-causality/metaphysical-causality
rather a confusion arising out of human presencing—absolutising-
identitive-constitutedness (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-constitutedness 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\(^{-}\)\text{-imbued-projective-arbitrariness/waywardness\((\text{as-to-the-human-projective/reprojective\text{---aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-}'}\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising\text{-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\(-\text{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation'})\);\¶ interestingly it is important to grasp that ‘ontology as of ontological-contiguity’ is integrative of both notional-contiguity/epistemic-contiguity\(-\text{-<profound-supererogation\text{-of-mentally-aestheticised~postconverging/dialectical-thinking\text{-qualia-schema>}}}}\) and notional-discontiguity/epistemic-discontiguity\(-\text{-<shallow-supererogation\text{-of-mentally-aestheticised~preconverging/dementing\text{-qualia-schema>}}}}\) in the sense that ‘existence is a full-potency that reflects the epistemic-conception of phenomenal/manifest\text{-subpotencies}<-\text{intransitive-conflatedness\text{-reflexivity,\text{-in-the-full-potency-of-existence's\text{-sublimating\text{-nascence>}}} in both their notional-contiguity/epistemic-contiguity\(-\text{-<profound-supererogation\text{-of-mentally-aestheticised~postconverging/dialectical-thinking\text{-qualia-schema>}}}}\) and notional-discontiguity/epistemic-discontiguity\(-\text{-<shallow-supererogation\text{-of-mentally-aestheticised~preconverging/dementing\text{-qualia-schema>}}'}}\) explaining why existence is rather tautologically construed as overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility\(^\text{\textsuperscript{12.1}}\) -<imbued-and-

‘hermeneutically/reproductively-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\(^\text{\textsuperscript{12.1}}\)–
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>
ontological-performance\(^\text{\textsuperscript{12.1}}\) -<including-virtue-as-ontology> in existence
are part-and-parcel of existence ‘with epistemic-deficiency rather speaking
to phenomenal/manifest-subpotencies-<in-transitive-conflatedness\(^\text{\textsuperscript{12.1}}\)–
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/reproductively-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\(^\text{\textsuperscript{13.1}}\)’ 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-andepiphenomena-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-panintelligibility–<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–reflexivity in existence
meaningfulness-and-teleology in existence and thereof the social dynamics of the derived temporal manifestations of postlogism and ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

ontological-contiguity—of-the-human-institutionalisation-process (as of its epistemicity> totalising/circumscribing/delineating existential-contextualising-contiguity


ontological-depth of operant construal of existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-
drag/denatured/preconverging-or-dementing —narratives—of-the-
reference-of-thought—categorical-imperatives/axioms/registry-
teleology ) in eliciting the apriorising/axiomatising/referencing
destructuring-threshold—uninstitutionalised-threshold /presublimating—
desublimating-decisionality)—of-ontological-performance —<including-
virtue-as-ontology> as shiftiness-of-the-Self as generating, by the
successive psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring of human --reference-of-thought—devolving—meaningfulness-and-teleology —(so-construed as
de-mentation—supercratory—ontological—de-mentation—or-
dialectical—de-mentation—stranding-or-attributive-dialectics)), the
successive registry-worldviews/dimensions as from recurrent-utter-
uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation—non-positivism/medievalism, our positivism/rational-
empiricism manifestation of —procrysticism—or—disjointedness-as-of-
reference-of-thought and prospectively —depocrysticism—or—
preempting—disjointedness-as-of—reference-of-thought

ontological-good-faith/authenticity —(as-to-the-
ontological-good-faith/authenticity—(as-to-the-
nondiscrete/contiguous/coherence-ontological-
normalcy/postconvergence-epistemic-perspective-of-notional-
contiguity/epistemic-contiguity —reflecting-ontological-contiguity ——,
in-nonextricatory-existential-preempting-of-existential-unthought-as-of—
<amplituding/formative—epistemicity> growth-or-
conflatedness —transvalulative—

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ontological-good-faith/authenticity

~de-

mentating/structuring/paradigming-<seeding/incipient–profound-

~de-

supererogation^6,-as-mentally-aestheticised–postconverging/dialectical-

mentating/structuring/paradigming-<seeding/incipient–profound-


as-mentally-

aestheticised–postc

onverging/dialectic

al-thinking

<qualia-schema>

ontologically-

ontologically-hegemonising-

hegemonising-

narrative/narrativity/notional–deprocrypticism-narrative/totalitative-

narrative^70/narrativ

aspiring-or- 'hegemonising-intemporal-as-ontological-narrative-

ity/notional–depro

metaphoricity^5-as-of-ontological-aesthetic-tracing’-(ontologically-driven

crypticism-

construal as of correspondingly profound supposedly coherent

narrative/totalitativ

ontological-commitment^55 underlying any society/social-setup

e-aspiring-or-

conventioning as so reflected by its 'self-assuredness-of-ontological-good-

faith/authenticity^6—as-being-as-of-existential-reality with respect to its

social-stake-contention-or-confliction’, which is then enabling for critical

prospective metaphoricity^5 ontological-veracity implications as of
narrative-metaphoricity — prospective relative-ontological-completeness\(^7\) given the absolute pr\(\text{imacy 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 > over human-subpotency as of ontological-primemovers-totalitative-framework\(^2\)\)

 ontological-performance\(^3\) of human performance\(^7\) meaningfullness-and-teleology\(^9\) by its epistemic-veracity of conception—and articulation reflection of 'existence/intrinsic-reality/ontological-veridicality as the absolute a priori of conceptualisation going by its ecstatic singularity' and so-construed as epistemic-veracity of human meaningfullness-and-teleology\(^9\) as of human supposedly coherent ontological-commitment\(^5\) self-assuredness-of-ontological-good-faith/authenticity\(^8\)−as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction;\(\parallel\) with meaningfullness-and-teleology\(^1\) construed epistemically in reflecting the human subject 'level of relative-ontological-incompleteness'/relative-ontological-completeness\(^1\)-(sublimating—referencing/registering/decisioning,—as—self-becoming/self-conflatedness\(^\parallel\)/formative—supererogating—<in—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>| of reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring instru
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-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics); thus ontological-performance-<including-virtue-as-ontology> as herein construed (as from nonpresencing-<perspective-ontological-normalcy/postconvergence>) is rather all about evaluating/assessing human ‘meaningfulness-and-teleology’ while notionally accruing the conceptivity/epistemic-reflexivity implications 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>), 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 of curing is way more than just curing (as to the fact that at any given
ontological-completeness
(sublimating-referencing/registering/decisioning,-as-self-becoming/self-conflicatedness/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 the fact for instance that say the prevalence of
notions-and-accusations-of-sorcery as inducing vices-and-impediments 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—metaphoricity—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-tracing>’
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-thought the ‘overall sublimation-induced human-and-social—
expectations/anticipations—metaphoricity—as-rede-

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 reflects the 'epistemic-veracity of human conflatedness /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-constitutedness 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-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 in relative-ontological-incompleteness requiring not such a constitutedness apriorising/axiomatising/referencing but rather a conflatedness /projective-conflating apriorising/axiomatising/referencing in relative-ontological-completeness 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\textsuperscript{a}/ontological-aesthetic-tracing in existential-contextualising-contiguity\textsuperscript{a} as of human limited-mentation-capacity-deepening \};\¶ and this explains why a registry-worldview/dimension is a \langle\textit{amplituding/formative}\rangle wooden-language-(imbued—averaging-of-thought-\langle\textit{as-to-leveling/ressentiment/closed-construct-of–}\rangle with-regards-to-prospective-apriorising-implications\rangle) with the state of relative-ontological-incompleteness\textsuperscript{a} just as well aspiring for progress just as the state of relative-ontological-completeness\textsuperscript{a} but the former failing to grasp that progress de-mentatively/structurally/paradigmatically arises rather by a change of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument for aposteriorising/logicising/deriving/intelligising/measuring of \langle\textit{meaningfulness-and-teleology}\textsuperscript{a}–as-of ‘nondescript/ignorable–void’–\rangle with the state of relative-ontological-completeness\textsuperscript{a} 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{a} in superseding/overcoming/transcending human-
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/projective-conflating apriorising/axiomatising/referencing about the already given existence’ and so 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>, 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 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–
<imbued-and-'hermeneutically/reprojectively-educing'–human-
subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation>, prospective aetiologisation/ontological-
escalation say with respect to a temporal-disposition for accusing others
of sorcery in a social-setup cognisant-and-integrative of notions-and-
accusations-of-sorcery in conjugation and protraction of other temporal
dispositions, speaks to the de-mentative/structural/paradigmatic
implications of 'non-positivism

panintelligibility (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic–inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility--<imbued-and-‘hermeneutically/reprojectively-educing’–human-
intelligibilitysettingup/re-measuringinstrumenting-process,-in-
<amplituding/formative–epistemicity>totalising–conceptualisation⟩’ as so-underscored by ‘effectively underlying human beholdening—inchings-
apprehending—and-taming–drive or aestheticising—
surrealising/supererogating–drive (for existentialising—
framing/imprinting—<as-to-prospective–historiality/ontological-
eventfulness /ontological-aesthetic-tracing⟩)’ 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-conflatedness’ as to human
limited-mentation-capacity-deepening ) that underlies the notion of human
14 de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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-dementing79–apriorising-
psychologism and postconverging-or-dialectical-thinking –apriorising-
psychologism);¶ panintelligibility is so-underlied as to teleology80 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-conflatedness—
reflexivity,—in-the-full-potency-of-existence’s—sublimating–nascence⟩ as
the whole in ontological-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-reification—gesturing (of shallow epistemic insight) and the Derridean différance conception knowledge-reification—gesturing (of more profound epistemic insight as to its quasi-transcendental epistemicity) towards ‘an integral-difference of epistemic-as-ontological–reflexivity integrality of sublimation-over-desublimation’ knowledge-reification—gesturing (panintelligibility as articulated herein rather projects of scientific exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications>, as so-underlied by ‘existential phenomenalities/manifestations projected perspective <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 this overall scientific conception of panintelligibility ‘differing from a metaphysical projection of a mere pan-conceptualisation of undefined theoretical–conceptual–operant 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 <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 to the overall coherence/ontological-contiguity /integrality 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’
conceptivity/epistemic-reflexivity adopts a projective-insights
as of difference–conflatedness 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 conceptualisation) as such a
constitutive-emergence conceptualisation will rather imply the idea of any
such ‘<amplituding/formative–epistemicity>totalising–thrownness-in-
existence’
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-
constitutedness epistemicity reductionism as so-construing the full-
potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness\textsuperscript{8} of reductionist ‘\textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{8} conceptivity/epistemic-reflexivity’ as to prospective supererogation\textsuperscript{16} for relative-ontological-completeness\textsuperscript{17} inherent conceptivity/epistemic-reflexivity imbuenment of existence) rather than ‘\textless amplituding/formative–epistemicity\textgreater totalising projective-insights as of difference–conflatedness\textsuperscript{12} epistemicity nonreductionism of phenomenal/manifest-subpotencies-\textless in-transitive-conflatedness \textgreater 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 ‘\textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{34} conceptivity/epistemic-reflexivity’ and cannot constituatively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in conflatedness\textsuperscript{11} of the various phenomenal/manifest-subpotencies-\textless in-transitive-conflatedness \textgreater reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> so-contrued as from human ‘relative-ontological-incompleteness’/relative-ontological-completeness’ (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness /formative–supererogating-\textless in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
completeness\(^{2}\) - (sublimating-referencing/registering/decisioning-as-self-becoming/self-conflatedness/formative-supererogating-\(<\text{in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing}\>\) epistemicty underlying ontological-performance\(^{1}\)-\(<\text{including-virtue-as-ontology}\>\)' speaking to the inherent imburement 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 \(<\text{amplituding/formative—epistemicity}\>\) totalising—thrownness-in-existence\(^{14}\) conceptivity/epistemic-reflexivity' epistemic-conflatedness\(^{12}\) implied projective/reprojective-aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing induced 'projective-insights for predicativeinsight’ so-reflecting dimensionality-of-sublimating — <amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(^{2}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality) so-underlying transversality-of-affirmative-and-unaffective,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) (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-teleology\(^{9}\) with the latter reflected in the succession

perversion-and-derived-perversion-of reference-of-thought -<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation > -(construed-as-of-human-limited-mentation-
capacity-induced-'temporal-to-intemporal-notional-binarity'-of-
thought<-as-
categorical-imperatives/axioms/registry-teleology, -reconceptualised-
effectively-

nonconviction/mad eupness/bottomlining

g-as-to-shallow-supererogation >

positive-opportunism speaks to the fact that unlike is the case with intemporal/firstnatureness solipsistic constructs, ‘underpinning–suprasocial-construct and as reflected as to human temporal-to-intemporal-dispositions underlying <amplituding/formative> wooden-language-(imbued—averaging-of-thought-<as-to-

<amplituding/formative>supererogatory—de-mentativeness/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-existing-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 as of 'a convincing of human-subpotency exercise' but rather what is relevant is 'the pertinence of its underlyng 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-supercerogatory–epistemic-conflatedness so-induced metaphoricity as of supposedly coherent human ontological-commitment and so validated as of ontological-primemovers-totalitative-framework with respect to 'adhering 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 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-
ment as opened-construct-of—meaningfulness-and-teleology\(^\circ\) in its crossgenerational transformative effect even as its initial instigation doesn’t elicit immediate positive-opportunism as of its dispensing-with-immediacy-for-relative-ontological-completeness\(^\circ\)-by-reification\(^\circ\)/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—\(<\text{amplituding/formative—epistemicity}>\text{totalising—renewing-realisation/re-perception/re-thought,-}\text{in—supererogatory—epistemic-conflatedness}\)\(^\circ\) to supersede human temporality/shortness \(<\text{amplituding/formative}>\text{wooden-language—imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>})\) 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 \(<\text{amplituding/formative—epistemicity}>\text{causality—as-to-projective-totalitative—implications,—for—explicating-ontological-contiguity}\)\(^\circ\) 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\(^a\)/akrasiaticdrag/denatured/preconverging—or-dementing\(^b\)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \(^c\) for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation—ununiversalisation with regards to prospective universalisation, \(^d\) 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\(^a\)/akrasiatic-drag/denatured/preconverging-or-dementing \(^b\)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \(^c\) inclination is in an <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its ‘shiftiness-of-the-Self’ \(^d\) whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness\(^c\)—as—‘epistemic-totality\(^c\)—dereification\(^c\)—indissingularisation—as—flawed-epistemic-determinism\(^d\), and this is exactly what renders all such transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity rather 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’ involving the ‘displacement/decentering-of-the-human-subject induced as of ‘de-mentation’ (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)’ as to the fact that it is more critically ‘a matter of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ by ‘projecting of the transcending of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ‘reference-of-thought as of ‘the ontological-contiguity’—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) 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’ 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’<including-
virtue-as-ontology>-correspondence-with-the-full-potency-of-
existence’s—sublimating-nascence-as-of-its-coherence(contiguity’
speaking rather to their relative-ontological-incompleteness of
reference-of-thought/psyche that has to be ‘addressed psychoanalytically
before engaging in prospective knowledge-reification’

postlogic-backtracking-<iterative-looping-’set-of-dereifying-hollow-
narratives-and-acts’>-with-’successive-shifting-of-the-narratives-and-
<iterative-looping-
‘set-of-dereifying-
noncohering-narratives-and-acts’-(construed-as-of-slanted-
hollow-narratives-
‘unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-
and-acts’>76

and-acts’><as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’>;¶ 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

postlogism77/psych postlogism/psychopathy-as-of-preconverging-or-dementing—

prelogism-as-of-prelogism-as-of-conviction,-as-to-profound-supererogation


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teleology\(^\text{9}\) as to identitive-constitutedness\(^\text{13}\)-as-‘epistemic-totality’- dereification\(^\text{86}\)-in-dissingularisation-as-flawed-epistemic-determinism\(^\text{48}\); \(\|\) with presencing—absolutising-identitive-constitutedness\(^\text{13}\) fundamentally arising as to the inadequacy of human-subpotency to fully grasp existence/ontological-veracity in reflection of human \(<\text{amplituding/formative–epistemicity}>\text{totalising}\)-thrownness-in-existence as to the implications of human limited-mentation-capacity (inducing presencing—absolutising-identitive-constitutedness\(^\text{13}\) \(<\text{amplituding/formative–epistemicity}>\text{totalising}\)-self-referencing-syncretising/circularity/interiorising/akrasiac-drag\(^\text{36}\) so-reflecting specifically in the successive registry-worldviews/dimensions relative-ontological-incompleteness\(^\text{88}\)—apriorising/axiomatising/referencing–psychologisms) such that without this issue of human limited-mentation-capacity then the human epistemic-projection of \(^\text{55}\) meaningfulness-and-teleology\(^\text{99}\) will fully grasp existence/ontological-veracity as so implied as from the prospective \(^\text{17}\) deprocrypticism—or—preempting—disjointedness-as-of-\(^\text{83}\) 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 \(\langle\text{as-to-underlying-ontological-commitment}\rangle\)), and effective human ontological-performance\(^\text{71}\)-<including-virtue-as-ontology> as to human limited-mentation-capacity can thus be construed-and-assessed as from the so-defining notional–deprocrypticism
historicity-tracing—inhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing—<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 de-mentative/structural/paradigmatic presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> conceptualisation implications’ (as to ‘presencing—absolutising-identitive-constitutedness preconverging/dementing—apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing—<perspective–ontological-normalcy/postconvergence>
sublimating 'meaningfulness-and-teleology' (herein rather construed as of appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness (as to nonpresencing-<perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking —apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed <amplituding/formative–epistemicity> totalising construal by epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from nonpresencing-<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-constitutedness’ <amplituding/formative–epistemicity> totalising construal given epistemic-abnormalcy/preconvergence implied epistemic-projection perspective’ with the ontological-veracity of teleology 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, temporality$, intemporality$, 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-teleology) underlied totalisingly-entailing by the overall ontological-contiguity$—of-the-human-institutionalisation-process$ 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-constitutedness$ rather construed herein as from ‘nonpresencing–<perspective–ontological-normalcy/postconvergence>’ to imply the ontological-veracity of presencing—absolutising-identitive-constitutedness$ ‘is not present to itself’ but rather to its prospective relative-ontological-completeness$ 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-conflatedness 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/conflatedness/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/conflatedness/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-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing and ‘so-undergirded by human dimensionality-of-
sublimating sublimating sublimating —<amplituding/formative>supererogatory de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as of the operative human mental-devising-representation
dem-entation—<supererogatory—ontological—de-mentation-or-
dialectical—de-mentation—stranding-or-attributive-dialectics>
postconverging/dialectical-thinking —apriorising-psychologism—by—
preconverging/dementing—apriorising-psychologism as to human
meaningfulness-and-teleology onto logical-performance —<including-virtue-as-ontology> deepening’)

procripticism— or—disjointedness-as-of—reference-of-thought is rather as
of the specific positivism/rational-empiricism prospective
uninstitutionalised-threshold failing of deprocripticism—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—deprocripticism—or—notional—preempting—disjointedness-as-
of—reference-of-thought’) so-construed as notional—procripticism—or—
notional—disjointedness-as-of—reference-of-thought—speaks to
'disjointedness-as-of—reference-of-thought—as-misappropriated—
meaningfulness-and-teleology—in-arrogation,—out-of-existential—
contextualising-contiguity—s-reifying/elucidating-of-prospective—
relative-ontological-completeness—reference-of-thought— devolving—
as-of-instantiative-context,—so-construed-as-of—threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textdagger}—preconverging/dementing—apriorising-psychologism’, so-reflected by its ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing\textsuperscript{\textdaggerdash}reflexive/entailing-teleology\textsuperscript{\textdaggerdash}-differentiation-as-of-subtransversality—apriorising/axiomatising/referencing’)

prospective-apriorising/axiomatising/referencing—dialogical-equivalence<-as-superseding-logical-basis>-<as-from-prospectively-apriorising/axiomatising/referencing–dialogical-equivalence<-as-superseding-logical-basis>-\textsuperscript{81}
prior-apriorising/axiomatising/referencing—dialogical-equivalence<-as-superseding-logical-basis>-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-construal-of-distorted-originariness/distorted-origination>-\textsuperscript{82}

\textsuperscript{83}reference-of-thought-(registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview-reflected-as-of-soundness-or-ontological-good-faith/authenticity'-of-reference-of-thought’) construed as projected-or-anticipated-grandest-
existential-axiomatic-construct ‘as underlying psychologically the very instigation of human apriorising/axiomatising/referencing for the production of “meaningfulness-and-teleology”’, the reference-of-thought speaks to ‘referencing of “meaningfulness-and-teleology”’ and reference herein is underlined by both reference-of-thought (so-construed as human \(<amplituding/formative–epistemicity>\) totalising/circumscribing/delineating backdrop for constructively setting-up the prospect of human \(5\) meaningfulness-and-teleology as to the projected apriorising/axiomatising/referencing–psychologism) and reference-of-thought\(2^9\) devolving (so-construed as to human becoming existential-instantiations effective delineating of human \(5\) meaningfulness-and-teleology\(9\) anchored upon the reference-of-thought backdrop of overall conceptualisation as to overall reference of \(5\) meaningfulness-and-teleology\(9\) and so for articulating devolving-conceptualisations as devolving axiomatic-constructs of \(5\) meaningfulness-and-teleology\(9\), with reference herein thus implying ‘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 human limited-mentation-capacity-deepening\(12\) (and this conception of reference differs from a \(<presencing–absolutising>\)
identitive-constitutedness 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-deepening underlined by its dimensionality-of-sublimating—<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the overall ontological-contiguity—of-the-human-institutionalisation-process as to its difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism and so with regards to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ so-reflected as from originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>}

reference-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of—meaningfulness-and-teleology

\textsuperscript{84}devolving

registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-worldview’s/dime
<as-Being-or-ontological-or-existential–defect>-<with-regards-to-
uninstitutionalised-mentative/structural/paradigmatic-denaturing-of-ontologically-
threshold—veridical—meaningfulness-and-teleology-as-to-its-given-reference-of-

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defect—as-Being—or-ontological-or-existential–defect> representation/mentation/consciousness-awareness-teleology )

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 resetting of the \textless amplituding/formative—epistemicity\textgreater 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-ontological-completeness\textsuperscript{87} prospective antiakrasiatic—relative-ontological-completeness as to prospective normalcy/postconvergence>

relative-ontological-incompleteness\textsuperscript{88} prior akrasiatic—relative-ontological-incompleteness as to prior presencing—absolutising-identitive-constitutedness\textsuperscript{13}

self-becoming/self-conflatedness\textsuperscript{13}/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—
presencing—absolutising-identitive-constitutedness 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 which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, and thus the conception of relative-ontological-completeness speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions 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) as from recurrent-utter-uninstitutionalisation to prospective notional—deprocrypticism supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of the overall ontological-contiguity—of-the-human-institutionalisation-process (whereas the presencing—absolutising-identitive-constitutedness 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\(^{68}\) and relative-ontological-completeness\(^{67}\) apriorising/axiomatising/referencing—psychologisms, 'will naively equate in absolution as to a relativity-accusation such relative-ontological-
completeness\(^{88}\) projective-insights about the overall ontological-
contiguity\(^{66}\)—of-the-human-institutionalisation-process\(^{67}\) as to difference-
conflatedness\(^{66}\) —as-to-totalitative-reification\(^{92}\) —in-singularisation —as-
veridical-epistemic-determinism\(^{21}\) as to imply by the relativity-accusation it is along the same lines with Ancient sophists non-universalising
'significance-and-and-teleology\(^{99}\) or it is basically unintelligible', and so since it wrongly operates on the basis that its 'presencing—absolutising-
identitive-constitutedness' perspective is supposedly of absolutely profound knowledge-reification\(^{86}\) —gesturing without factoring the implications of human limited-mentation-capacity and human limited-
mentation-capacity-deepening\(^{52}\); and operantly 'relative-ontological-
incompleteness\(^{68}\)/relative-ontological-completeness\(^{67}\) —
(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' refers to epistemic-veracity for knowledge-
reification\(^{86}\)/ontological-veracity rather construed as of human limited-
mentation-capacity-deepening\(^{52}\) induced 'given axiomatic-
constructs/ reference-of-thought existential-contextualising-contiguity

conflatedness


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

re-originary–as-

unenframed/unbeh-

oldening/outlier-

conceptualisation-

(imbuende-postconverging/dialectical-thinking ‘-projective-

insights’/epistemic-projection-in-conflatedness ‘-of-

notional–deprocrypticism-prospective-sublimation)‐(so-reflected as of the

ontological-normalcy/postconvergence epistemic projective-perspective

postconverging/dia-

lectical-thinking–

<amplituding/formative> supererogatory–de-mentativeness/epistemic-

‘projective-

growth-or-conflatedness’/transvalutive-

352


singularisation92 ‘epistemically-immanented’-as-of-internal-necessity-and-
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—ofapriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument;¶ as-of-apriorising-teleological-wholeness/nested-congruence singularisation—(operantly-construed-as-of-maximalising-
recomposuring-for-relative-ontological-completeness / preempting—
disjointedness/as-internal-coherencing);¶ and thus singularisation is construed ‘as from 44<amplituding/formative–epistemicity>causality—as-
to-projective-totalitative–implications,-for-explicating-ontological-
contiguity66 of relative-ontological-incompleteness/relative-ontological-
completeness—that/sublimating—referencing/registering/decisioning,—as-
self-becoming/self-conflatedness /formative–supererogating—in-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing>)’ rather as ‘postconverging-or-dialectical-
thinking—apriorising-psychologism representation’, with singularisation so-induced by ‘prospective parrhesiastic-aestheticisation reproducibility—mathesis/motif/throwness-disposition,—as—

dialectical-thinking/postconverging-epistemic-projection-and-reprojection',-and-so-over-'merely-analogue-or-dialecticised-or-any-elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity
'as-to-its-given-
‘presencing-perspective-epistemic-abnormalcy/preconvergence-as-
preconverging/dementing '-induced-disparateness-of-conceptualisation-
implied-unforegrounding-disentailment-failing-to-reflect-ontological-contiguity',-and-thus-not-as-of-ontology/science>
supererogation

supererogation speaks to the fact that the very possibility for all human
meaningfulness-and-teleology arises by way of individuals solipsistic self-becoming/self-confoundedness/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—
formative-epistemicity> totalising—renewing—realisation/re-perception/re-thought, in supererogatory—epistemic-confoundedness 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’-<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-teleology’ underlied by language, culture, social institutions, technical knowhow, etc. of any ‘presencing—absolutising-identitive-constitutedness’ existentialising—enframing/imprintedness—<as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ 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 /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 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-teleology’ underlied by language, culture, social institutions, technical knowhow, etc. of any ‘presencing—absolutising-identitive-constitutedness’
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘⟨amplituding/formative–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/self-regeneration as to human developing-and-redeveloping intelligibility (so-implied as of ‘the epistemic-totalising–resubjecting of motif-as-to-aestheticisation–<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in redeveloping/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⟩), with the veridical implication here that there is truly no ‘supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical knowhow, etc.’ but ever always rather individuals and collective-individuals ‘self-becoming/self-confalatedness’/formative–supererogating–⟨in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing⟩ ontological-performance–⟨including-virtue-as-ontology⟩ in existentially-instantiating such supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation of "meaningfulness-and-teleology" underlied by language, culture, social institutions, technical knowhow, etc. and so-reflected as of human supererogatory originariness-parrhesis,–as–spontaneity-of-aestheticisation (in holding-forth as of redermentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,<amplituding/formative–epistemicity>totalising–conceptualisation) for human existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring of "meaningfulness-and-teleology"), and with this self-becoming/self-conflatedness /formative–supererogating<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> so-construed as 'human epistemic-conflatedness' in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ rather so-signified/connoted/indicated/suggested as of such ‘supposed reproducibility mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of "meaningfulness-and-teleology" underlied by language, culture, social institutions, technical knowhow, etc.’, and thus human supererogation explains why the social as an overall sublimation-over-desublimation construct is rather an abstract tissue arising as of human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency–sublimating–nascence–disclosed–
in relative-ontological-completeness\textsuperscript{27} out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness\textsuperscript{28} as to the fact that ‘human $\langle$amplituding-formative-epistemicity$\rangle$ totalising–thrownness-in-existence\textsuperscript{14} under the logical-basis/logic-$\langle$as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing $\rangle$ of the prior relative-ontological-incompleteness\textsuperscript{28} implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of $\langle$meaningfulness-and-teleology$\rangle$ 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-$\langle$as-to-perspective-ontological-normalcy/postconvergence-implied-’prospective-aporeticism-overcoming/unovercoming’ $\rangle$ enabling human reappraisal as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in sublimatingly pointing to the ‘more profound relative-ontological-completeness’ apriorising/axiomatising/referencing logical-basis/logic-$\langle$as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing $\rangle$’ which the human can as of prospective ‘aporeticism—overcoming/unovercoming supererogating ontological-performance’-$\langle$including-virtue-as-ontology$\rangle$’ consciously choose to pursue (or opt not to pursue as to its
...presencing—absolutising-identitive-constitutedness \( ^{13} \)  
\(<\text{amplituding/formative}>\) wooden-language—(imbued—temporal—mere-form/virtualities/dereification \( ^{17} \)/akrasiaticdrag/denatured/preconverging-or-dementing \( ^{11} \)—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology \( ^{10} \)) 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 \( ^{20} \)


    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’—
\(<\text{including-virtue-as-ontology}>,\) such that human ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance opening inclusion-virtue-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—dementativeness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation bestowed/bequeathed/gifted deflating—ontological-escalation/aetiologisation reflected as to human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency—sublimating—nascence, disclosed from prospective-epistemic-digression-as-of-
referencing> as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ for that ‘meaningfulness-and-teleology’ however shallow or profound the ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’ including-virtue-as-ontology’ in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise without individual self-becoming/self-conflatedness /formative–supererogating-in-projective/reprojective—aestheticising-re-motif–and–re-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-conflatedness /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-conflatedness /formative–supererogating-in-projective/reprojective—aestheticising-re-motif–and–re-
Ontological—de-mention—dialysing—de-mention—to human
teleology in presencing—absolutising-identitative-constitutedness 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 as de-mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations

97 surrealising-as-surrealising-as-to-supererogation refers to ‘human notionalisation/notional-conception/amplituding of the real’ so-construed as human totalising notionalisation/notional-conception/amplituding reflection of the real in ‘perspective ontological-normalcy/postconvergence’ (as so reflecting human limited-mentation-capacity ontological-performance’—<including-virtue-as-ontology> ‘perspective epistemic-abnormalcy/preconvergence’ scalarising-and-rescalarising epistemic-conflatedness 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 —
<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness/?/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)
postconverging/dialectical-thinking^—apriorising-psychologism—by—
preconverging/dementing —apriorising-psychologism as to human
^meaningfulness-and-teleology^ ontological-performance^—<including-
virtue-as-ontology> deepening’), so-reflected as to ‘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> ;¶ critically herein thus
surrealising—<as-to-supererogation > speaks notionally and denotatively

meaningfulness-and-teleology^ ontological-performance^—<including-
of prospective sublimating—nascence’ and this contrasts with
hyperrealisation which speaks notionally and denotatively to human
shallow-supererogating epistemic-projection perspective closure/subontologisation/descalarisation (as of any punctual presencing—absolutising-identitive-constitutedness in relative-ontological-incompleteness as to its given relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology)


the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest-subpotencies-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> 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-<in-transitive-conflatedness–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-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> as the whole’; the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-supervening-conflatedness) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest-subpotencies-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’, wherein ‘phenomenal/manifest-subpotencies-<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence> in relatively shallow <amplituding/formative–epistemicity> totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence’ and
mathesis/motif/thrownness-disposition in existence’ are of a correspondingly shallow teleological-depth and deeper teleological-depth in the full-potency of existence, thusly reflecting the conflatedness epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility <-imbued-and-
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
distortedly-the-possibility-forthe-later-ontologisation’ perspective as reflecting notional-discontiguity/epistemic-discontiguity –<shallow-supererogation”–of-mentally-aestheticised–preconverging/dementing”–qualia-schema> (that is, as to notional–symmetrisation–<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking”–by–preconverging-or-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 dementative/structural/paradigmatic inherent teleology as to postconverging-or-dialectical-thinking”–apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-dementing”–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”–apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing”–apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-constitutedness, <amplituding/formative–epistemicity>totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} when wrongly implying no ‘relative-ontological-incompleteness\textsuperscript{16} to relative-ontological-completeness\textsuperscript{17}’ implications of human meaningfulness;\textsuperscript{¶} thus the implied teleology of any given registry-worldview/dimension as to its ‘reference-of-thought–and–reference-of-thought’\textsuperscript{19} devolving–meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening\textsuperscript{2} level) speaks to the

\textsuperscript{\textit{41}}<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{2} as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold\textsuperscript{02} dementatively/structurally/paradigmatically imbued ontological-performance\textsuperscript{27}<including-virtue-as-ontology> and vices-and-impediments, and in this regards the ‘inordinary contemplation about any given registry-worldview/dimension preconverging-or-dementing’–apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold\textsuperscript{07} implied notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<shallow-supererogation\textsuperscript{96} 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 contiguity of iterative-looping-narrations at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{02} so-construed as
uttered as of its specific notional-procrypticism/notional-disjointedness-as-of-′reference-of-thought ontological-performance′-<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, the successive registry-worldviews/dimensions institutionalisation-and-uninstitutionalised-threshold 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-<amplituding/formative-epistemicity>totalising/circumscribing/delineating) state of recurrent-utter-uninstitutionalisation is ′dementatively/structurally/paradigmatically cognisant-and-integrative-<as-to-its-notional-disjointedness-imbued-preconverging-or-dementing-qualia-schema> of failing non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-oraccidented-or-random-mental-disposition′, the teleological-inflection-(as-to-more-profound-nondisjointing-<amplituding/formative-
epistemicity>totalising/circumscribing/delineating) state of base-institutionalisation–ununiversalisation while ‘adhering to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is de-mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing\textsuperscript{19}-qualia-schema> of failing universalisation-directed-rulemaking-over-nonrules—apriorising/axiomatising/referencing–psychologism’, the teleological-inflection–(as-to-more-profound-nondisjointing–amplituding/formative–
epistemicity>totalising/circumscribing/delineating) state of universalisation–non-positivism/medievalism while ‘adhering to
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is de-mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing\textsuperscript{19}-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–procrpticism while ‘adhering to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is de-


apriorising/axiomatising/referencing–psychologism’


apriorising/axiomatising/referencing–psychologism’

apriorising/axiomatising/referencing–psychologism’
as-so-being-as-of-existent-reality

as antinihilism

transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing—or—mutually-transverse-unintelligibility—or—logical-incongruence—as-to-affirmation-of-relative-ontological-completeness-postconverging-or-dialectical-thinking—

ontological-incompleteness—preconverging-or-dementing—

meaningfulness-and-teleology—over-unaffirmation-of-relative-ontological-completeness

meaningfulness-and-teleology—over-unaffirmation-of-relative-ontological-incompleteness—totalising—renewing—realisation/re-perception/re-thought—

supererogatory—epistemic-conflatedness

existentialising—enframing/imprintedness—historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition—pseudo-
edginess/pseudo-incisiveness of its secondnatured institutionalisation
uninstitutionalised-threshold thus exposing such meaningfulness-and-
teleology to human <amplituding/formative—epistemicity> totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag which is exactly
what needs to be superseded as of human developing
selfconsciousness/construction-of-the-Self for prospective transcendence—
and-sublimity/sublimation supererogatory—de-mentativity to arise as of
transversality-of-affirmative-and-unaffirmative,—disambiguated—
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—reproducibility-of-aestheticisation that underlies its
underpinning—suprasocial-construct and
<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)’ 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/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ’ a foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as—sublimating-withdrawal,—eliciting—
postconverging-or-dialectical-thinking\textsuperscript{22}–apriorising-psychologism> of meaningfulness-and-teleology\textsuperscript{23} as of prospective relative-ontological-completeness\textsuperscript{24} over the 'unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing\textsuperscript{25}–apriorising-psychologism> of meaningfulness-and-teleology\textsuperscript{26} as of prior relative-ontological-incompleteness\textsuperscript{27}', wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness\textsuperscript{28} arises because of its assessment from the ontologically-flawed perspective of naïve identitve mere formulaic positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought as rather in prior relative-ontological-incompleteness\textsuperscript{29} 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 pedantic sophistry as of institutional-being-and-craft;\textsuperscript{30} furthermore, transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing as of its implied '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/measuring/instru-
ment’ for aetiology/ontology/escalation entails that
‘appropriateness/soundness of human ontological-performance’–
<including-virtue-as-ontology> and hence value-and-aspirational-
construct’ is ‘precedingly and absolutely determined rather as of relative-
ontological-completeness over relative-ontological-incompleteness

<amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications, for explicating ontological-contiguity

wherein for instance the positivist relative-ontological-completeness
value-reference as walking into the forest to retrieve a plant cure overrides
as of the <amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications, for explicating ontological-
contiguity 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

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instru-
ment’ the animistic social-setup ‘evil forest’ value-reference as of its
relative-ontological-incompleteness and the same applies prospectively
with notional–deprocrypticism relative-ontological-completeness

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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 (imbued—averaging-of-thought—wooden-language—
(imbued—averaging-of-thought—wooden-language—)

as enabling prospective transcendence-and—
sublimity/sublimation/supererogatory—de-mentativity’ and
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment in pseudo-edginess/pseudo-incisiveness as of human-subpotency
implied prior relative-ontological-incompleteness

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—de-
mentativity while critically instigated as from ‘human dimensionality-of-
sublimating’ —supererogatory—de-
mentativeness/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 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\(^{12}\) as of more profound ontological-primemovers-totalitative-framework\(^{12}\) 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\(^{12}\) in inducing secondnatured institutionalisation and prospective underpinning—suprasocial-construct

uninstitutionalised—uninstitutionalised/unintemporalised/temporal-threshold\(^{102}\) solipsistic/unrecomposuring/animality—threshold—of—intemporal-preservation—entropy—or—contiguity—or—ontological-preservation—(construed—as—of—the uninstitutionalised—threshold—of—apriorising/axiomatising/referencing as to reflected—temporal—meaningfulness—and—teleology\(^{12}\) in amplituding/formative—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 –narratives—of-the—
°reference-of-thought—categorical-imperatives/axioms/registry-
teleology°), 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,-recurrrent-shot-or-reprojection-for-prospective-relative-
ontological-completeness —with-respect-to-the—parrhesiastic seeding-
promise-of-human-subpotency ontological-performance°°-<including-
virtue-as-ontology> correspondence-with-the-full-potency-of-
existence’s—sublimating—nascent-as-of-its-coherence/contiguity’)

universal/universalised/universalising—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
entailing<amplituding/formative—epistemicity>totalising
“meaningfulness-and-teleology°°” while when expressed herein in a
general sense universal/universalised/universalising actually and
precisely refers to ‘totalising-entailing of implied knowledge-reification”—
gesturing’ 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-<amplituding/formative–epistemicity>growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulatic 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–deprocrypticism’), 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-<amplituding/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-reflecting 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 as of the ontological-normalcy/postconvergence of existence/intrinsic-reality' so-underlied by perspective 'nondisjointing totalising-entailing' or deprocrypticism
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology”)
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-supererogation-ly 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- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation- (perverted-outcome-sought-precedesexistentially-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-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-supererogation™ of a given existential situation intrinsically imply as relevant and
sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-
supererogation™, whether thereafter the logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation™ is rightly or wrongly
assumed). Hence prelogism™ or prelogism™-as-of-conviction,-as-to-profound-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-supererogation™ 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-supererogation™ can be well performed subsequently
despite an initial failure or possible initial failures. Whereas with postlogism™ or postlogism™-as-of-
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation™ this essentially has to do not with an issue of logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation™ but rather
an issue of perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as logical-
processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-
supererogation™ 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-

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epistemic/notional-projective-perspective, a teleologically-degraded-as-preconverging-or-dementing\(^{19}\)-apriorising-psychologism differentiation of existential \(^5\) meaningfulness-and-teleology \(^9\) unlike prelogism \(^8\) which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential \(^5\)meaningfulness-and-teleology \(^9\)’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge\(^{41}\) with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism/\(^{19}\)preconverging-or-dementing\(^{19}\)-integration (due to psychopathic/postlogism\(^{77}\) induced social loss-of-awareness of the social\(^{103}\)universal-transparency\(^{10}\)\(-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\)) where it elicits temporal-dispositions of \(^{49}\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

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

[Fundamentally thus the issue of postlogism\(^{77}\) associated with psychopathy is dementatively/structurally/paradigmatically related to human prelogism\(^{78}\) underlined by candidity/candour-capacity as to an ontological-contiguity\(^{66}\) in notional–symmetrisation-\(<\text{as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking – by–preconverging-or-dementing -perspectives-of-human–meaningfulness-and-teleology}>\rangle; and so as the overall backdrop of human \(^5\)meaningfulness-and-teleology\(^9\) ontological-performance\(^{71}\)-<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 \(^5\)meaningfulness-and-teleology\(^9\) ontological-
performance\textsuperscript{71}-\textsuperscript{<including-virtue-as-ontology>.} ‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being with regards to ‘overall ontological-contiguity’ of variance as difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{3} as to the ontological-performance\textsuperscript{71}-\textsuperscript{<including-virtue-as-ontology> of ‘meaningfulness-and-teleology’\textsuperscript{99} in the sense that at our institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{102} of positivism–procrypticism\textsuperscript{83}reference-of-thought–and–\textsuperscript{84}reference-of-thought– devolving–meaningfulness-and-teleology\textsuperscript{83} various degrees of temporal-to-intemporal individuations ontological-performance\textsuperscript{71}-\textsuperscript{<including-virtue-as-ontology> varyingly-uphold-or-fail candidity/candour-capacity as of difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{71}(so-construed as within the positivism–procrypticism\textsuperscript{<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in–‘occlusive-consciousness’-enabling- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or- incidententing-predicative-insights-of-existential-contextualising-contiguity\textsuperscript{84}s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}of-\textsuperscript{83}reference-of- thought– devolving-as-of-instantiative-context categorisation construal/conceptualisation). The notion of ‘candidity/candour-capacity’ is more fully/completely construed/conceptualised at the second-level as from the ontological-normalcy/postconvergence epistemic-projection perspectivation underlying notional~deprocrypticism or <amplituding/formative>notional~preempting—disjointedness-as-of- reference-of-thought in reflection of overall human ontological-performance\textsuperscript{71}-\textsuperscript{<including-virtue-as-ontology> as to the overall ontological-contiguity\textsuperscript{84}of-the-human-institutionalisation-process\textsuperscript{77}(so-construed as of the notional~deprocrypticism <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’-enabling-
closeness-of-tethering–to–prelogism as-of-conviction, as-to-profound-supererogation

(reference-of-thought–prelogism as-of-conviction, as-to-profound-supererogation) or

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology—as of prospective notional—deprocrypticism 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 ’s-reifying/elucidating-of-prospective-relative-ontological-
completeness -of- reference-of-thought” devolving-as-of-instantiative-context’ reflecting
more directly the candidity "<amplituding/formative–epistemicity>causality—as-to-projective-
totalitative—implications,-for-explicating-ontological-contiguity as of successive temporal-to-
tempo-temporal individuations specifically as a capacity variance of the same construct. Furthermore,
such a candidity/candour-capacity approach as syncing with a notional—deprocrypticism
reference-of-thought as of beyond-the-consciousness-awareness-teleology”-<in-existential-
extrication-as-of-existential-unthought> conflatedness over our positivism—procrypticism
reference-of-thought and uninhibited/decomplexified from the latter, provides ‘direct
ontological insight of notional—deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology” as to the nature of the
positivism—procrypticism social-functioning-and-accordance—as-of-social-stake-contention-
or-confliction threshold as uninstitutionalised-threshold amenable to perversion-and-derived-
perversion-of- reference-of-thought<as-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-

‘nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications}, despite the latter’s
totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apparent soundness, at its
uninstitutionalised-threshold of procrpticism as {imbued—temporal—mere-form/virtualities/dereification
/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—
categorical-imperatives/axioms/registry-teleology—}. In this regard and dialectically,
meaningfulness-and-teleology is closed and opened successively’ as of the ‘successive
uninstitutionalised-threshold and institutionalisations’ driven by the ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; - as closed by non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition in ‘recurrent-utter-
uninstitutionalisation uninstitutionalisation’, - opened as rule-making by rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘base-institutionalisation institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘ununiversalisation uninstitutionalisation’, - opened as universalisation by universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in ‘universalisation institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘non-
positivism/medievalism uninstitutionalised-threshold’, - opened as positivism by
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism in ‘positivism institutionalisation’ but then
closed at the uninstitutionalised-threshold as ‘procrpticism uninstitutionalisation’, and
prospectively opened as notional-deprocrypticism by preempting-procrypticism—or—preempting—disjointedness-as-of—reference-of-thought—as-to—amplituding/formative—
thought-devolving-as-of-instantiative-context; and so reflected from the relative-ontological-
completeness notional-deprocripticism amplifying-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 candidity/candour-capacity fullness/completeness of existence-potency-sublimating-nascence,-disclosed-from-prospective-
epistemic-digression-as-of-amplifying-formative-epistemicity totalising-renewing-
realisation/re-perception/re-thought,-in-superceratory-epistemic-conflatedness/intrinsic-
reality/ontological-veridicality basis as conflatedness in construing from the
notional-deprocriptivism ontological-normalcy/postconvergence the relative distractive-
alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> arising as of
respective relative-ontological-incompleteness registry-worldviews/dimensions
<amplifying-formative-epistemicity> totalising-self-referencing-
syncretising/circularity/interiorising/akraisiatic-drag temporal-dispositions in failing to
contrastively-construe at their respective uninstitutionalised-threshold the
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing apriorising-
psychologism of their prior relative-ontological-incompleteness of-reference-of-thought and the
affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking apriorising-psychologism of prospective relative-ontological-completeness-of-reference-of-
thought, and thus wrongly implying issue of logical-processing-or-logical-implicitation—
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’s-devolving-as-of-instantiative-context or <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-of-reference-of-
thought’s-devolving-as-of-instantiative-context, and all in subpar construals/conceptualisations

to the <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’s-devolving-as-of-instantiative-context, with the successive imprecisions wholly
operating as if utterly precise, whereas these are of distractive-alignment-to-reference-of-
thought-of-apriorising/axiomatising/referencing>\(^{13}\) to the profound precision 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’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context; thus equally explaining the requisite de-
mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
ontological-completeness-of-reference-of-thought as of pure-ontology/existence-as-of-its-
mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting-as-
to-conflicatedness’ is instructive of how a Derridean deconstruction critique as a bottomless
chessboard of a Heideggerian destruktion as incapable of getting at the bottom of the
archaeological-layers/historiality/ontological-eventfulness/ontological-aesthetic-tracing of
ontological axioms/horizons of meaningfulness as of its ‘attempt-at-such-a-delayering’ thus
considered to be inherently ontologically-deficient/incomplete, can be superseded ‘beyond-and-
sidestepping any such archaeological-layers/historiality/ontological-eventfulness/ontological-
aesthetic-tracing limitation’ by rather construing-of-and-informing-as-to the inherent
possibilities of pure-ontology insight as reflected by ‘inherent notional-conflicatedness/
constitutedness-to-conflicatedness ontological-normalcy/postconvergence/postdication/metaphysics-of-absence-{implicit-epistemic-
veracity-of-nonpresencing-{perspective-ontological-normalcy/postconvergence}>/{nonpresencing-{perspective-ontological-normalcy/postconvergence}> phenomenal insight about pure-ontology/existence-as-of-its-
mimetic-echoness’ as highlighted with the ‘successive relative-ontological-completeness
<amplituding/formative-epistemicity>totalising-random-as-impulsive/totalising-nominal-as-
tendentious/totalising-ordinal-as-qualifying/totalising-intervalist-as-
categorising/totalising-ratio-contiguity-or-ratiocination-as-referentialism,–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-of-reference-of-
thought-devolving-as-of-instantiative-context construed as notional-conflicatedness’, and so 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 meaningfulness-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–
procrypticism relative epistemic-abnormalcy/preconvergence to it a candidity/candour-capacity
notional–deprocrypticism placeholder-setup/mentation/consciousness-awareness-teleology 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’s–
reifying/elucidating-of-prospective-relative-ontological-completeness of– reference-of-
thought–devolving-as-of-instantiative-context is actually more real and profound ontologically
to ours as of our positivism–procrypticism <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’s–
reifying/elucidating-of-prospective-relative-ontological-completeness of– reference-of-
thought–devolving-as-of-instantiative-context, and so just as the latter being more profound
ontologically with respect to the relative epistemic-abnormalcy/preconvergence 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’s–
reifying/elucidating-of-prospective-relative-ontological-completeness of– reference-of-
thought–devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{73} transformative
<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications–
for-explicating-ontological-contiguity\textsuperscript{6} involved with \textsuperscript{1} de-mentation–
(supercerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or–
attributive-dialectics) as it induces the relative reference-of-thought–categorical–
imperatives/axioms/registry-teleology\textsuperscript{79}–for–
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{95} as
of the _affirmation/projection/assertion/dueness-validating-logicising/suitable–
measuring-instrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking —
apriorising-psychologism> of prospective relative-ontological-completeness\textsuperscript{77}–of–
reference-of-thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating–
logicising/unsuitable-measuring-instrument-invalidating-measuring–<as-to-preconverging-or–
dementing\textsuperscript{9}—apriorising-psychologism> of prior relative-ontological-incompleteness\textsuperscript{8}–of–
reference-of-thought, and so beyond any registry-worldview’s/dimension’s metaphysics-of–
presence–\{implicated–‘nondescript/ignorable–void\textsuperscript{79}–as-to–\} presencing—absolutising–
identitive-constitutedness \} mental complexes. Thus candidity/candour-capacity
notional–deprocrypticism
placeholder-setup/mental-devising–
representation/mentation/consciousness-awareness-teleology\textsuperscript{75} implied \textsuperscript{8} reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{99}–for–
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{95} as
of the _affirmation/projection/assertion/dueness-validating-logicising/suitable–
measuring-instrument-validating-measuring–<as-to-postconverging-or-dialectical-thinking —
apriorising-psychologism> of prospective relative-ontological-completeness\textsuperscript{77}–of–
reference-of-thought and unaffirmation/deprojection/de-assertion/undueness-invalidating–
logicising/unsuitable-measuring-instrument-invalidating-measuring–<as-to-preconverging-or–
thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{7}\langle including-virtue-as-ontology\rangle. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{7}\langle including-virtue-as-ontology\rangle is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness\textsuperscript{12}—of—reference-of-thought and is actually a wholly internal process of conflatedness\textsuperscript{12}, highlighting ‘the concatenation to intemporal-projection inextricably of derived-denaturing—deprojections—in-distractiveness-of-intemporal-projection, with the former in relative intemporality\textsuperscript{3}–longness and the latter in relative temporality\textsuperscript{3}–shortness as of distractiveness’; construed as temporal-concatenation-to-intemporality\textsuperscript{4}—or—ontological-veridicality-as-of—reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{10}. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-teleology\textsuperscript{9}\langle amplituding/formative–epistemicity\rangle causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity of conflatedness as an anticipatory mental-disposition with respect to deprocrypticism’s preempting—disjointedness-as-of—reference-of-thought Being-development and its meaningfulness-and-teleology\textsuperscript{9} certitude/uninhibited reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{7}\langle including-virtue-as-ontology\rangle wherein ‘limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating,—as-of-conflatedness\textsuperscript{12} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of ‘ontological-normalcy/postconvergence of the full-cohesive transcendental-enabling/sublimating/superrogatory—de-mentativity determinativeness ingrained in social universal-transparency\textsuperscript{14}–\langle transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity\rangle totalising—in-relative-ontological-completeness\textsuperscript{3} ⟩; in contrast to our positivism–procrypticism ‘occlusive-consciousness’ with consciousness—
awareness-teleology\textsuperscript{1} implications as of ‘human limited-mentation-capacity by its categorising—ontologically-compromised-mediation,-as-of-its-specific-constitutedness\textsuperscript{2} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism–procrypticism Being and its \textsuperscript{55} meaningfulness-and-teleology\textsuperscript{99} \textsuperscript{83} reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance \textsuperscript{71}—<including-virtue-as-ontology>, or respectively for \textsuperscript{103} universalisation–non-positivism/medievalism ‘preclusive-consciousness’, base-institutionalisation–ununiversalisation ‘warped-consciousness’ and recurrent-utter-uninstitutionalisation ‘trepidatious-consciousness’, with consciousness-awareness-teleology\textsuperscript{99} implications as of ‘human limited-mentation-capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediation,-as-of-their-respective-specific-constitutedness\textsuperscript{1} mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their corresponding registry-worldviews/dimensions Beings and associated \textsuperscript{71} meaningfulness-and-teleology\textsuperscript{99} \textsuperscript{83} reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>. Underlying such graduated conceptualisation of human consciousness as of notional~conflatedness\textsuperscript{12}, is the fact that as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, such human consciousness conflatedness\textsuperscript{12} ultimately behind the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} is grounded on its least common human temporality /shortness-to-intemporality /longness denominator which is the ‘constraining social \textsuperscript{103} universal-transparency\textsuperscript{104}—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness )}; and
while 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-ofexistential-reality’ is aspirational as inducing dimensionality-of-sublimating—<amplituding/formative>supererogatory-dementativeness/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepitesticity/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 as this inevitably leads to temporal concatenation to intemporality, 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-ofexistential-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-confaltedness of notional-deprocrypticism 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-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional-deprocrypticism referentialism—ontologically-uncompromised-mediating,—as-of-confaltedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-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-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’-of- 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/dementative/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-of’ reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, that is secondnatured as of its prior relative-ontological-incompleteness’-of- 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 of 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 of 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 one’s clothes 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 relative to the ‘utter and brute’ animistic interpretation as 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 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-referentialialism 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 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, failing base-
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’ and so by way of its more profound conflatedness as of
‘<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity’. Thus basically, ‘neuterising of the various references-
of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness is
as of ‘categorising–occlusive-consciousness/qualifying–preclusive-consciousness/tendentious–
warped-consciousness/impulsive–trepidatious-consciousness—ontologically-compromised-
mediating,—as-of-their-respective-specific-constitutedness’ mental-dispositions/apriorising/axiomatising/referencing/intelligibility/setup/measuringinstruments’ by
their respective relative human limited-mentation-capacities as their respective beyond-the-
consciousness-awareness-teleologies preconverging-or-dementing—apriorising-
psychologism/de-asserting construed as their respective prior relative-ontological-
incompleteness—of—reference-of-thought neuterising, and revealing as of the
notional–conflatedness—of—notional–deprocrypticism their ‘reference-of-thought-
devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective
‘reference-of-thought/de-mentative/structural/paradigmatic relative transcendentally-
unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold’;
underlining the ontological implications of understanding neuterising with respect to
‘retrospective and prospective Being underdevelopment elucidations of ‘meaningfulness-and-
teleology’ as of neuterising induced failing of ‘reference-of-thought/de-
mentative/structural/paradigmatic—ontological-performance’—<including-virtue-as-ontology>.
Basically ‘neuterising as so articulated is the conception of ‘the ontological-performance’—
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,  


as of preconverging-or-dementing–apriorising-psychologism/deassertion, that reveals 

neuterising as of epistemic-abnormalcy/preconvergence/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/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of de-mentation–

(supererogatory–ontological–de-mentation-or-dialectical–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—
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 causality as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity
is one grounded as of de-mentation (supererogatory ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics) on ‘decentering/pivoting around the uninstitutionalised-
threshold rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived- perversion-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > and so as of the uninstitutionalised-threshold rule. This explains why at uninstitutionalised-threshold which are subject to ‘meaningfulness-and-teleology’
neuterising’, prospective institutionalisation can only be achieved as of secondnatured constraining social universal-transparency -(transparency-of-totalising-entailing,-as-to-
entailing-causality as-totalising–in-relative-ontological-
completeness ) that overcomes the given uninstitutionalised-threshold ‘meaningfulness-and-
telescope’ thus enabling the ontological-normalcy/relative-ontological-
completeness -of- reference-of-thought of the prospective institutionalisation. It also explains
why naively implying at an uninstitutionalised-threshold\textsuperscript{10} that ‘the social\textsuperscript{10} 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’ is \textsuperscript{15} universally attributable as if humans had only the intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{9}\ individuation without temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9}\ individuations will simply fail to recognise the generation-and-upholding of \textsuperscript{7}\ neuterising and thus unable to reveal perversion-and-derived-perversion-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\textsuperscript{2} 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<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{99} 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{99} neuterising’ to be able to then reveal, construe and uphold positivistic Being and ‘meaningfulness-and-teleology’, and this equally applies with regards to overcoming our procrypticism—or—disjointedness-as-of—reference-of-thought meaningfulness-and-teleology\textsuperscript{99} neuterising’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{99} as of prospective notional—deprocrypticism Being and meaningfulness-and-teleology\textsuperscript{99}. As a further elucidation, a comparison can be made between a
construct of ‘notional-referentialism’ disambiguated as referentialism, categorising neuterising, qualifying neuterising, tendentious neuterising and impulsive neuterising, 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/inferring-of-elucidation-outside-existential-contextualising-contiguity ontologically-veridical meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/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 constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness—of—reference-of-thought of Being and meaningfulness-and-teleology retrospectively to prospectively in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of—the-human-institutionalisation-process. To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by constitutedness by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferriing-of-elucidation-outside-existential-contextualising-contiguity of ‘traditional classical mechanics axiomatic-construct’ given its epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness—of—reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness—of—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 of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising ~renewing-realisation/re-perception/re-thought as of maximalising-recomposuring-for-relative-ontological-completeness—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/relative-ontological-incompleteness of 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 of 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/ 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 ‘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 reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology 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 successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-
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-performance<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’s ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as its underlying ‘reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview/’s/dimension’s institutionalisation ‘reference-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-eventfullness/ontological-aesthetic-tracing> as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposing underlying the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity<of-the-human-institutionalisation-process. The fact is that all ‘meaningfulness-and-teleology<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given ‘reference-of-thought are necessarily in ontological-contiguity<of>, construed as of a difference-in-kind/difference-in-aposteriorising-or-logicising<of the same <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘reference-of-thought—devolving. Such that a registry-worldview/dimension ‘reference-of-thought associated postlogism<slantedness manifestation, which is inevitably being instigated as postlogism denaturing>

thought mental-disposition is a notional-contiguity/epistemic-contiguity\textsuperscript{-}\textsuperscript{-<profound-supererogation\textsuperscript{-}of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{-}\textsuperscript{-qualia-schema}> of the positivism–procrypticism \textsuperscript{-amplituding/formative–epistemicity}\textsuperscript{-totalising/circumscribing/delineating context—meaningfulness-and-teleology> reference-of-thought-<including-virtue-as-ontology> as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{-}as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{-}as flawed supposedly teleologically-elevated’ relationship with its centered-<amplituding/formative–epistemicity\textsuperscript{-totalising/circumscribing/delineating meaninglessness-and-teleology> implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology. This explains why it is de-mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrypticism social-setup to resolve the vices-and-impediments associated with the corresponding reference-of-thought centered-<amplituding/formative–epistemicity\textsuperscript{-totalising/circumscribing/delineating meaninglessness-and-teleology> implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology, as it is in circular <amplituding/formative–epistemicity\textsuperscript{-totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered–epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising implied as of ‘notional-contiguity/epistemic-contiguity\textsuperscript{-}<profound-supererogation\textsuperscript{-}of-mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{-}qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’-<shallow-
supererogation\textsuperscript{96}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{19}–qualia-schema>’ as of the prospective relative-ontological-completeness\textsuperscript{87} of the prospective reference-of-thought ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} implied different and relatively-more-profound-and-complete ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{83} which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s reference-of-thought ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} implied as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{83} 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\textsuperscript{19} crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising\textsuperscript{23} construal there is a double-gesture of reification\textsuperscript{86} as of implying more critically the inappropriateness of the centered–epistemic-totalisation/\textsuperscript{83}reference-of-thought as of its underlying \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{99} implied same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{83}, which then inherently points to the inappropriateness of \textsuperscript{55}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on the basis of the centered–epistemic-totalisation/\textsuperscript{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\textsuperscript{83}<<profound-supererogation\textsuperscript{96}–of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity –in-reification\textsuperscript{86}/dereification\textsuperscript{86} cognisant-and-integrative
sublimity/sublimation/supererogatory-de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical ‘reference-of-thought construction of meaningfulness-and-teleology’, as of the succession of registry-worldviews/dimensions from the notional-deprocrypticism perspective construal/conceptualisation, as being ‘the most profound/complete ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its preempting—disjointedness—as-of—reference-of-thought—as-to—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. Furthermore, within a registry-worldview/dimension for the disambiguation of temporal-to-intemporal-dispositions, its reference-of-thought of meaningfulness-and-teleology as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its (given consciousness’s neuterising-induced-or-deneuterising-induced) as reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by way of a différance/internal-dialectics/difference-deferral articulates the intradimensional relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview’s/dimension’s teleological-de-mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as reference-of-thought—categorical-
imperatives/axioms/registry-teleology\(^9\) \(\times\) for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^9\) of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-\(<\text{as-to-postconverging-or-dialectical-thinking}\)^{10} apriorising-psychologism of prospective relative-ontological-completeness \(-\text{of-}\) reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold\(^{10}\) as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-\(<\text{as-to-preconverging-or-dementing}\)^{11} \(\sim\) apriorising-psychologism of prior relative-ontological-incompleteness \(-\text{of-}\) 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\(<\text{amplituding/formative–epistemicity}>\) totalising\(<\text{as-to-} \sim\) human\(\sim\)amplituding/formative–epistemicity>totalising–purview-of-construal’, wherein prospective relative-ontological-completeness \(-\text{of-}\) reference-of-thought elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity\(^\sim\)-of- reference-of-thought and prior relative-ontological-incompleteness \(-\text{of-}\) reference-of-thought degradation/uninstitutionalised-threshold\(^{10}\) is in unsoundness-or-ontological-bad-faith/inauthenticity \(-\text{of-}\) reference-of-thought. Furthermore, metaphysics-of-absence\(<\text{implicated-epistemic-veracity-of-} \sim\) nonpresencing-\(<\text{perspective–ontological-normalcy/postconvergence}>\) insight as of ‘historiality/ontological-eventfulness\(<\text{/ontological-aesthetic-tracing reveals and attends to the notional–deprocrypticism ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence--\(<\text{implicated-} \sim\) nondescript/ignorable–void \(\sim\)-as-to-’ presencing—\(\sim\) absolutising-identitive-constitutedness \(\sim\) \(<\text{amplituding/formative–epistemicity}>\) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\sim\) due to a mental-reflex of representing/skewing-the-representation of presence with respect to its \(<\text{reference-of-thought as}\)
of flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
at the uninstitutionalised-threshold, wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as of 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/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>) 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 as of its notional~conflatedness as it implies the conflatedness of the most ‘sound/profound/complete anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation—and—degradation-as-of-uninstitutionalised-threshold — de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and
The reference of thought—degraded-devolving-as-of-uninstitutionalised-threshold brings out in anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast between the ‘degradation/uninstitutionalised-threshold unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought projection’ and the ‘elevation/institutionalisation soundness-or-ontological-good-faith/authenticity reference-of-thought projection’ at their respective reference-of-thought devolving-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–procripticism uninstitutionalisation and notional–deprocripticism 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 we can’t simply imply the presence universalisation–non-positivism/medievalism uninstitutionalisation 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-teleology, as such a mental-reflex representing/skewing-the-representation of the presence as universalisation–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold and wrongly represent its meaningfulness-and-teleology at its uninstitutionalised-threshold as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity reference-of-thought projection’. It is rather the conflatedness projective/anticipative contrast between the said uninstitutionalised-threshold 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

Insightfully, \textit{historiality/ontological-eventfulness }/ontological-aesthetic-tracing as of notional~conflatedness/to-conflatedness points out that as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’: it is rather and critically more apt to ‘articulate 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 base-institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation uninstitutionalisation (doing so by failing the \textit{amplituding/formative}>wooden-language-{imbued—temporal—mere-form/virtualities/dereification} /akrasiatic-drag/denatured/preconverging-or-dementing narrations—of-the~ reference-of-thought—categorical-imperatives/axioms/registry-teleology } of recurrent-utter-uninstitutionalisation in de-emphasising the threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism and emphasising the supplanting—
conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-
psychologism of prospective relative-ontological-completeness—as of existential-contextualising-contiguityknowledge-reification, and this insight extends as well with regards to ‘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 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-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩

of base-institutionalisation—ununiversalisation’ in de-emphasising the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism and emphasising the supplanting—
conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-
faith/inauthenticity\textsuperscript{12} elucidation/reification\textsuperscript{18} of existential-contextualising-contiguity\textsuperscript{18}, and so as to dimensionality-of-sublimating—<amplituding/formative>supererogatory–
dementativeness/epistemic-growth-or-conflicatedness \textsuperscript{15}/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality. This reflects \textsuperscript{45}historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing as of its
notional–conflicatedness\textsuperscript{12} nature of ontological-performance\textsuperscript{11}—<including-virtue-as-ontology> as
anti-nihilistically grounded on ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-
reality as enabled by \textsuperscript{54}maximalising-recomposuring-for-relative-ontological-completeness —
unenframed-conceptualisation. It points out that ontologically-veridical meaningfulness cannot
be construed beyond-the-consciousness-awareness-teleology\textsuperscript{99}—<in-existential-extrication-as-of-
existential-unthought>\textsuperscript{6} as of a soulless nihilistic-teleology\textsuperscript{99}—for-the-attainment-of-
temporality\textsuperscript{98}/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\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{17} over a conceptualisation as
of denaturing\textsuperscript{5} of \textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99}.
Such an approach to transcendence-and-sublimity/sublimation/supererogatory–
dementativity 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–de-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–
epistemicity>totalising~purview-of-construal’ by the prospective registry-worldview’s/dimension’s reference-of-thought ontological-performance
-<including-virtue-as-ontology> given its prospective relative-ontological-completeness\textsuperscript{17} of reference-of-thought. Rather implying a grounded knowledge-construct commitment merely ‘circularly-complexifies’ the uninstitutionalised-threshold\textsuperscript{12} reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness\textsuperscript{8}—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{17}—unenframed-conceptualisation mental-disposition and thus fails to
fulfil the requisite <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought referencing/registering/decisioning–of-its\textsuperscript{3} reference-of-thought rather-as-preconverging-or-dementing\textsuperscript{9}–and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /nihilistic as of de-mentation\textsuperscript{9} (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the prospective reference-of-thought for renewal; that is, this will rather bring about the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{3} of the prior\textsuperscript{9} reference-of-thought in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>
on a false notion of ‘an intemporal temporality\textsuperscript{9}, naively passing for intemporality\textsuperscript{9}/longness as of intersubjective eliciting of temporality\textsuperscript{9}. Such notional–conflatedness\textsuperscript{12} for ontological-
performance implication is easily understood as of metaphysics-of-absence (implicit-epistemic-veracity-of nonpresencing <perspective-ontological-normalcy/postconvergence>) when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off’ organically beyond mere mechanical adjustments’ its non-positivism before the 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-and-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-endeavouring unleashed as of a maximalising-recomposuring-for-relative-ontological-completeness—an-enframed-conceptualisation <amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought. This conceptualisation insight points out that prospective procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness–of–reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold–(uninstitutionalised-threshold/Presublimating–desublimating–decisionality)–of–ontological-performance–<including-virtue-as-ontology> as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation–outside-existential-
teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing–<perspective–ontological-normalcy/postconvergence>) 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 (warped-or-preclusive-consciousness-neuterising-induced-) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology 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 is in a state of circular-pervasiveness-of-reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold! This equally explains the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherent in our prospective procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism-slantedness and social psychopathy conjugated-postlogism, when construed from 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 institutionalisation as in our
setup or medieval social-setup, in the short to medium run individuals will keep on overriding
and ignoring such positivistic ‘meaningfulness-and-teleology’ nihilistically, notwithstanding
that we may recognise this as of prospective relative-ontological-completeness\(^{1}\)-of\(^{-}\) reference-
of-thought, and falling back to construe/conceptualise ‘meaningfulness-and-teleology’ in non-
positivistic animistic or medieval terms–as-of-axiomatic-construct, construed from the
positivistic perspective as perversion-and-derived\(^{-}\)perversion-of\(^{1}\)reference-of-thought<-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\(^{-}\) as of unsoundness-or-ontological-bad-faith/inauthenticity\(^{-}\)of\(^{-}\)reference-of-
thought. As broadly speaking, a registry-worldview’s/dimension’s reference-of-thought is as of
‘the existential individuations possibilities as to \(^{1}\)reference-of-thought–prelogism \(^{-}\)as-of-
conviction,-as-to-profound-supererogation\(^{-}\) and threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing\(^{-}\)apriorising-pychologism’ reflecting the teleological-de-
mentating/structuring/paradigming/teleological-possibilities, established as of its reference-of-
thought–and–\(^{-}\)reference-of-thought\(^{-}\)devolving–\(^{-}\)meaningfulness-and-teleology\(^{1}\) 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
\(^{1}\)reference-of-thought that points prospectively to its relative ontologising-deficiency/epistemic-
abnormalcy/preconvergence \(^{-}\)relative-ontological-incompleteness \(^{-}\)of\(^{-}\) 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\(^{1}\)-of-
reference-of-thought beyond-the-consciousness-awareness-teleology \(^{-}\)<in-existential-
extrication-as-of-existential-unthought>\(^{-}\)‘meaningfulness-and-teleology’\(^{-}\)’ that will not lightly
give up on ‘its invested specific prior relative-ontological-incompleteness \(^{-}\)of\(^{-}\) reference-of-
thought of ‘meaningfulness-and-teleology’ as a wooden-language-
(imbued—averaging-of-thought—leveling/resentment/closed-construct-of—
meaningfulness-and-teleology as of ‘nondescript/ignorable—void ’—with-regards-to-
prospective-apriorising-implications)’ despite the ontological-veridicality of a valid anti-
nihilistic intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming opened-construct-of—meaningfulness-and-teleology
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 /longness 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-existent-
contextualising-contiguity, and so as of postlogism—slantedness/ignorentaffordability/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
axiomatic-construct (occlusive-consciousness - neuterising-induced)- reference-of-thought—
developing-teleological-de-mentating/structuring/paradigming—of-meaningfulness. It is important
to grasp in both instances that such psychoanalytic-unshackling commitment implications are not
to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of
non-positivism/medievalism or procrypticism reference-of-thought—developing-teleological-
de-mentating/structuring/paradigming—of-meaningfulness which will just induce their
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions for non–
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, but rather as of a
habituated mental-projection perspective from the prospective institutionalisations of positivism
or notional–deprocrypticism reference-of-thought—developing-teleological-de-
mentating/structuring/paradigming—of-meaningfulness. Thus counterintuitively to metaphysics-
of-presence—{implicated–'nondescript/ignorable–void –as-to–} presencing—absolutising-
identitive-constitutedness } 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-teleology as ‘banally’ portrayed historically is not as of
an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation mental-
reflex as if humans have had only one ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-
of-thought—developing-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-for-relative-ontological-
completeness—unenframed-conceptualisation construed from a succession of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ enabling successive prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening as of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing>; 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’, 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--{implicated–nondescript/ignorable–void }-as-to- presenting—absolutising-identitive-constitutedness ’, 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-reference-of-thought ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–meaningfulness’ beyond just what we can imagine as of our presence as positivism–procrypticism. 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 ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the prospective relative-ontological-completeness of reference-of-thought of the ⟨given consciousness’s neuterising-induced-or-deneuterising -induced⟩ 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 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’> imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is utterly geared in an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of ‘meaningfulness-and-teleology’ as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought> by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-
epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ taken for granted without questioning as of intradimensional grounded ‘meaningfulness-and-teleology’ at its uninstitutionalised-threshold. Such a transcendental engagement recurrently put into question in conflatedness the prior institutionalisation ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold by substituting it with the prospective institutionalisation ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold and just triggers ‘operant-or-incidenting-predicative-
insights or logical-coherence’ on that basis for its intradimensional grounded meaningfulness-and-teleology’, and this explains its ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold”, and explaining why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a maximalising-recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation behind the ontological-contiguity”—of-the-human-institutionalisation-process enabling the human existential tale in successive institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness”—ontological-aesthetic-tracing> is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring-for-relative-ontological-completeness”—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—(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>—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-for-relative-ontological-completeness”—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness”—of-reference-of-thought of same <amplituding/formative—epistemicity>—totalising—devolved—purview—domain—of—construal—as—intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-recomposuring—relative—ontological—
completeness—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/supernormality as of opened-construct-of—meaningfulness-and-teleology arising only by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation but presences in their <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}> consider maximalising-recomposuring-for-relative-ontological-completeness—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—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-teleology—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-teleology’ is ‘often actually imbued with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
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–conflatedness/constitutedness–to-conflatedness construal/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-primemovers-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/akrasiac-drag 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-framework. 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 organical 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-contiguity. 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-incompleteness-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-incompleteness 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 but rather suffers from constitutedness. This weakness is underlined and resolved by the notion of maximalising-recomposuring-for-relative-ontological-completeness—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 in line with existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in 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~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,-elicitng-of-prospective-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’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought—devolving-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 whosever 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 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 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 conflatedness: as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought-devolving-as-of-instantiative-context is then the preceding and transformative element of ‘meaningfulness-and-teleology’ conceptualisation as of our limited-mentation-capacity-deepening enabling our prospective relative-ontological-completeness-of-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 conflatedness. 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\textsuperscript{17} of reference-of-thought\textsuperscript{12} devolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing constitutedness\textsuperscript{13}, 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\textsuperscript{6} 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{17} 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 constitutedness\textsuperscript{3} rather than striving to expand the transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{3} 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-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-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-de-mentativity ontological-primemovers-totalitative-framework nature and differences as well as their divergence in meaningfulness-and-teleology 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-for-relative-ontological-completeness’—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/supererogatory-de-mentativity ontological-primemovers-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 constitutedness 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-of-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-dementating/structuring/paradigming—of-meaningfulness analysis as of its prospective relative-ontological-completeness-of-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 constitutedness wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity ontological-primemovers-totalitative-framework here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construal of human consciousness development as rather of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; consciousness defined as of ‘notional totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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-\textit{amplituding/formative–epistemicity}\textsuperscript{totalising–renewing–realisation/re-perception/re-thought, in–supererogatory–epistemic–confledness}. The fundamental fact is that existence as of existential-contextualising-contiguity\textsuperscript{as-reifying/elucidating-of-prospective-relative-ontological-completeness}\textsuperscript{reference-of-thought-devolving-as-of-instantiative-context} is the absolute a priori of intrinsic-reality/superseding–oneness-of-ontology prior to any human derived knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, and hence existence as of existential-contextualising-contiguity\textsuperscript{as-reifying/elucidating-of-prospective-relative-ontological-completeness}\textsuperscript{reference-of-thought-devolving-as-of-instantiative-context} is the foundational absolute a priori any \textit{⟨given consciousness’s neuterising-induced-or-deneuterising -induced⟩–reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by \textit{maximalising-recomposuring-for-relative-ontological-completeness}\textsuperscript{unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—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-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{as-to-perspective-ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming} implies it is as of the entire ‘confledness\textsuperscript{as-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 \textit{amplituding/formative–}
notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the \( \langle \text{given consciousness's neuterising-induced-or-deneuterising}\rangle \)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness

notions/articulations/virtue implied as ‘meaningfulness-and-teleology’, is rather ensured by the
construal of existential-instantiations as of ‘maximising-recomposing-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-supererogation—<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/recomposuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal 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 construal 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—oneness-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 constitutedness and conflatedness, 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 <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 reference-of-thought/epistemic-abnormealiy/preconvergence/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency ‘rather as a constructed-deficiency of prospective relative-ontological-completeness reference-of-thought/ontological-normalcy/conflatedness’ lies in the fact that the construal/conceptualisation of an epistemic-totalising ~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 and the inherent ontological-veracity/intrinsicness of the <amplituding/totalising>-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existing-unthought> 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-of-reference-of-thought/ontological-normalcy/conflatedness.

Since there is no direct correspondence between relative-ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/preconvergence /deestructuring with the inherent intrinsicness of the <amplituding/totalising>-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existing-unthought> of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness-of-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-of-reference-of-thought/epistemic-abnormalcy/preconvergence /deestructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/preconvergence /deestructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the <amplituding>-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’-<including-virtue-as-ontology> 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 constitutedness\(^1\) and as relatively-perfect/near-perfect/perfect conflatedness\(^2\), construed as notional~conflatedness\(^2\) as of constitutedness\(^1\)-to-conflatedness\(^2\) of human limited-mentation-capacity. Insightfully, it highlights that constitutedness\(^1\) 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\(^2\) 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
abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabled-institutionalisation-levels-of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/antinishilism as levels of human 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-conflatedness 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>). 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 supererogatory—human-subpotency—effecting can only arise from the conflatedness of human consciousness in-its-embodiment as the potent
‘phenomenological transcendental-point-of-departure handle’ for human self-conscious
existence and ‘meaningfulness-and-teleology’ 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 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 (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>) as of collective human shallow-to-deepening–limited-
mentation-capacity,~as-limited-mentation-capacity-deepening implies that human knowledge-
constitutedness ) deficiency’ on human ontological-performance -<including-virtue-as-ontology> that can be traceable as of a notional–deprocrypticism ‘extended metaphysics-of-
absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-
normalcy/postconvergence>) insight’ construed as ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing; and we can always grasp insightfully of human existential hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology> from the prospective relative-ontological-completeness—of—reference-of-
thought/relative-ontological-normalcy/postconvergence as of base-institutionalisation realisation
notional-confinedness of 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-confinedness profoundness/completeness’ by an incisive <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought that further expands human grasp of the given <amplituding/formative–epistemicity>totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of maximalising-recomposing-for-relative-ontological-completeness—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 <amplituding/formative–epistemicity>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; 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^{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 ^8 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-constitutedness^{12} induced ^5 neuterising or prospectively notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness^{12} ^5 meaningfulness-and-teleology^{99}. That is, the notional–deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness^{12}, with no intermediating construct as of constitutedness^{11}, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness^{12} ^5 meaningfulness-and-teleology^{99}. 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 constitutedness^{11} on conflatedness^{12} induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness^{11} meaningfulness-and-teleology^{99}. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-
conflatedness as a notional conception in construing meaningfulness-and-teleology, while avoiding its ontologically-flawed constitutedness construals in terms-as-of-axiomatic-construct of the various neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness towards ontologically-uncompromised-mediating,-as-of-conflatedness is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology given that as of its ontologically veridical conflatedness it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening that is behind the ontological-contiguity—of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of meaningfulness-and-teleology-and-longness-of-register-of meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective of notional–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness 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–deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness 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 neuterising, historiality/ontological-eventfulness/ontological-aesthetic-tracing as of the notional–conflatedness of notional–deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in existential-extrication-as-of-existential-unthought, and not the full potency of existence; existential-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology

ontological-contiguity — of the human institutionalisation-process7. 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—supererogatory—epistemic-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/supererogatory—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 construct, including our positivism—procrystalsm registry-worldview/dimension, as this will falsely imply that our reference-of-thought 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 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 reference-of-thought is circularly-unintelligible-but-for-a-
transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness-of-reference-of-thought as of ontological-performance-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 amplituding-formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism 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-presence–{(implicitied–nondescript/ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness’)’ what is existence/existential-possibilities not factoring Being conflatedness amplituding-formative–epistemicity-totalising–renewing-realisation/re-perception/re-thought 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 <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>). 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<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-teleology<in-existential-extrication-as-of-existential-unthought> who is bound to circularly elicit shortness-of-register-of–meaningfulness-and-teleology<on such renewed reference-of-thought–categorical-imperatives/AXIOMS/registry-teleology for meaningfulness-and-
teleology and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s reference-of-thought as of its categorial-imperatives/axioms/registry-teleology is a sound basis for construing the meaningfulness-and-teleology of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition rather than a maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning—of-its—reference-of-thought—rather-as-preconverging-or-dementing—and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics), which is what allows for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to prospective base-institutionalisation reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness—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 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 (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>) humankind can only credibly adopt a ‘conflatedness exercise’ rather as of effecting-wholeness-as-of-profundness-and-completeness-to–meaningfulness-
and-teleology in re-projection-or-re-anticipation to match 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 given existential
‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’ to
further elevate its prospective relative-ontological-completeness of reference-of-thought of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality-as-to-
‘human<amplituding/formative–epistemicity>totalising-purview-of-construal’. This thus
validates the notion that existence can only be construed as a transcendental conflatedness
as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality and not as a grounded constitutedness as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity wrongly inducing <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. transcence-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 pointing to the ‘false certainty and denaturing implications’ involved with knowledge construed mechanically as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity in a constitutedness and extricatory relationship with 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>, failing to factor in maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—

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the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublation/supererogatory—de-mentativity enabled as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity ’reference-of-thought-as-of—reference-of-thought—devolving-teleological—de-mentating/structuring/paradigming—of—meaningfulness’ to grasp existence/existential-possibilities, such that as of notional—deprocrypticism or <amplituding/formative>notional—preempting—disjointedness-as—of—reference-of-thought in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of—of-the-human-institutionalisation-process retrospectively to prospectively, centered—<amplituding/formative—epistemicity>totalising/circumscribing/delineating 59 meaninglessness-and-teleology as of its attaining of ontological-completeness-of—reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold—{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of—ontological-performance—<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness—of—reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered—epistemic-totalisation as of circularity of meaninglessness-and-teleology in relative deficient/flawed ontological-performance—<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered—epistemic-totalisation as only within one registry-worldview’s/dimension’s reference-of-thought—devolving—
teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect
the ontological-contiguity—of-the-human-institutionalisation-process as of
notional-depocrypticism implied de-mentative/structural/paradigmatic shifts of ‘reference-of-
thought-as-of’ reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–
epistemic-totalisation circularity of meaningfulness-and-teleology in relative deficient/flawed
ontological-performance’ within a same ‘reference-of-
thought-as-of’ reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective
relative-ontological-completeness’ reference-of-thought as enabling successive prospective
‘reference-of-thought-as-of’ reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness’ marked by the shift of ‘centered–
epistemic-totalisation circularity of meaningfulness-and-teleology inducing relatively less and
less deficient/flawed ontological-performance’ right up to the attainment of notional-depocrypticism ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology of theoretically perfect/sound ontological-performance’; given that the ‘succession of institutionalisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the
successive reference-of-thought-as-of’ 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/presublimating–
desublimating-decisionality)–of-ontological-performance’-<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\(^9\) of theoretically perfect/sound ontological-performance\(^{-}\)-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of constitutedness\(^13\) as failing to project of the transformational implications of human limited-mentation-capacity-deepening for successive prospective relative-ontological-completeness\(^{-}\)-of-reference-of-thought in bringing about successive registry-worldviews/dimensions as of conflatedness that prospectively ultimately grasps the centered-<amplituding-formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\(^9\) ontological-performance\(^{-}\)-<including-virtue-as-ontology> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^67\) or notional–deprocrpticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition constitutedness\(^13\), it perfectly grasps the implications to meaningfulness-and-teleology\(^9\) ontological-performance\(^{-}\)-<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology\(^9\) in relative deficient/flawed ontological-performance\(^{-}\)-<including-virtue-as-ontology>’ but rather as within a same horizon of meaningfulness-and-teleology\(^9\) ontological-performance\(^{-}\)-<including-virtue-as-ontology>. However, it fails to grasp that such a centered–epistemic-totalisation itself arises because an axiomatic-construct is a circularity of meaningfulness-and-teleology\(^9\) ontological-performance\(^{-}\)-<including-virtue-as-ontology> 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
‘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 \textit{meaningfulness-and-teleology} 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{2} of less ontological-performance\textsuperscript{2}—<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{2} the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs brings about a new ‘centered–epistemic-totalisation/circularity of \textit{meaningfulness-and-teleology} 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—of-axiomatic-construct-or-reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander \textit{meaningfulness-and-teleology} ontological-performance\textsuperscript{2}—<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—<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 reference-of-thought, construed as ‘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-teleology ontological-performance—<including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought-as-of-‘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 différance 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 différance 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 différance is the notion of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—.
as of beyond-the-consciousness-awareness-teleology\^\textsuperscript{6} with the immediate-and-short-term as of self-referencing as the uninstitutionalised-threshold\^\textsuperscript{02} temporal individuations circular undermining of the prospective institutionalisation\^\textsuperscript{6} reference-of-thought/de-mentative/structural/paradigmatic implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness\^\textsuperscript{24}-of-\textsuperscript{22} reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold\^\textsuperscript{02} reference-of-thought which is in \(<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag\) with its ultimate crossgenerational collapsing for the prospective institutionalisation’s\^\textsuperscript{8} reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social\^\textsuperscript{103} universal-transparency\^\textsuperscript{105} (transparency-of-totalising-entailing, as-to-entailing-\(<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\)) as of prospective relative-ontological-completeness\^\textsuperscript{11}-of-\textsuperscript{11} reference-of-thought of the prospective institutionalisation’s\^\textsuperscript{8} 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\^\textsuperscript{18} as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity\^\textsuperscript{12}-\(<shallow-
supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>\) in
constitutedness\textsuperscript{13}, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening\textsuperscript{12} then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness\textsuperscript{13} 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 ontological-contiguity\textsuperscript{13} as of conflatedness\textsuperscript{12}, and so as of the very same <amplitudding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-teleology\textsuperscript{3} ontological-performance –<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 <reference-of-thought-as-of—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplitudding/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<amplitudding/formative–epistemicity>totalising–purview-of-construal’ or <amplitudding/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, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> as of maximalising-recomposuring-for-relative-ontological-completeness—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\textsuperscript{13} 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 <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\[11] knowledge-reification\[12] 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-subpotency-<in-transitive-conflatedness→—reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> with regards to the ontological-contiguity\[13] of existence’) is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\[14] (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/measuringinstrument—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/measuringinstrument—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-intransitive-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/measuringinstrument’–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—as-of—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—(implicated-epistemic-veracity-of—nonpresencing—reference-of-thought—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-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of—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–deprocrypticism psychoanalytic-unshackling metaphysics-of-absence—(implicated-epistemic-veracity-of—nonpresencing—reference-of-thought—reference-of-thought—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as implied by

and conflatedness’, and further subsumed in the word candidity or candour-capacity. Such
‘suprastructural logic’ is even more damning about the naïve constitutedness construal of meaningfulness-and-teleology 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 naïvety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘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 that is unconsciously implied as of our positivism–procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology, 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—as-in-singularisation-as-veridical-epistem-de determinism<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity”. 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 <amplituding/formative–epistemicity>totalising–self-referencing-
supererogation\(^{96}\)-of-mentally-aestheticised–preconverging/dementing\(^{19}\)--qualia-schema> as of the very same <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Thus the relationship between a prospective institutionalisation and the uninstitutionalised-threshold\(^{12}\) is one of relative ontological-contiguity\(^{14}\)--by–notional-discontiguity/epistemic-discontiguity\(^{17}\)--<shallow-supererogation\(^{96}\)-of-mentally-aestheticised–preconverging/dementing\(^{19}\)--qualia-schema> of their differing references-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’; for instance, with regards to the relative ontological-contiguity\(^{16}\) of 'reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity\(^{17}\)--<shallow-supererogation\(^{96}\)-of-mentally-aestheticised–preconverging/dementing –qualia-schema> of ‘reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative–epistemicity>totalising–purview-of-construal’, reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing\(^{18}\)--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\(^{16}\) and relative notional-discontiguity/epistemic-discontiguity\(^{17}\)--<shallow-supererogation\(^{96}\)-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
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 a-priorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the ‘maximalising-recomposuring-for-relative-ontological-completeness—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\textsuperscript{36}<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-teleology\textsuperscript{39} ontological-performance\textsuperscript{38}<including-virtue-as-
ontology> as of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
reflected by metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>) is wholly sufficient as of human limited-
mentation-capacity-deepening\textsuperscript{34} in accounting for ‘intemporal ontological-faith-notion-or-
onontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality instigated ontological-contiguity\textsuperscript{41}—of-the-human-
institutionalisation-process\textsuperscript{37} as of difference-confledness \textit{as-to-totalitative-reification} \textit{-in-
singularisation\textsuperscript{35} -as-veridical-epistemic-determinism\textsuperscript{42} \textit{<amplituding/formative–
epistemicity> causality-as-to-projective-totalitative–implications, for-explicating-ontological-
contiguity\textsuperscript{43} as of relative ontological-contiguity\textsuperscript{44} of \textit{reference-of-thought with regards to the-
very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This author
phenomenological transcendental conception is articulated as of non-speculative, non-imaginary,
thetical, conceptual and operant implications construing/conceptualising in reflecting
holographically\textit{-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{41}—of-the-human-
institutionalisation-process\textsuperscript{37}, not as an external speculative dialectics, but as a wholly internal
natural dialectics in confledness\textsuperscript{34} as of human limited-mentation-capacity-deepening\textsuperscript{32}. Such
that human phenomenological \textit{<amplituding/formative–epistemicity>totalising~thrownness-in-
existence\textsuperscript{4} (I exist therefore existence is of transcendental-
enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-
temporal-to-intemporal-ontological-performance \textit{-<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–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-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, 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/longness over temporality/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality–to-intemporality were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being conflatedness causality–as-to-projective-totalitative–implications, for explicating-ontological-contiguity as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual
constitutedness\(^1\) possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\(^2\) implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by conflatedness\(^3\) as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of conflatedness\(^4\) upholding prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in reflecting holographically-\(\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity\(^5\)—of-the-human-institutionalisation-process\(^6\) as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness\(^7\) as of successive opened-constructs-of—meaningfulness-and-teleology\(^8\) superseding \(\langle\text{amplituding/formative}\rangle\) wooden-language-(imbued—averaging-of-thought-\(\langle\text{as-to-leveling/ressentiment/closed-construct-of—}\rangle\) meaningfulness-and-teleology\(^9\)-as-of—‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications\rangle) and from which Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology exercise we can’t as of soundness-or-ontological-good-faith/authenticity\(^10\) exculpate ourselves to then pretend ours is the registry-worldview/dimension \(\langle\text{amplituding/formative—epistemicity}\rangle\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, when the insight of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity implications as of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought avails, and so as the conflatedness\(^11\) 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 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—as-of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation-as-veridical-epistemic-determinism

(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 th 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 -<shallow-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 sophistic/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 ontological-performance <including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to– ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ or
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/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<-shallow-supererogation--of-mentally-aestheticised-preconverging/dementing–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 ontological-performance<-including-virtue-as-ontology>, as of the very same totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality involves taking cue from existence/existential-contextualising-contiguity/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-ontological-completeness—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 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 ontological-contiguity. The notion of axiomatic-construct in ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in 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 ontological-contiguity. ontological-contiguity rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity and newtonian physics in relative notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–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 <shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–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-existence’s–sublimating–nascence problem but rather a problem of human-subpotency as of its limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-capacity as of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with respect to reference-of-thought; as contrary to the ‘Derridean différance decentering’ freplay that is entrapped in circularity of meaningness-and-teleology on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension reference-of-thought so-implied as of our positivism mental-
‘inherent centered–epistemic-totalisation-as-existence’ by way of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicited-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-and-teleology\textsuperscript{9} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing–psychologism as from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’, with such human-subpotency approximation construed by the specific human existential-extrication-as-of-existential-unthought \textsuperscript{7} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing underlying the successive institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity |of-the-human-institutionalisation-process\textsuperscript{9}. But then this highlights six issues with respect to ‘meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{7}>-\textsuperscript{9}<including-virtue-as-ontology> with regards to such implicited-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology\textsuperscript{9} as 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{7}—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-teleology\textsuperscript{99} ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> 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-\textsuperscript{27} meaninglessness-and-teleology\textsuperscript{99} individuation that notionally upholds the given institutionalisation's \textsuperscript{3} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} and as of temporality\textsuperscript{29}/shortness individuations that in its relative ‘<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> fails to uphold the given institutionalisation’s \textsuperscript{5} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} due to lack of social \textsuperscript{10} universal-transparency\textsuperscript{104} (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{15}) in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{22}; wherein the ‘circular \textsuperscript{9} reference-of-thought of intemporal-as-ontological meaningfulness-and-teleology\textsuperscript{99} of sound ontological-performance -<including-virtue-as-ontology> is not disambiguated from the ‘circular \textsuperscript{8} reference-of-thought of temporal-as-denaturing \textsuperscript{5} meaninglessness-and-teleology\textsuperscript{99}’ of ontologically-flawed/deficient ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> temporal individuations denaturing\textsuperscript{15} dynamics relations to the \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaninglessness-and-teleology\textsuperscript{99} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue, arising as of the conjugation 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>. Fourthly crossgenerationally, the intemporal/longness-of-register-of- meaningfulness-and-teleology\textsuperscript{89} individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reconceptualises of a transcending elevated-devolving-as-of-prospective-institutionalisation of implicit-and-explicit articulation of new \textsuperscript{a}reference-of-thought— categorical-imperatives/axioms/registry-teleology \textsuperscript{b},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{99} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue as of its human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing—psychologism from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}, and thus right up to human attainment of ontological-completeness-of-\textsuperscript{a}reference-of-thought with this ‘ultimate social \textsuperscript{103}universal-transparency\textsuperscript{104} -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{105})’ supposedly overriding human temporality\textsuperscript{106}/shortness and thus ultimate basis of a centered–epistemic-totalisation of human \textsuperscript{d}meaningfulness-and-teleology\textsuperscript{99} ontological-performance \textsuperscript{107}-<including-virtue-as-ontology> construed theoretically as paralleling the ‘inherent centered–epistemic-totalisation-as-existence’; and so as of humankind’s human-subpotency given Being project! Fifthly, the implications of such transcendental centered–epistemic-totalisation with regards to the ‘certainty of \textsuperscript{d}meaningfulness-and-teleology\textsuperscript{99} as of sound ontological-performance \textsuperscript{107}-<including-virtue-as-ontology>’ rather lies with such
occurrences/existential-instantiations by its notional-deprocrypticism as preemting—disjointedness-as-of-reference-of-thought human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology\textsuperscript{59} ontological-performance\textsuperscript{72}\textless including-virtue-as-ontology\textgreater of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening\textsuperscript{22} is ultimately with the notional-deprocrypticism protensive-consciousness as of its notional-contiguity/epistemic-contiguity\textsuperscript{61}\textless profound-supererogation\textsuperscript{77} of mentally-aestheticised-postconverging/dialectical-thinking\textsuperscript{96}-qualia-schema\textgreater superseding of transversality-of-affirmative-and-unaffirmative-disambiguated-apriorising/axiomatising/referencing\textsuperscript{31} 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—as-to-psyche-induced-psychologism-of-existential-stake\textgreater. That is, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\textless amplituding/formative–epistemicity\textgreater totalising~purview-of-construal’, the limited-mentation-capacity \textless meaningfulness-and-teleology\textsuperscript{69} ontological-performance\textsuperscript{72}\textless including-virtue-as-ontology\textgreater with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\textless amplituding/formative–epistemicity\textgreater totalising~purview-of-construal’ of the successive consciousnesses as of the successive institutional-cumulation/institutional-recomposure\textless as-to-‘historiality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing\textgreater differ by their Being premeaningfulness/preframing-\textless metaphoricity-disposition—as-to-psyche-induced-psychologism-of-existential-stake\textgreater, which ultimately undergo ‘decomplexifying/uninhibiting-(as-of-elevating-devolving-teleological-de-mentating/structuring/paradigmning–of-meaningfulness-as-prospective-institutionalisation) maturing as ontology’s-directedness-as-Being all along the institutional-cumulation/institutional-recomposure\textless as-to-
eventfulness\textsuperscript{2}/ontological-aesthetic-tracing preemptive projecting/anticipating of the denaturing possibility of human limited-mentation-capacity as of notional–deprocrypticism social universal-transparency\textsuperscript{29}-(transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \textsuperscript{87}})
onc{ontological-performance\textsuperscript{71}}<including-virtue-as-ontology>; inherently a notional–deprocrypticism protensive-consciousness is one which totalises-for-conflated–meaningfulness-and-teleology\textsuperscript{99}–as-notional–deprocrypticism with no nondescript/ignorable–void\textsuperscript{59} (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing\textsuperscript{10} -narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness\textsuperscript{88}–of ‘reference-of-thought-as-an-ontologically-flawed-neuterisation\textsuperscript{19}–or-bracketing-or-epoché of \textsuperscript{<amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology\textsuperscript{99}–as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness /ontological-aesthetic-tracing as of extended metaphysics-of-absence–(implicitied-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) conceptualisation and as of the insight of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. The latter highlights the recurrence of such ‘uninstitutionalised-threshold\textsuperscript{18} phenomena’ as \textsuperscript{<amplituding/formative>wooden-language–(imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void\textsuperscript{19}–with-regards-to-prospective-apriorising-implications>()) and institutionalised-being-and-craft. For instance, the successive registry-worldviews/dimensions institutionalisations conceptualisation of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{19} have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold free-for-all \textsuperscript{<amplituding/formative>wooden-language–(imbued—averaging-of-thought–<as-to-}

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—amplituding/formative/supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ‘direct convincing’ at individuals-level underlying deferring to institutional and formal “meaningfulness-and-teleology” 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-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—as-of—reference-of-thought
constitutenedness as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness -of- reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness -of- reference-of-thought conflatedness 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-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-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 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 as of human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness) 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–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on 99meaningfulness-and-teleology 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 99meaningfulness-and-teleology 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 <amplitunding/formative–epistemicity>totalising–self-referencing-syncretising’ of 99meaningfulness-and-teleology 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
human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and 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 within a given social-setup in the immediate-and-short-term. transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of prospective relative-ontological-completeness-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 given their 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/transformative-epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness, as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’-
of-
notional-deprocrypticism-prospective-sublimation), that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism 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 nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology 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-teleology 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology 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 for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency — (transparency-of-totalising-entailing,—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-
ontological-completeness) about such metaphoricity\(^{16}\) 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, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment\(^{65}\) that is subject to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of-\(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought,-in-}\text{supererogatory–epistemic-conflatedness}\) validatory ontological-primemovers-totalitative-framework\(^{72}\). As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment\(^{65}\) threshold of a social-setup meaningfulness-and-teleology\(^{99}\) allows for the possibility for prospective metaphoricity\(^{56}\) to reconstrue-and-redefine the social-setup meaningfulness-and-teleology\(^{99}\). Such prospective metaphoricity possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology\(^{99}\) needs this supposedly coherent ontological-commitment\(^{65}\) in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology\(^{99}\) that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity\(^{56}\) in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology\(^{99}\) is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework\(^{72}\) \(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity}\) as of the social-setup given supposedly coherent ontological-commitment\(^{65}\). 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
existential investment’ of recurrent-utter-uninstitutionalisation prospective base-institutionalisation antinihilism ‘meaningfulness-and-teleology’ is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective universalisation antinihilism ‘meaningfulness-and-teleology’ is basically nothing and worthless, same with universalisation–non-positivism/medievalism and prospective positivism, and equally so for positivism–procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective dep procuricism. Explaining in many ways why the elicitation of value as of prospective secondnatured institutionalisation rather occurs as of the superseding of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-intemporality. Ultimately, prospective metaphoricity in a reflection of the individual-as-receptable-of-temporal-to-intemporal-individuations realistically implies that it is rather fundamentally a question of grasping the mechanism that tips the balance towards human intemporality/longness and subsequent prospective institutionalisation which is ontologically sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the human is all-essentially intemporal-as-of-an-absolute-ontological-commitment–disposition. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-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 sophistic/pedantic 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—shallower-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> with their prospectively implied
mentativity and the ontological-contiguity—of-the-human-institutionalisation-process—possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness—of—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 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—reference-of-thought. It is only such a conflatedness perspective as of notional–deprocrypticism that can articulate a conceptualisation of meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology as of a notional–correspondence to existence/existential-possibilities, thus avoiding <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag misconstrual as of constitutedness.

Insightfully with respect to human temporality/shortness including postlogism and conjugated-postlogism and as reflected by psychopathy and social psychopathy in our positivism–procrypticism, the conflatedness of notional–deprocrypticism points out that given human limited-mentation-capacity its ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold to human temporality/shortness de-mentative/structural/paradigmatic denaturing
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\(^\text{2}\) of-
reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as
knowledge-constructs/theories/ intersolipsistic-intercessory-notions/notional—referential-
notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social
universal-transparency\(^\text{1}\) (transparency-of-totalising-entailing, as-to-entailing-
<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness). Again, the latter institutionalisation’s meaningfulness-and-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-teleology can also be denaturing as of beyond-the-consciousness-
awareness-teleology—in-existential-extrication-as-of-existential-unthought as of their
<amplituding/formative>wooden-language—(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—
The overall implication here as implied by historiality/ontological-eventfulness/ontological-
aesthetic-tracing is that only a contextual ontologically contiguous transitioning construal of
meaningfulness-and-teleology as reflected as of the conflatedness of

teleology<in-existential-extrication-as-of-existential-unthought>. Broadly speaking thus, the
<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity of prospective relative-ontological-completeness
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
reference-of-thought putting the temporal-to-intemporal-dispositions as of the same axiomatic
teleological projection’ as in effect as of conflatedness this simply wrongly elevates
the intemporal/longness-of-register-of meaningfulness-and-teleology mental-disposition
elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing
of reference-of-thought–categorical-imperatives/axioms/registry-teleology beyond-the-
consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought>
while the latter is upholding reference-of-thought–categorical-imperatives/axioms/registry-
teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.
Actually such an ordinary mental-reflex of a ‘neuter framework of 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–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<reference-of-thought in intemporality/longness
entailing the prospective institutionalisation and the prior relative-ontological-incompleteness>
of reference-of-thought in temporality/shortness entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-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 temporality/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism—or—disjointedness-as-of-reference-of-thought with intemporality/longness rather as respectively in base-institutionalisation, universalisation, positivism 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/supereoratory—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 so articulated is effectively a deficient human mental-reflex as of its naïve predisposition to imply ‘equivalence of consideration’ without factoring prospective relative-ontological-completeness of reference-of-thought <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity of differentiated axiomatic/reference-of-thought teleological projection as of temporal teleologically-degraded-devolving-as-of-uninstitutionalised-threshold and
of prospective institutionalisation whereas inherent superseding existential reality unattached to its temporal limited mentation capacity mental disposition points to its degraded devolving at the uninstitutionalised threshold. Such a deneuterising binarity of storied ontologically flawed \( \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) -temporal mental dispositions and storied background of ontologically veridical inherent superseding existential reality unattached to such temporal mental dispositions portrays how a storied construct/ontologically valid narration can be articulated as of beyond the consciousness awareness teleology \( \langle \text{in-existential-extrication-as-of-existential-unthought}\rangle \) ‘emphasising exclusively that it is the construal of human temporality \( \langle \text{to-intemporality} \rangle \) limited mentation capacity transversal and cumulative implications’ that accounts for ontologically veridical human character and social formation dynamics as of both uninstitutionalised threshold representation and prospective institutionalisation representation. Such a storied construct/ontologically valid narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal to intemporal transversality of affirmative and unaffirmative, disambiguated apriorising axiomatising referencing of human limited mentation capacity in temporal constitutedness mental reflexes at presence reference of thought, and so reflected by the implied intemporal conflatedness of phenomenological transcendence and sublimity sublimation supererogatory de mentativity as of notional deprocrypticism. We can appreciate the metaphysics of absence (implicit epistemically veracity of nonpresencing \( \langle \text{perspective–ontological-normalcy/postconvergence}\rangle \) ) insight about such a deneuterising storied construct/ontologically valid narration from the fact that a non positivism medievalism or animistic social setup is ‘not committed in a \( \langle \text{amplituding/formative–epistemicity}\rangle \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \)’ to positivistic rational empiricism meaningfulness and teleology with regards to occurrences
mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold is the notion of beyond-the-consciousness-awareness-teleology. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the historicity/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 mental-reflex as it overlooks human uninstitutionalised-threshold points to the reality that the implied prior institutionalisation ‘projected reflex of entailing’ supplanting~conviction-as-to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism for meaningfulness-and-teleology’ while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social universal-transparency—(transparency-of-totalising-entailing, as-to-entailing—totalising~in-relative-
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-conflic tion 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> 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 deprocryticism transcendence-and-sublimity/sublimation/supercortality—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-teleology" 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 "deprocryticism—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 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 temporal mental-dispositions as of beyond-
the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-
unthought> are all too ready to construe of the comprehensiveness of knowledge as mere
effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-
threshold in temporal/shortness-of-register-of–meaningfulness-and-teleology 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 ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference secondnaturing 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-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism’ is in a state of <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
of a medieval worldview will grasp that that unique demonstration of medieval-
postlogism/perversion-of- reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (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-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments 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/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments 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 worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism worldview). We can appreciate such metaphysics-of-absence–(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>) 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 of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion–or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced intemporality /longness behind the ‘inventing 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 Copernicus, 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-
temporal-to-intemporal mental-dispositions as 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') are 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 '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 improper and unqualified. This was to avoid a
circularity 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')
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-teleology'. 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 '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') but rather ontological-pertinence, and the point in
reflecting holographically—'conjugatively-and-transfusively' the ontological-contiguity—of-
the-human-institutionalisation-process 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-teleology}^{-as-of-
‘nondescript/ignorable—void’}-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-totalitative-framework'—overriding-social-equality-for-the-sake-of-individual-
and-social-emancipation-as-of-efficient-ontological-performance}|{-<including-virtue-as-
oneontology>}-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
reference-of-thought—categorical-imperatives/axioms/registry-teleology},-for-
aposteriorising/logicising/deriving/intelligising/measuring— meaningfulness-and-teleology
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}-
(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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncrétising}\) prior to eventual prospective relative-ontological-completeness\(^1\)-of-\(\text{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 increaseing ‘social \(^{10}\text{universal-transparency}\)\(^{10}\)-\(\{\text{transparency-of-totalising-entailing, as-to-entailing-<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\}\)\) 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\(^{67}\) as of difference-conflatedness\(^{12}\)-as-to-totalitative-reification\(^{67}\)-in-singularisation\(^{73}\)-as-veridical-epistemic-determinism \(\leftrightarrow<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications, for explicating-ontological-contiguity}^{66}\)’ associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\)\. However, all along this ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) 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-ontology 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 wrongingly 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-ordementing→narratives—of-the→reference-of-thought→categorical-imperatives/axioms/registry-teleology ),-for-
aposteriorising/logicising/deriving/intelligising/measuring→meaningfulness-and-teleology
undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing→asso-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 means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing meaningfulness-and-teleology’ value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-ontological-incompleteness—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 ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity—shallow-supererogation–qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion—to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, the insight about human <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of–meaningfulness-and-teleology psychoanalytic-unshackling positive-opportunism can crossgenerationally be induced for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology despite the inherent circular distractiveness of temporality, and ultimately so as enabled by ‘social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ’. 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 meanings-and-teleology 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—in-imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process, 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—(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )’. As it is the latter that induces that social positive-opportunism 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 reference-of-thought, transcendental knowledge is of a circular but consistent exercise of <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—<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> reference-of-thought and introducing the prospective 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 ontological-contiguity is more than just a reification gesturing of its very own
axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<-as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-
dementing—apriorising-psychologism/unaaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<-as-to-
preconverging-or-dementing—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—<shallow-
supererogation—of-mentally-aestheticised—preconverging/dementing—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’ as the prospective
axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<-as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-
dementing—apriorising-psychologism/unaaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<-as-to-
preconverging-or-dementing—apriorising-psychologism>’ implied as of the nonpresencing-
<perspective–ontological-normalcy/postconvergence> induced transcendence-and-
sublimity/sublation/suppererogatory—de-mentativity is not to be construed as an
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of the superseded presencing—absolutising-identitive-constitutedness, but is rather a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in subsuming ‘the very same physics <amplituding/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 gesturing of axiomatic-constructs as of the very same <amplituding/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 mindset as well as its distance rather with respect to physical reality, such a transcending reification 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 reference-of-thought as deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought implies a transcending reification 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–apriorising-psychologism> as of its ontological-completeness-of reference-of-thought de-asserts/dements our positivism–procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation of notional–deprocrypticism 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 –<including-virtue-as-ontology> with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-sub potency–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 -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 -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 ontological-contiguity and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity\textsuperscript{119}–<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema> 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/sup ererogatory–de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{120}—of-the-human-institutionalisation-process\textsuperscript{127} associated with Being-development/ontological-framework-
as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a
temporal/shortness-of-register-of—meaningfulness-and-teleology ontologically-flawed
circular predisposition arises due to human temporal-dispositions as of Being underdevelopment
that tends to lead to the beyond-the-consciousness-awareness-teleology—in-existential-
extrication-as-of-existential-unthought 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’ it engenders at best’ with little or no cognisance that there is an attitude/mental-
disposition/care—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—of—reference-of-thought
meaningfulness-and-teleology. Likewise meaningfulness-and-teleology articulated as of
deprocrypticism—or—preempting—disjointedness—as-of—reference-of-thought relative to our

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/superradatory—de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming and not temporal extricatory de-
prospectively as of the prospective relative-ontological-completeness of nonpresencing-
<perspective–ontological-normalcy/postconvergence>. The attitude/mental-disposition/care–
and–episteme 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
reference-of-thought, as of its specific reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-
Thus an attitude/mental-disposition/care–and–episteme can pertinently be defined as the
‘assumed-and-unflinching
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument transversality-of-
affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’, inducing
a given specific nonpresencing-
<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness-or-incompleteness-of-
reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality,
and establishing-and-upholding the underlying framework of meaningfulness-and-teleology
associated with that attitude/mental-disposition/care–and–episteme; and so, whether such a
framework is a reference-of-thought as of overall construal-as-existence/existential-
possibilities, or within a reference-of-thought like a social projection-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-unaffirmative,-disambiguated-

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apriorising/axiomatising/referencing as of the attitude/mental-disposition/care–and–episteme 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-teleology-as-of-in-existential-extrication-as-of-existential-unthought as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism 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, and further at the individual level as of changing attitude/mental-disposition/care–and–episteme with living-as-of-human-personality-developing. attitude/mental-disposition/care–and–episteme 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 as 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—conflicatedness 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>) to be able to achieve transcendence—and—sublimity/sublimation/supererogatory de-mentativity’, and so as of intemporality. 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 that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness\(^{15}\)/contemplative-distension\(^{16}\) 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\(^{17}\)/contemplative-distension\(^{18}\) 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\(^{19}\)/contemplative-distension\(^{20}\) 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\(^{21}\)/contemplative-distension\(^{22}\) is construed as the more profound attitude/mental-disposition/care–and–episteme\(^{23}\) for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care–and–episteme of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care–and–episteme dispensing-with-immediacy-for-relative-ontological-completeness\(^{24}\)/contemplative-distension\(^{25}\)’, 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\(^{26}\)/contemplative-distension\(^{27}\) 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 dispensing-with-immediacy-for-
relative-ontological-completeness\(^{87}\)-by-reification\(^{87}\)/contemplative-distension\(^{26}\). 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 ontological-contiguity\(^{66}\)—of-the-human-institutionalisation-process\(^{67}\) as of
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 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>) is the
appropriate attitude/mental-disposition/care–and–episteme ‘assumed-and-unflinching
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\textsuperscript{[12]}’ required for the correspondingly required
meaningfulness-and-teleology\textsuperscript{[99]} ontological-performance -<including-virtue-as-ontology>.

Basically, attitude/mental-disposition/care–and–episteme\textsuperscript{5} is simply a reflection of level of
deneuterising —referentialism as of the notional–conflatedness\textsuperscript{12} 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-
onthologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{[99]}, ‘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–episteme ‘assumed-
and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\textsuperscript{[12]}’ over relative-ontologically-flawed attitude/mental-
disposition/care–and–episteme, with the latter necessarily having to ascend to the relative-
ontologically-veridical attitude/mental-disposition/care–and–episteme for the former’s implied meaninglessness-and-teleology as of its ontological-performance 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/referencing’ has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme 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–episteme in detachment from amplituding/formative wooden-language,{imbuended—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 we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
tentatively/structurally/paradigmatically ‘do not project beyond ’reference-of-thought as of prospective relative-ontological-completeness—of—reference-of-thought’ to grasp 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 relative-ontological-completeness of apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
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. that 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—qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema> given the latter’s flawed de-
mentating/structuring/paradigming as of prior relative-ontological-incompleteness\(^9\)-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/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\(^{10}\) exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-prinemovers-totalitative-framework ’, 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-teleology—as-of—‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>). Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> denaturing\(^1\) of the requisite intellectualism required for further Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^6\), and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, effectively there shouldn’t be any compunction as of human intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation de-mentating/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\(^8\) 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

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹, but then at its
uninstitutionalised-threshold² (as implied from prospective positivism/rational-empiricism
attitude/mental-disposition/care–and–episteme

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹ ) scholasticism
and positivism are rather in transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing⁴; as so reflected in their mutually beyond-the-
This is equally reflected with regards to the prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity implying knowledge proponents, as the
very notion of implying a prospective transcendental conceptualisation as of organic-knowledge
is one that undervalues the presencing—absolutising-identitive-constitutedness
attitude/mental-disposition/care–and–episteme³ as of its social-stake-contention-or-confliction
while the very notion of perceiving highly the meaningfulness-and-teleology⁵ within a prior
institutionalisation framework is one that is necessarily apprehensive and shallowminded to the
notion of a prospectively undermining prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence> sublimity/sublimation/supererogatory–de-mentativity episteme
transcendence-and-attitude/mental-disposition/care–and–³ reference-of-thought

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument¹. In addition, the
disruptive uninstitutionalised-threshold 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-
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 meaningness-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 mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 secondnaturing 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', 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\(^\text{87}\), ontological-bad-
faith/inauthenticity scepticism avoids such constraining as it rather emphasises a predisposition
for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-
completeness\(^\text{87}\)” 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\(^\text{87}\)-by-reification\(^\text{86}\)/contemplative-distension\(^\text{26}\), a perfidious
ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of immediacy and
temporality\(^\text{98}\)/shortness as 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>}
and untransvaluated–temporal-intemporal\(^\text{51}\) social-chainism as ‘developed thought’, thus
deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{87}\)-by-
reification\(^\text{86}\)/contemplative-distension\(^\text{26}\) 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\(^\text{87}\) as of preceding intemporal dispensing-with-
immediacy-for-relative-ontological-completeness\(^\text{87}\)-by-reification\(^\text{86}\)/contemplative-distension\(^\text{26}\),
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\(^2\), ontological-bad-faith/inauthenticity\(^3\) ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\(^{13}\) but of a poor conception outside the prospective relative-ontological-completeness\(^7\) 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-teleology', are but denaturing and down the line equally undermines prospective relative-ontological-completeness\(^7\) for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity\(^3\) ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness\(^{13}\) are of the same notional-contiguity/epistemic-contiguity\(^7\)-<profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking—qualia-schema> kind that bathe in the <amplituding/formative>wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^9\)-as-of—'nondescript/ignorable–void '—with-regards-to-prospective-apriorising-implications>} and untransvaluated–temporal-intemporality\(^7\) social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness\(^{13}\) of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and–episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, \(^{10}\)universalisation–non-positivism/medievalism and today’s positivism–procreticism, 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–episteme that empowers prospective social
emancipation however socially unconvenient it may sound; and so beyond habituated
<amplituding/formative–epistemicity>totalising–self-referencing-
synergising/circularity/interiorising/akrasiatic-drag. 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-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
dementating/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-teleology
denaturing of
reference-of-thought—categorical-imperatives/axioms/registry-teleology
, -for-
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-threshold as
reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and procripticism, has always implied resolution beyond just reasoning-
from-results/afterthought that warrants successive nonpresencing—<perspective–ontological-
normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-
institutionalisation, universalisation, positivism and deprocripticism—or—preempting—
disjointedness-as-of—reference-of-thought together construed as of the notional—conflatedness of
notional—deprocripticism. Reasoning-through/messianic-reasoning attitude/mental-
disposition/care—and—episteme implicitation arises as of metaphoricity at uninstitutionalised-
threshold where blurry/vague/undeveloped construct of any given
<amplituding/formative–epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-

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—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublating–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 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, but fail to grasp/capture all the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity about the full-potency 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’>
for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology that
can fully reflect human-subpotency existential potential/possibilities of ontological-
performance<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’-
<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<of reference-of-thought overriding prior reasoning-from-
results/afterthought now in prior relative-ontological-incompleteness<of reference-of-thought
at such uninstitutionalised-threshold<; and so, in a renewing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of
reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme‘
implication 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 temporal ontological-performance 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.


Such prospective
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument transformation for
aposteriorising/logicising/deriving/intelligising/measuring "meaningfulness-and-teleology" is
the reflection of a reality of human mental regeneration potential that speaks of the continuity of
humankind as of the same relative-emancipatory potential as pertinently reflected with Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-"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 <amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity' retrospectively and prospectively; with relative-emancipation construed as the
inherent "meaningfulness-and-teleology" truth form of existence, wherein truth is as of
immanented-teleologically-pertinent-truth over truth-devoid-of-immanented-teleology, for
instance, like the teleological disposition of living organisms for self-preservation beyond just
their organical composition. Thus, human ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality underlies the conception of de-mentation (supererogatory—ontological—de-
mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) stranding dialetics
crossgenerational as enabling human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity, and is 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 as of difference-conflatedness 'as-to-
depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—',
with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology— it self 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-teleology—’ arise as of the
suboptimality of human intemporality /longness which suffers from human apprehensiveness of
humans, thus undermining the notion of human intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming. This underlying human mental-disposition arises as of the
successive human as trepidatious/warped/preclusive/occlusive-consciousness in neuterising; as
such neuterising is the outcrop of human limited-mentation-capacity. In other words
neuterising can effectively be ‘decomposed-as-from-a-conflatedness—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, and so-construed from the ‘deepest
phenomenological transcendental-point-of-departure handle as of the notional~conflatedness of
notional–deprocrypticism deneuterising—referentialism’. Such an exercise can be
conceptualised as an abstract reference-of-thought/epistemic-totalisation level of
deneuterising—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

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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 -lowest-level-reification perceptivity-as-of-bad-omen as of its relative neuterising as of its random-as-uncircumscribing/undelineating-as-'epistemic-totality existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology given its non-rules—apriorising/axiomatising/referencing–psychologism, -as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification is better than no reification 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 -second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neuterising as of its tendentious–circumscribing-as-'epistemic-totality -or-delineating-as-'epistemic-totality existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology 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 -third-level-reification 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 as of its qualifying–circumscribing-as–‘epistemic-totality’–or-delineating-as–‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology 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–fourth-level-reification perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative neuterising as of its categorising–circumscribing-as–‘epistemic-totality’–or-delineating-as–‘epistemic-totality’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology 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~deprocrypticism existential-
contextualising-contiguity

—full-level-of-reification

notional—deprocrypticism
deneuterising referentialism as of referentialism—circumscribing-as-'epistemic-totality or
delineating-as-‘epistemic-totality’

existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology

given its preempting—disjointedness-as-of-reference-of-thought—as-to—amplituding/strainative—formative—epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positising/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 as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought as a projective—totalitative-implications conception and superseding presencing—absolutising—identitive-constitutedness 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-reference-of-thought as of its ontological-completeness-of-reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality’
with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality’-or-delineating-as-‘epistemic-totality’ existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology 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 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’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract 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–deprocrypticism deneuterising, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking – apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-as-to-preconverging-or-dementing –apriorising-psychologism> 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> reference-of-thought–devolving—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold meaningfulness-and-teleology. Thus this will disambiguate, specifically ‘with regards to the ill-health <amplituding/formative–
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-teleology that decomposes-as-of-conflicatedness ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology-as-of-existential-extrication-as-of-existential-unthought’ induced neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional-deprocrypticism 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’-or-delineating-as-‘epistemic-totality’ ‘existential—epistemic-totalisation-scheme-of—meaningfulness-and-teleology’ 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 is as of deneuterising —referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing> 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-teleology’ as of ‘their relative neutronising’. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness/ontological-aesthetic-tracing> as enabling the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional-deprocrypticism/amplituding/formative/notional-preempting—disjointedness-as-of-reference-of-thought is the backdrop for deneuterising—referentialism enabling the full transparent ontologically-veridical elucidation of human "meaningfulness-and-teleology" construed as of "historiality/ontological-eventfulness/ontological-aesthetic-tracing; as of the possibility of deneuterising". In the bigger scheme of things, as of the notional-conflatedness of notional-deprocrypticism as deneuterising—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 "reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-to-conflatedness"-différance/internal-dialectics/difference-deferral and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of—meaningfulness-and-teleology; and so with respect to the more ontologically-veridical reality of human conceptualisation of "meaningfulness-and-teleology" always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness-of-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 as of the notional-conflatedness of notional-deprocrypticism différance/internal-dialectics/difference-deferral' as transcendence-and-sublimity/sublimation/supererogatory—dementativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence--(implicit-'nondescript/ignorable—void')—as-to—presencing—absolutising-identitive-constitutedness)/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-deprocrypticism différance/internal-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ as of the variance of uninstitutionalised-threshold prior relative-ontological-incompleteness–reference-of-thought and prospective institutionalisation relative-ontological-completeness–reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity—of-the-human-institutionalisation-process necessarily explains the ‘mutually transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism meaningfulness-and-teleology and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/supererogatory–dementativity as of reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity–reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity–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–(transparency-of-totalising-entailing–as-to-entailing<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ), an apparent episteme as of
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—<in-
existential-extrication-as-of-existential-unthought> undermines the prospective possibility of
prospective enlightening human knowledge; and so, as increasingly the prior epistemic
disposition is one that overlooks prospective inherent transcendental-
abling/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-teleology as of ontology’s-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—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/shortness or intemporality; 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-teleology that prospectively construes of successive frameworks of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential—
notions/articulations/virtue’ as of the specific institutionalisation, to ensure that human
meaningfulness-and-teleology\textsuperscript{99} ontological-performance\textsuperscript{19} <-including-virtue-as-ontology>
will remain intemporal-as-ontological as of their reference-of-thought–categorical-
imperatives/axioms/registry-teleology\textsuperscript{99} given ‘the impossibility of overcoming the abstract
human seed of temporality\textsuperscript{99}/shortness dynamically involved, as of beyond-the-consciousness-
awareness-teleology\textsuperscript{99}<-in-existential-extrication-as-of-existential-unthought>, in a formulaic–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation deterministic relation
with such reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} by
<amplituding/formative>wooden-language-(imbued—temporal–mere-
form/virtualities/dereification\textsuperscript{99} akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{99}–
narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology )
thus failing to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation’. Thus the ontological effectiveness of such intemporal-projection as longness-of-
register-of–meaningfulness-and-teleology\textsuperscript{99} lies rather in undermining the existential possibility
of the successive uninstitutionalised-threshold\textsuperscript{103}/uninsitutionalisations as of bringing about
prospective relative-ontological-completeness\textsuperscript{99}-of–reference-of-thought driven by ontological-
faith-notion-or-ontological-fideism thus inducing social\textsuperscript{103} universal-transparency\textsuperscript{104}–
(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{99} ) which renders untenable
temporality /shortness as of the given uninstitutionalised-threshold instigated from the prior
institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{99} denaturing ; as implied with base-institutionalisation prospective relative-
ontological-completeness -of- reference-of-thought over recurrent-utter-uninstitutionalisation,
universalisation prospective relative-ontological-completeness -of- reference-of-thought
over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-
drivenness–equalisation exercise engaging with intemporal-as-ontological meaningfulness-and-teleology. Such prospective intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology as of the said uninstitutionalised-threshold. This point out that maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-dispositions in their intemporality /longness or longness-of-register-of meaningfulness-and-teleology are as of a projected-or-anticipated conflatedness of social universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) for institutional and formal deferential-formalisation-transference as of percolation-channelling. That is at the uninstitutionalised-threshold such intemporal-as-ontological meaningfulness-and-teleology is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating —<amplituding/formative>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-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) 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-teleology 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–deprocrypticism in positivism–procrypticism; are only pertinent for
attaining social approbation as of their conffatedness 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 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 the non-positivism social-setup. Ultimately, such a profound phenomenological amplituding/formative—epistemicity totalising—conflated—meaningfulness-and-teleology-as-of-notional—deprocriptism-reflected—historiality/ontological-eventfulness/ontological-aesthetic-tracing ontological-performance—<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases 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>) 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-drag 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–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 <including-virtue-as-ontology>) 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 intemporality-or-longness-of-register-of-meaningfulness-and-teleology\textsuperscript{99} 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 sublimates 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 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 dementative/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 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-teleology but was caught up in the <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>) 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-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 <amplituding/formative–epistemicity>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-
(implicated-epistemic-veracity-of-nonpresencing<-perspective-ontological-normalcy/postconvergence>) as of notional-deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence--(implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ) 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 ‘reference-of-thought/epistemic-totalisation level ‘ 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-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness ””’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” failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to—”meaningfulness-and-teleology” all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
for the possibility of ‘meaningfulness-and-teleology’ to then arise on the basis of such a given
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; 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-recomposing-for-
relative-ontological-completeness’—unenframed-conceptualisation in an exercise of
‘amplituding/Epistemically-totalising–renewing-realisation/re-perception/re-thought
that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,
-notional–deprocripticism-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-recomposing-for-relative-ontological-completeness’—unenframed-
conceptualisation

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-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\(^1\)-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-performance\(^1\)-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance\(^1\)-<including-virtue-as-ontology>, vigour/tiredness ontological-performance\(^1\)-<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance\(^1\)-<including-virtue-as-ontology>, emotional ontological-performance\(^1\)-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in conflatedness\(^1\) as of consciousness’s point-of-focus\(\langle{\text{amplituding}}/{\text{formative–epistemicity}}\rangle\)-totalising–conflated–meaningfulness-and-teleology\(^1\)-as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness/ontological-aesthetic-tracing ontological-performance\(\langle{\text{including-virtue-as-ontology}}\rangle\), 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\(^1\) as of ontological-primemovers-totalitative-framework\(\langle{\text{amplituding}}/{\text{formative–epistemicity}}\rangle\)-causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^1\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing ‘meaningfulness-and-teleology\(^1\) as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness\(^1\) of existential-instantiations successions as it construes of existence/existential-possibilities as living-being! Put another way, consciousness as point-of-focus conflatedness\(^1\) of ‘meaningfulness-and-teleology\(^1\) is ‘operative of human-subpotency as of the coherence/contiguity-of-superseding–oneness-of-ontology-as-of-inherent-existence-coherence/contiguity’, so-implied with ‘explicited axiomatic-constructs’ construed as

<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) or ‘consciousness’s ontological-performance–<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-
‘human<amplituding/formative–epistemicity>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 constitutedness\textsuperscript{11} as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness\textsuperscript{12}. Rather existence—\textit{as-the-absolute-a-priori-of-conceptualisation-and-existence—\textit{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”-\textit{as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-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—\textit{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\textsuperscript{12}—renewing-realisation/re-perception/re-thought of prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought’ as of human limited-mentation-capacity-deepening\textsuperscript{12} 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’\textsuperscript{12} outside or preceding it. Thus conflatedness\textsuperscript{12} 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-
say a transcendental ego basis of construal of \text{meaningfulness-and-teleology}\textsuperscript{29}, unsuspectedly grounding as of our positivism–procrypticism prior relative-ontological-incompleteness \textsuperscript{of-reference-of-thought}; as such a role is simply undertaken by conflatedness\textsuperscript{12} as of prospective relative-ontological-completeness\textsuperscript{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{18} as of ontological-primemovers-totalitative-framework \textsuperscript{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{19} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate \text{meaningfulness-and-teleology}\textsuperscript{99} ontological-performance \textsuperscript{-<including-virtue-as-ontology>}. Such a conflatedness\textsuperscript{13} insight as of notional–deprocrypticism rather points out that soundness-or-ontological-good-faith/authenticity\textsuperscript{18} of \text{meaningfulness-and-teleology}\textsuperscript{99} ontological-performance\textsuperscript{-<including-virtue-as-ontology>} arises as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\text{meaningfulness-and-teleology}\textsuperscript{99} involving the ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{17} induced various consciousnesses up to the protensive-consciousness enabling transcendental centered–epistemic-totalisation, as of human limited-mentation-capacity-deepening\textsuperscript{21}. Actually, this author holds that the very fundamental handicapping issue to \text{meaningfulness-and-teleology}\textsuperscript{18} 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 \textsuperscript{<amplituding/formative–epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-}
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity on the basis of that given determination reference-of-thought-categorical-imperatives/axioms/registry-teleology with the consequence that its constitutedness, since it doesn’t allows 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 reference-of-thought’ 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-recurrence,-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-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 ontological-performance -<including-virtue-as-ontology>, so-derived as it
‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing ‘meaningfulness-and-teleology’ is always susceptible to the further deepening of human limited-mentation-capacity as of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought such that prospective ‘meaningfulness-and-teleology’ arises out of the adjunction to this ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity, with metaphoricity construed as the signification implied as of syncretising-effecting ‘meaningfulness-and-teleology’. Thus language effectively reflects the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reality of human ‘meaningfulness-and-teleology’, as language is always a blending of the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ with the conflatedness adjunction of its metaphoricity. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of ‘meaningfulness-and-teleology’ is always <amplituding/formative–epistemicity>totalising/circumscribing/delineating and is effectively signifying a reference-of-thought as of ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’. Such centered-
coherent ontological-commitment as of ontological-primemovers-totalitative-framework for-explicating-ontological-contiguity 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 adhocly 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’ 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
and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology as not self-referentially covered by the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed here 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

non-speculative, non-imaginary, theoretical, conceptual and operant construal of an internal-dialectic in existential-contextualising-contiguity/Derridean-différance/Sartrean-existence-precedes-essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of human limited-mentation-capacity-deepening. Such adjunctive-metaphoricity-significations conflatedness \(<amplituding/formative–epistemicity>\) causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity \(\text{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-significations conflatedness}

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-significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed here as the phenomenology of human language acquisition différance’ 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 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 \( <\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) 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
centralisation 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\(^{12}\) of full consciousness development as of Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-
and-teleology\(^{99}\) underlying human sublimation-inducing—textuality/hermeneutics/possibilities-
of-becoming-existential-interpretation/axiomatisation-of-existence\(^{99}\), beyond just mere
figurativeness but as of figurative projected implications of individuals and the collective-social
meaningfulness-and-teleology\(^{99}\) as of their peculiarity/differentiation to the entire
textual/hermeneutic/reprojective rhetorical-stylistic-semantic delivery, and as such
metaphoricity\(^{6}\) induces <amplituding/formative–epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-
substitutive-subsumption-as-futural-différance-freeplay\(^{2}\), ‘underlying <amplituding/formative–
epistemicity>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\(^{12}\) 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\(^{12}\)
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’ 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 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 ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing. 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 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-
‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-completeness /relative-ontological-contiguity as axiomatic-constructs of ‘the very same physics <amplitudding/formative–epistemicty>totalising–devolved—purview/domain-of-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 <amplitudding/formative–epistemicty>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"-"in-existential-extrication-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—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 dementative/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 ‘meaningfulness-and-teleology facet it is
then already compromising nonpresencing–or–withdrawal–or–metaphysics-of-absence–
-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 of accreting–substitutive–subsumption–as–futural–différance–freeplay
which is truly transcendental. 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, and so as disambiguating presencing–
absolutising–identitive–constitutedness from nonpresencing–<perspective–ontological-normalcy/postconvergence>
by their respective
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setting/measuring/instrument, such that
unsuspectingly the ‘Derridean quasi–transcendental–freeplay différance’ not doing that rather
represents the presencing–absolutising–identitive–constitutedness as the common
perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference–in–
kind/difference–in–aposteriorising–or–logicising
between presencing–absolutising–identitive–constitutedness and nonpresencing–<perspective–ontological-normalcy/postconvergence>
(rather than difference–in–nature/difference–in–apriorising–or–axiomatising ), and so
contradictorily as if both are of the presencing
that nonpresencing–<perspective–ontological-normalcy/postconvergence> is wrongly–and–unsuspectingly given as of common presencing–absolutising–identitive–constitutedness, thus
inducing a relative ontologically–flawed quasi–transcendental freeplay as nonpresencing–

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument which points to a prospective relative-ontological-completeness /ontological-contiguity as of the very same <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/supererogatory–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 as of the transcendental implications of prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence> in inducing sublimation, with such a difference-in-
nature/difference-in-apriorising-or-axiomatising23 arrived at by human limited-mentation-
capacity-deepening52 as of de-mentation-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) involving ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven re-
projection/re-anticipation as of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about ‘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-
commitment23 as of ontological-primemovers-totalitative-framework7
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity6 and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), and validated as of ontological-primemovers-totalitative-framework7; as of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality ‘promise of correspondence between human-subpotency as of Being-and-
consciousness development and existence as of ontological-veridicality’. It is interesting again to
note that the so-renewed ‘underlying <amplituding/formative–
epistemicity>totalising/circumscribing/delineating of physics’ as the theory-of-relativity-
together-with-quantum-mechanics—axiomatic-constructs as of transcendence-and-
sublimity/sublimation/superrogatory–de-mentativity, is not arbitrarily arising from any human-
subpotency ‘presencing—absolutising-identitive-constitutedness11 but is rather divulged-as-of-
relative-ontological-contiguity5 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 by the fact of ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality led 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 freeplay 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 freeplay 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—<perspective—ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay 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 freeplay différance becomes as of constitutedness because ‘reasoning itself has
become defective’ as presupposing-by-the-Derridean-freeplay 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 priorly, even as of freplay. 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-
of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism — imbedded-underdetermination-of-apriorising/axiomatising/referencing — as-so-being-as-of-existential-reality further reveals that prospective non-presencing-<perspective-ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care- and-episteme, as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring—<as-to-preconverging-or-dementing —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-constructivismentowards-singularisation developments in physics since then, even though its meaninglessness-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/superrorary–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/superrorary–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance including-virtue-as-
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 19th and 18th 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—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme 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 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/supercerogatory—de-mentativity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology’—<in-existential-extrication-as-of-existential-unthought>, that reflects a human tacit awareness that the grounding of its meaningfulness-and-teleology is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care–and–episteme for more profound-and-complete meaningfulness-and-teleology. While such an inclination is
more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism 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-synchretising/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-supercerogatory–epistemic-conflicatedness relative-ontological-completeness of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness of-axiomatic-construct-or-reference-of-thought causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity 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-teleology grounding as always prospective as of prospective relative-ontological-completeness of reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional–deprocrypticism registry-worldviews/dimensions nonpresencing-<perspective-ontological-normalcy/postconvergence> respectively as successive meaningfulness-and-teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism presencing—absolutising-identitive-constitutedness. Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme as of relevant existential issues of all the prior registry-worldviews/dimensions reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon of meaningfulness-and-teleology. However, we are
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-incompleteness reference-of-thought. It is human limited-mentation-capacity-deepening 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-amplituding-formative-epistemicity-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-amplituding-formative-epistemicity-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-amplituding-formative-epistemicity-totalising-renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-confatedness/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-singularisation 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-singularisation’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-teleology’ 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-singularisation that led to human limited-mentation-capacity-deepening. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness—of-axiomatic-construct-or-reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity—of-the-human-institutionalisation-process behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplituding/formative—epistemic>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, 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-teleology; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-contruced perspective/framing/reference/horizon. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence--{(implicitied-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness}/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
reference-of-thought as of its prospective 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’ reference-of-thought as of a shallower limited-mentation-capacity (as to ‘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’ associated with ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing—apriorising-psychologism.

Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness’ reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing—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-verbatim-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness’ reference-of-thought by
renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as of human-subpotency existential-contextualising-contiguity conflatedness, 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 necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism 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 re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking projective-insights/epistemic-projection-in-conflatedness -of-notional-deprocrypticism-prospective-sublimation) appraisal of human narratives as to dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus implying rather a 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’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care—and—episteme’ as of its procrypticism—or—disjointedness-as-of—reference-of-thought, instead of implying the
ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ which prospectively represents the modern as preconverging-or-dementing –apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking—as–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 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—as-of-reference-of-thought <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,-

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-completeness} as of overall underlying human ontological-commitment as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for relative-ontological-completeness; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ to articulate its full-fledged discourse as of universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted representation of postmodern-thought. The reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporality, at the uninstitutionalised-threshold, is not necessarily grasp as intemporal in the overall human social-stake-contention–or-confliction framework as of the lack of universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}.

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ontological-completeness for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’

Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicus, Descartes, Galileo, Diderots, etc. as ‘meaningfulness-and-teleology’ of prospective relative-ontological-completeness -of-reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework’. Such ‘concurrent ontological-primemovers-totalitative-framework’ 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 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’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating–reference-of-thought–devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent ontological-primemovers-totalitative-framework’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the prospective institutionalisation’s <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology<-in-existential-extrication-as-of-existential-unthought>. 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 transcendentental 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 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 –‘projective-insights’/‘epistemic-projection-in-conflatedness’–‘of-notional–deprocrypticism-prospective-sublimation) originary/event ‘of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating –<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /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’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework’ 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’ 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 -of- 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’-of- 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-completeness’-of- reference-of-thought supersedes the prior relative-ontological-incompleteness’-of- reference-of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent ontological-prime-movers-totalitative-framework’ 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-performance’-<including-virtue-as-ontology> of any ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’, -for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfullness-and-teleology’.

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—reference-of-thought
teleology –<in-existential-extrication-as-of-existential-unthought>-, the new/prospective attitude/mental-disposition/care–and–episteme given its prospective relative-ontological-completeness –of– reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness –of– reference-of-thought, this induces constitutedness as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care–and–episteme; thus leading to a sort of postmodern-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/measuringinstruments attitude/mental-disposition/care–and–episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments 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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments attitude/mental-disposition/care–and–episteme should be 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 –of– reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments. 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
‘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-

‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, in defining which reference-of-thought 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-teleology’ as of their given neuterising-as-of-prior-relative-ontologicl-incompleteness-of reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care–and–episteme’ or deneuterising-as-of-prospective-relative-ontological-completeness-of reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care–and–episteme’, whilst the ‘present attitude/mental-disposition/care–and–episteme’ is then rather adhocly-and-scantily identified now as either deneuterising if it in relation to the prior/old/superseded or neuterising 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 means ‘to be or exist as of the given registry-worldview/dimension 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’ 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’. ‘Postmodern deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought’ construed as of ‘deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought is thus in its potentiation the very summum for the
sub potency existential scope’ as of its maximum potency for human sub potent 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 retrospectively and prospectively,
reflecting the reality that humankind is of both a temporal/shortness-of-register-of-
meaningfulness-and-teleology and intemporal/longness-of-register-of— meaningfulness-and-
teleology nature at uninstitutionalised-threshold, as of prospective institutionalisation
prospective relative-ontological-completeness reference-of-thought and
uninstitutionalised-threshold prior relative-ontological-incompleteness -of- reference-of-
thought. This departs from the ‘modern take attitude/mental-disposition/care–and–episteme’,
which poorly appreciates the continuity implied by ‘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 as of Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development—as-infrastructure-of— meaningfulness-and-teleology and is rather
caught up, beyond-the-consciousness-awareness-teleology <in-existential-extrication-as-of-
existential-unthought>, 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 reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold. 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–episteme’ 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-drag untransvaluated–temporal-intemporal at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-teleology posture in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, rather than a recognition of it prior relative-ontological-incompleteness reference-of-thought, implying recognising its uninstitutionalised-threshold 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-teleology towards intemporal-longness as of organic-
knowledge. The paradox here is that by its ‘most realistic/authentic/unexceptional-as-of-the-
mediocrity-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 deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought
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 -of- 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 -of- 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-
reification/contemplative-distension as from the-most-immediateness/shallowness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'-for-
aposteriorising/logicising/deriving/intelligising/measuring of 'meaningfulness-and-teleology'
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–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/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-conflatedness 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>) 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-
with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed as a ridiculous untransvaluated–temporal-intemporality notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme 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/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 ontological-contiguity as beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought attitude/mental-disposition/care–and–episteme with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity—in-reification/dereification cognisant-and-integrative of such acts and miscuings in temporality, thus endemising and enculturing the reference-of-thought vices-and-impediments. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality/shortness endemisation and enculturation as of the universal implications of such endemising and enculturating de-mentating/structuring/paradigming in ontological-contiguity, warrants corresponding aetiologisation/ontological-escalation superseding ethos as of ‘notional–deprocrypticism attitude/mental-disposition/care–and–episteme as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’ notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally—
disposition/care–and–episteme

precedes-and-is-the-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite
meaningfulness-and-teleology10 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-teleology10 that a given 1 reference-of-thought 2 meaningfulness-and-teleology10 cannot be
apriorised as of a prior/old prior relative-ontological-incompleteness -of- reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme to that given 1 reference-of-thought. Insightfully, we can thus
grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-
disposition/care–and–episteme

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 1 reference-of-thought–categorical-imperatives/axioms/registry-teleology10, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology10’ is
inherently not structured to be transcendentally-enabling and operative of positivism/rational-
empiricism aposteriorising/logicising/deriving/intelligising/measuring 1 meaningfulness-and-
teleology10 which precedingly needs its very own positivism attitude/mental-disposition/care–and–episteme

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
1 reference-of-thought–categorical-imperatives/axioms/registry-teleology10, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology10’;
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

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
1 reference-of-thought–categorical-imperatives/axioms/registry-teleology10, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology10’
instead of positivism attitude/mental-disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of its prior relative-ontological-incompleteness of reference-of-thought. Thus Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture-of–meaningfulness-and-teleology points out that a reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as the latter is about systematic existential-instantiations devolving of the former, that is, as teleologically-devolving-as-drifting meaningfulness it systematically makes reference to its appropriate attitude/mental-disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–categorical-imperatives/axioms/registry-teleology; as we know that no ‘normal person’ in our positivism/rational-empiricism reference-of-thought makes reference to the non-
appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-
disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology that is positivistically intelligible. This insight about Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-
and-teleology, that a reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme necessarily precedes-or-apriorises its

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for technical and organisation possibilities that actually required their interpretation in terms—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-disposition/care—and—episteme

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

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

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care—and—episteme

‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reference-of-thought–categorical-imperatives/axioms/registry-teleology’,, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’ as so implied by postmodern ‘human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation’ for prospective postmodern-notional–deprocrypticism
But then with respect to the possibility of prospective human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity, the question arises as to how it is possible
for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to occur
given its ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-
postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-
conflatedness ‘of-notional–deprocrypticism-prospective-sublimation)’ metaphoricity
instigation’ in the face of any 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>) natural inclination rather for construing
meaningfulness-and-teleology’ as ‘wholly of its cloistered-consciousness living experience
only’ whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–
ununiversalisation only, universalisation–non-positivism/medievalism only or in our case
positivism–procrypticism only, with a rather poor inkling for appreciating meaningfulness-and-
teleology’ as of a protracted-consciousness associated with grasping Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrasucture-of–meaningfulness-and-teleology’. This brings home the fact that however the
human intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposing-for-relative-ontological-completeness–unenframed-conceptualisation de-
to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-confoundedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation individuation reasoning-through that is instigative of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology. Thereof, what is critical for enabling human
successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is
‘appropriate prospective institutionalisation seconndaturing 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
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as of 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>
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
In this regard, the ontologically-veridical ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme’ with respect to our modern take 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/supererogatory—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-
desublimating-decisionality}–of-ontological-performance<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 for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework 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.
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 rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology, which in its prospective relative-ontological-completeness-of-reference-of-thought is ‘a dimensionality-of-sublimating —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-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-prime movers-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-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought,-in-supererogatory—epistemic-conflatedness 9 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>)
depth/profundness 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 8/reference-of-thought–
categorical-imperatives/axioms/registry-teleology , -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to
supersede such existentialising—enframing/imprintedness—historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition> and their associated institutional-
anchoring and mandarinism and pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation temporally induced denaturing of meaningfulness-and-
teleology 9, and so as of human
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation de-
mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity 8
brings about the prospectively renewed reasoning-from-results/afterthought instigating the
secondnaturing of prospective institutionalisation, and so as of implied reference-of-
thought/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as
of prospective ontological-primemovers-totalitative-framework 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⟩ enabling its prospective relative-ontological-completeness\(^\text{19}\). dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/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\(^\text{20}\)—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation contemplation that can surpass/overcome temporal 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⟩ as of a protracted-consciousness cognisant of the prospective ontological-performance ⟨including-virtue-as-ontology⟩ and human emancipation implications of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^\text{19}\). It should be noted here that the notion 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⟩ 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 without contemplating that the underlying knowledge-reification process/gesturing implications is definitely as of the relative-ontological-completeness perspective since a untransvaluated–temporal-intemporality non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification is to understand human destructuring-threshold~uninstitutionalised-threshold ~/presublimating–desublimating-decisionality~of-ontological-performance~<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance~<including-virtue-as-ontology> 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>. This tendency to misconstrue the meaning 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> and associated philosophical notions like leveling, critically arises because of a poor construal of
positivists rational-empiricism/positivism were both originariness-parrhesia,−as−spontaneity-of-aestheticisation disseminative events induced 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-conflicatedness—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 > 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<amplituding/formative>supererogatory−de-mentativeness/epistemic-growth-or-conflicatedness/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. 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 ‘atrophy mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophy 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-supererogation\textsuperscript{66} and so as of prospective projection as implied with the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67}, 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\textsuperscript{68}. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-\textsuperscript{<unforegrounding-disentailment,-failing-to-reflect-‘immanental-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-\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{67} dimensionality-of-sublimating \textsuperscript{—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to difference-conflatedness\textsuperscript{14}–as-to-totalitative-reification –in-singularisation\textsuperscript{16}–as-veridical-epistemic-determinism \textsuperscript{18}<amplituding/formative–epistemicity>causality–as-to-projective-}

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totalitative–implications,-for-explicating-ontological-contiguity 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/supereogoraty–de-mentativity is rather one of de-mentation-(supereogoraty–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions reference-of-thought, inducing human limited-mentation-capacity-deepening as of the very ontologically same existence/existential-reality’ so-reflected as the ‘difference-conflatedness –as-to-totalitative-reification –in-singularisation –as-veridical-epistemic-determinism’ of successive registry-worldviews/dimensions as of their successive reference-of-thought imbued apriorising/axiomatising/referencing–psychologism’ construed ‘as the successive reproducibility—mathesis/motif/thrownness-disposition.—as–reproducibility-of-aestheticisation supereogoraty–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for apostriorising/logicising/deriving/intelligising/measuring of ‘meaningfulness-and-teleology’ in existence’, and so-construed as the successive registry-worldviews/dimensions consciousness-enabled phenomenal-abstractiveness), and this basic deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of ‘relative-ontological-incompleteness’/relative-ontological-completeness- (sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness’/formative–supereogoring—<in-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing->) as to human-and-social—
In this regards, we can appreciate that all human meaningfulness-and-teleology 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—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-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 wooden-language-
imbued—averaging-of-thought—resentment/closed-construct-of—meaningfulness-and-teleology—as-of-'nondescript/ignorable—void ’—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 towards prospective ontologisation rather than the mere critique of any given human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) 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> and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation—towards-ontology 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>)
performance\textsuperscript{\textdagger}—<including-virtue-as-ontology> as from ‘<amplituding/formative–
epistemicity>\textsuperscript{\textdagger} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textdagger} temporal inclination for human-subpotency as of the underpinning–suprasocial-construct
meaningfulness-and-teleology\textsuperscript{\textdagger} or its <amplituding/formative>wooden-language–(imbued–
averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology\textsuperscript{\textdagger}–as-of–‘nondescript/ignorable–void–\textsuperscript{\textdagger}–with-regards-to-prospective-apriorising-implications>)\textsuperscript{\textdagger} determination’ to ‘ascetic intemporal inclination for existence-
potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative–epistemicity>\textsuperscript{\textdagger} totalising–renewing-realisation/re-perception/re-
thought,—in–supererogatory–epistemic-conflatedness\textsuperscript{\textdagger} determination’; and so as to the fact that
prospective sublimation-over-desublimation of human \textsuperscript{\textdagger} reference-of-thought–and–reference-
of-thought—devolving—meaningfulness-and-teleology\textsuperscript{\textdagger} involves prospective ‘originariness-
parrhesia,–as–spontaneity-of-aestheticisation
\textsuperscript{\textdagger}

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–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-teleology–so-
construed-as-metaphoricity\textsuperscript{\textdagger}–,informing-prospective-

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

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

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-conflatedness implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness’ /relative-ontological-completeness -

of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
abnormalcy/preconvergence’> from such human-subpotency prior reproducibility—
mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation. In this regards,
we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument arises, the value
structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the
prospective registry-worldviews/dimensions, with the implication that our naïve conception of
value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-
mentatively/structurally/paradigmatically deterministic but rather the-
Good/understanding/knowledge-reification'/ontological-primemovers-totalitative-framework' lies in the de-mentative/structural/paradigmatic effectuation of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity in the bigger social construct as of the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the
prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness,
preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness
so-implied with the ontological-contiguity‘—of-the-human-institutionalisation-process
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—
for-explicating-ontological-contiguity’ induced prior to prospective registry-
ontologically-flawed disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-\textquoteleft as to projective-totalitative-implications, for explicating ontological-contiguity\textquoteleft-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism underlying the human construction-of-the-Self\textquoteleft and on the other hand \textquoteleft the effective ontological-impertinence/dereification\textquoteleft arising in the conceptualising of human value-construction as of a wooden-language\textquoteleft-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-\textquoteleft nondescript/ignorable-void\textquoteleft-with-regards-to-prospective-apriorising-implications)
as construing of value-construction within any given registry-worldview’s/dimension’s presencing—absolutising-identititive-constitutedness 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-transfusively> 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 causality~as-to-projective-totalitative–implications, for-explicating-ontological-contiguity 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 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 \textsuperscript{*}historiality/ontological-
eventfulness\textsuperscript{**}/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\textsuperscript{\textdagger} 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\textsuperscript{\textdagger} 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 \textsuperscript{*}meaningfulness-
and-teleology\textsuperscript{**} infrastructure transvaluation so-implied as of notional-deprocrypticism or
\textsuperscript{\textasteriskcentered}amplituding/formative\textsuperscript{\textdagger} notional-preempting—disjointedness-as-of-
reference-of-thought appropriate \textsuperscript{*}foregrounding—entailment—(postconverging—narrowing-down—sublimation as to
existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation\textsuperscript{\textasteriskcentered} in reflecting
‘immanent-ontological-contiguity\textsuperscript{\textdagger}),'—as-operative-notional—deprocrypticism; and so as the
disparateness-of-conceptualisation—unforegrounding—disentailment,失败ing-to-reflect-
‘immanent-ontological-contiguity\textsuperscript{\textdagger}' of our rational-empiricism/positivism occlusiveness in its
\textsuperscript{\textasteriskcentered}amplituding/formative\textsuperscript{\textdagger} wooden-language—(imbued—averaging-of-thought—\textasciitilde
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignoreable—void—with-regards-to-prospective-apriorising-implications) tend to rather reflect our <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag”. The occlusiveness of our positivism/rational-empiricism social—value-construction as such from the prospective perspective of deprocripticism—or—preempting—disjointedness-as-of—reference-of-thought can be analysed—and—construed as imbued with occlusive collateral aspects of rather nondescript/ignoreable—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—deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived—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 dementatively/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’—
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 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—which is muted and where such universal-transparency—which 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-constitutedness as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation simply reflects the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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
prospective-supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> so-reflected as of <amplituding/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 a reference-of-thought-devolving-level manifestation of the primacy of existence equally extends to reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior universalisation registry-worldview/dimension ‘is more effective’ as of its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within 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, so-construed as ‘human-subpotency ontological-performance’ -<including-virtue-as-ontology> within the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’, and specifically speaks 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 within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification and empowerment from the knowledge-reification within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory of bacteria and biological 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–epistemic>totalising~thrownness-in-existence’ as of ‘the specific human-subpotency implications 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>; and so, as it applies to human knowledge-reification and empowerment from such knowledge-reification within existence as this defines human ontological-performance <including-virtue-as-ontology> reflected as of constructiveness-of-ontological-performance <including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)–of-ontological-performance <including-virtue-as-ontology>. 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 (reflecting 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-conflatedness/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
deferential-formalisation-transference actually has a "historiality/ontological-
eventfulness"/ontological-aesthetic-tracing character that extends right up to the very first
humans and as with the production of language and human institutions, with regards to
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/existence—as-the-absolute-
a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation‘<-as-to-perspective-ontological-normalcy/postconvergence-
impended-‘prospective-aporeticism-overcoming/unovercoming‘>, and as these institutions and
institutional practices undergo metaphoricity all along towards our present, and carries
effective/ontologically-veridical teleological implication 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—
singularisation-as-veridical-epistemic-determinism—
<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity\textsuperscript{66} successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating —\textsuperscript{<amplituding/formative>supererogatory—de-mentativity/epistemic-growth-or-conflatedness} /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition and expression’ driving the deferential-formalisation-transference knowledge-reification\textsuperscript{86} and empowerment from the knowledge-reification\textsuperscript{86} as of ‘historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing, even as of poor ontological-performance\textsuperscript{71}—<including-virtue-as-ontology> of social–value-construction so-construed as destructuring-threshold-{uninstitutionalised-threshold} /presublimating–desublimating-decisionality)—of-ontological-performance\textsuperscript{71}—<including-virtue-as-ontology>, can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment\textsuperscript{65}, 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\textsuperscript{65} that gives the teleological orientation of human \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, as it then exposes human \textsuperscript{92}meaningfulness-and-teleology\textsuperscript{99} 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-sublimity/sublimation\textsuperscript{supercratory—de-mentativity} when its any given \textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99} is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening\textsuperscript{92}. 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\textsuperscript{87} as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity —


<including-virtue-as-ontology> as of prior relative-ontological—incompleteness implied preconverging/dementing—qualia-schema and constructiveness—of-ontological-performance

<including-virtue-as-ontology> as of prospective relative-ontological—completeness implied postconverging/dialectical-thinking—qualia-schema as elucidation of ontological—primemovers—totalitative-framework. 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 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/s2 rather than the existence—potency—sublimating—nascence,—disclosed—from-prospective-epistemic—digression—of—totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic—conflatedness—manifestation of 9.8 m/s2 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—unforegrounding—disentailment,—failing—to—reflect—‘immanent—ontological—contiguity’. 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’<sup>1</sup>—<sup>imbu</sup>ed-and-
‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—re-apriorising/re-axiomatising/re-
reReferencing—conceptualisation>’ basically underlies all human knowledge-reification whether
with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal
appraisal of meaningfulness-and-teleology’<sup>2</sup> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<sup>amplituding/formative—epistemicity>totalising~purview-of-construal’ or with regards to second-level ontologies
‘specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflatedness<sup>1</sup>)
appaisal of ‘meaningfulness-and-teleology’<sup>3</sup> 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
appaisal of ‘meaningfulness-and-teleology’ across human generations as of ‘cumulative
and—re-apriorising/re-axiomatising/re-referencing>)) as to human-and-social—
expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism<sup>4</sup> is surprisingly of high ontological-contiguity explaining the crossgenerational
relative intelligibility of philosophical ‘meaningfulness-and-teleology’<sup>3</sup> (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-conflatedness<sup>1</sup>)
teleology’ 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
interpretable as ‘specifically aphoristic/cogent/pointed extensions of the underlying human
philosophical interpretative disposition for knowledge-reification’). 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 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 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-confoundedness–as-to-the-ontological-normalecy/postconvergence-
projective-perspective–to-which-latter-human-subpotency-projectively-confletes-to-in-order-
to-overcome-our-prospective-epistemic-abnormalcy/preconvergence”> 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
confoundedness 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>totalising–renewing-realisation/re-perception/re-
though–in-supererogatory–epistemic-confoundedness rather than the epistemic-veracity 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 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-
though–in-supererogatory–epistemic-confoundedness 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

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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-to-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 dementatively/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 /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>) \langle amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} in reflecting holographically\langle conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process ; going by the phronesis/practicality as of our positivism–procrysticism 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 credible 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-incompleteness’/relative-ontological-completeness-

positivism/medievalism, our positivism–procrypticism and will equally vary with prospective
deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought as of human
limited-mentation-capacity-deepening\(^1\). This effectively brings up the centrality of causality, as
implied with ontological-primemovers-totalitative-framework\(^2\) conflating towards the inherent
ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier, wherein
human sovereignty and free-will is construed as of the ‘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\(^3\),
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\(^7\) as
of any given presencing—absolutising-identitive-constitutedness
apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness\(^8\). This
insight about human sovereignty and free-will effectively points to the ontological-flaw of
presencing—absolutising-identitive-constitutedness\(^13\) conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-
incompleteness\(^9\)/relative-ontological-completeness\(^10\)–
(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\(^19\) that effectively and empirically underline sublimating ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing; 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 as to the underlying supposedly coherent ontological-commitment in wrongly implying that human sovereignty and free-will is rather veridically underlled by ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside existential-contextualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness. 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\(^9\) (as implied with the logical operation of any such projected ‘human social-vestedness/normativity-<discretely-implied-
functionalism> 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\(^8\) 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-re-de-mentating/restructuring/reparadigming–
psychologism”\(^8\) as to their existential-reality veracity, such that fundamentally such ‘human social-vestedness/normativity-<discretely-implied-functionalism> 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\(^7\). Consider in this regards for instance as of the
presencing—absolutising-identitive-constitutedness\(^1\) notion of ‘human social-

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vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity-<discretely-implied-functionalism> 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-measuring-instrument-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-constitutedness 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五月 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/usurpatory/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-completenessquist perspective
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>. 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
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/usurpatory/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 May; and so not as of a
falsely implied logical-dueness and logical engagement that wrongly validate the relative-
ontological-incompleteness 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, but rather as of the relative-ontological-completeness perspective 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 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 possibilities of relative-ontological-completeness analysis over the absolutising of ‘human social-
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 as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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 ‘human social-vestedness/normativity-implies-construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination’ practicalities and is the basis for continual social and governmental reforms; and as so-implied by the ‘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’ and this is the very legitimation for any intellectualism purporting knowledge-reification. Ultimately, the very possibility for prospective knowledge-reification as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, in the interplay of human presencing—absolutising-identitive-constitutedness inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness’/relative-ontological-completeness -(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflicatedness/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" in contrast to dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness\(^5\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation inclinations very much appreciative of ‘relative-ontological-incompleteness\(^8\)/relative-ontological-completeness\(^7\)—(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness\(^7\)/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 difference-conflatedness —as-to-totalitative-reification—in-singularisation\(^5\)—as-veridical-epistemic-determinism\(^1\)\(^4\)<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity\(^6\). In this regards, one can appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-reification\(^5\) associated with the Socratic\(^1\) universalising philosophers, budding-positivists/rational-empiricists and today’s postmodern critical thinkers emancipatory\(^5\) meaningfulness-and-teleology\(^6\) infrastructure while on the other hand the prospective dereification\(^6\) as reflected in ‘<amplituding/formative>wooden-language—(imbued—temporal—mere-form/virtualities/dereification\(^6\)/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^7\)) of non-universalising sophists’, non-positivising/non-rational-empiricist medieval scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as providing the\(^5\) meaningfulness-and-teleology\(^6\) infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-
form/virtualities/dereification\(^7\)\/~akrasiatic-drag/denatured/preconverging-or-dementing\(^8\) narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology \}; and so equating such ‘prospective’ \(<amplituding/formative–epistemicity>growth-or-conflatedness \/~transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’ with teleologically-degraded \(^7\) meaningfulness-and-teleology\(^9\) as of blatant two-facedness/falseness that would hardly contemplate that ‘the \(^7\) presencing—absolutising-identitive-constitutedness\(^1\) institutional framework de-mentatively/structurally/paradigmatically undermines in many ways the possibility for veridical prospective human transcendence-and-sublimity/sublimation/supерerogatory\/~de-mentativity as of its apriorising/axiomatising/referencing \(<amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \’. 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\(^7\)-\/~imbuied-and—‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing–conceptualisation>’), the notion of causality as of ontological-primemovers-totalitative-framework\(^7\) 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\(^8\). Such a human-causative-construction as of the underlying notion of ‘relative-ontological-incompleteness\(^7\)/relative-ontological-completeness\(^8\)‘—

(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 is construed as ‘more than just about direct re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting
in<br 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 —<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
ratationalising/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—<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 —<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvalutative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation construal
of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; thus
implying ‘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\(^{10}\) (and not ‘absolute-ontological-completeness implications’) given human limited-mentation-capacity at all moments, as so-reflect in the prospective destructuring-threshold-(uninstitutionalised-threshold \(^{17}/\)presublimating–desublimating-decisionality)–of-ontological-performance’–<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential desublimation manifestation underlined by \(<\text{amplituding/formative}}\text{wooden-language-(imbued—averaging-of-thought}-<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}}\text{as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>\) or \(<\text{amplituding/formative}}\text{wooden-language-(imbued—averaging-of-thought}-<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}}\text{as-of—‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>\). This more effectively speaks to the fact that ‘dimensionality-of-sublimating—\(<\text{amplituding/formative}}\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness \(\text{/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as originariness-parrhesia,–as–spontaneity-of-aestheticisation’},\)

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-confoundedness°—epistemically-induced/constrained—reproducibility-
motif-of—meaningfulness-and-teleology° as of relatively-shallow-frame-of-elicited-positive-
opportunism°—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,–
indimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-confoundedness°/transvalutative-
ratinalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ beyond
which its implied 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-epistic-digression—as—of—<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-
supererogatory~epistemic-confoundedness°° 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>)
 is
construed as relatively vague-and-irrelevant as human temporality°/shortness now re-construes
in constitutedness° such ‘secondnatured-institutionalisation—existence-potency—sublimating—
nascence,—disclosed-from—prospective—epistic—digression—as—of—<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-
supererogatory~epistemic-confoundedness°°—epistemically-induced/constrained—reproducibility-
motif-of—meaningfulness-and-teleology° as of relatively-shallow-frame-of-elicited-positive-
opportunism°—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—
indimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory—de-
opportunism—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—

<amplituding/formative>superoerogatory→de-mentativeness/epistemic-growth-or-conflatedness^1/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ as prospective notional–deprocripticism 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^2-by-reification^3/contemplative-distension^4 into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional–deprocripticism^5meaningfulness-and-teleology^6 with the ontological-contiguity^7—of-the-human-institutionalisation-process^8 ‘re-inventing’/‘re-creating’

dimensionality-of-sublimating —
<amplituding/formative>superoerogatory→de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation; as otherwise such supposedly prospective notional–deprocripticism 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 deprocripticism—or–preempting—disjointedness—as-of—reference-of-thought. 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-completeness^9-by-reification /contemplative-distension^12 as intemporal-disposition as intemporal-disposition’, wherein the former (beyond-the-consciousness-
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>) with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence° of all presencing—absolutising-identitive-constitutedness”, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence° of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism as prospective déprocrypticism—or–preempting—disjointedness-as-of reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence° of our positivism–procrypticism, 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° where it is prospectively of preconverging/dementing−qualia-schema at its destructuring-threshold (uninstitutionalised-threshold°/presublimating–desublimating-decisionality)−of-ontological-performance°<including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity° of ‘meaningfulness-and-teleology° 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 —<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness°/transvalutative-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 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–nascence,-disclosed-from-prospective-epistemic-digression-as-of<$amplituding/formative–epistemicity>$totalising~renewing-realisation/re-perception/re-thought,-in-

$m\text{supererogatory—epistemic-conflicatedness}^\circ$—epistemically-induced/constrained–reproducibility-motif-of$^\circ$ meaningfulness-and-teleology$^\circ$ as of relatively-shallow-frame-of-elicited-positive-opportunism$^\circ$-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
dimensionality-of-desublimating-lack-of$^\circ$—<$amplituding/formative$>$supererogatory~
dementativeness/epistemic-growth-or-conflicatedness$^\circ$/transvaluative-
dementativeness/epistemic-growth-or-conflicatedness$^\circ$/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, but so in a mismatch with secondnatured-institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of<$amplituding/formative–epistemicity>$totalising~renewing-realisation/re-perception/re-
thought,-in–supererogatory—epistemic-conflicatedness$^\circ$—epistemically-induced/constrained–reproducibility-motif-of—meaningfulness-and-teleology$^\circ$ as to the latter’s relatively-shallow-
frame-of-elicited-positive-opportunism\(^\d\) of low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, in-dimensionality-of-desublimating-lack-of\(^\d\) —
<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness\(^\d\) /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation; such that de-mentatively/structurally/paradigmatically the ontological-contiguity\(^\d\) — of the human institutionalisation-process\(^\d\), as of institutional-cumulation/institutional-recomposure<as-to- historiality/ontological-eventfulness\(^\d\) /ontological-aesthetic-tracing> of successive registry-worldviews/dimensions in relative-ontological-completeness\(^\d\), has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating —
<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to construction-of-the-Self is only as critical when it enables the relatively-shallow-frame-of-elicited-positive-opportunism\(^\d\) — of low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, in-dimensionality-of-desublimating-lack-of\(^\d\) —
<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-conflatedness \(\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation for prospective 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 —epistemically induced/constrained—reproducibility—motif of—‘meaningfulness-and—teleology’\(^\d\), and so rather as of the latter’s ‘poor—cognisance and poor—integration into any such prospective secondnatured meaningfullness—teleology’\(^\d\) of the underlying dimensionality-of—sublimating\(^\d\) —
<amplituding/formative> supererogatory de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–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-completenessª–by-
transfusively> the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{7} 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-deprocrypticism or \textsuperscript{amplituding/formative}notional–preempting—disjointedness-as-of- reference-of-thought of base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective possibility for notional–deprocrypticism registry-worldview/dimension reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminancy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. As human-subpotency–aporia/undecidability/dilemma/ought-indeterminancy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor is herein construed as ‘the fundamental de-mentating/structuring/paradigming/frame of human causative determination (underlying causality as to ontological-primemovers-totalitative-framework\textsuperscript{7} )’, as so reflected in the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{7}—\textsuperscript{imbued-and–‘hermeneutically/reprojectively-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-subpotency–aporia/undecidability/dilemma/ought-indeterminancy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor is the underlying form-factor recurrently de-mentated/structured/paradigmed/framed across human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-
of meaninglessness-and-teleology with regards to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation and closed-construct-of meaninglessness-and-teleology–as-of-
‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications in-
dimensionality-of-desublimating-lack-of—in-amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflicatedness/transvalutative-
rationalising/transepistemistic/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–by-
reification;/contemplative-distension 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/intelligibilitysetup/measuringinstrument for prospective
deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought 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 as to prospective
notional–deprocrypticism living-development–as-to-personality-development, institutional-
development–as-to-social-function-development and Being-development/ontological-
meaninglessness-and-teleology; as effectively such dispensing-with-immediacy-for-relative-
ontological-completeness–by-reification/contemplative-distension is susceptible to
sophistic/pedantic dispositions presencing—absolutising-identitive-constitutedness eliciting
This insight speaks of a more profound notion of human psychology as to a veridical ontology-driven ‘postconverging-or-dialectical-thinking—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—and shiftiness-of-the-Self—as to human destructuring-threshold—uninstitutionalised-threshold—presublimating—desublimating-decisionality—of-ontological-performance—and <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-constitutedness conception of psychology in many ways rather in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘as the latter in its epistemic-abnormalcy/preconvergence naively and wrongly goes on to define the very human-in-its-temporality/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very presencing—absolutising-identitive-constitutedness) of such prospective development’; such that there is an underlying transversality-of-affirmative-and-unaffirmative,—disambiguated—apriorising/axiomatising/referencing between such presencing—absolutising-identitive-constitutedness 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 —

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-drag of any of the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness of either recurrent-utter-uninstitutionalisation, base-institutionalisation–universalisation and universalisation–non-positivism/medievalism is effectively sub-ontological–<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-identitive-constitutedness of our positivism–procrypticism in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ; 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-explicating-ontological-contiguity of ontology-driven ‘postconverging-or-dialectical-thinking–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 ontological-contiguity of the human-institutionalisation-process with regards to the prospective relative-ontological-completeness
possibilities of deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought).


<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity construal of causality as ontological-primemovers-totalitative-framework, as can be so reflected in the ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing of the contrasting postconverging/dialectical-thinking—qualia-schema and preconverging/dementing—qualia-schema’ of any specific registry-worldview/dimension as to its ‘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’ (beyond-the-consciousness-awareness-teleology\(^{-}\)-\(<\)in-existential-extrication-as-of-existential-unthought\(>\)); and effectively, \(<\)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\(>\)} is
operantly construed as the constrained postconverging/dialectical-thinking\(^{-}\)–qualia-schema and
preconverging/dementing –qualia-schema, as from the perspective of relative-ontological-
completeness\(^{-}\) over relative-ontological-incompleteness\(^{88}\) (as to \(\)reference-of-thought–and–
reference-of-thought– devolving— meaningfulness-and-teleology\(^{-}\)). 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-teleology\(^{-}\)), the
overcoming 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\(>\)} (as to
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor \(\)‘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’

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 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—anxiety/undecidability/dilemma/ought-


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”

of dimensionality-of-sublimating —

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-

conflatedness /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/thrownness-disposition,—as—reproducibility-of-aestheticisation is rather ‘a positive-opportunism 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 to then aspire for prospective relative-
ontological-completeness’ 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’, 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—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation that de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (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—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 the Foucauldian take truly reflects the fact that there is no given human nature but rather the becoming possibility of human nature as of the ultimate construction—of—the—Self towards attaining deprocrypticism/preempting—disjointedness—as—‘reference—of—thought, thus overriding/overcoming the hitherto ever present ‘human relatively—shallow—frame—of—elicited—positive—opportunism’—of—low—intrinsinc—attribute—high—extrinsic—attribute—susceptibility,—in—dimensionality—of—desublimating—lack—of—<amplituding/formative>supererogatory—de-mentativeness/epistemic—growth—or—conflatedness/transvalutative-rationalising/transepistemicity/anamnestic—residuality/spirit—
drivenness–equalisation’, underlying prior successive registry-worldviews/dimensions destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{-<including-virtue-as-ontology>}. In more explicit terms, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ speaks to the ‘social-and-institutional-dissipative-integration of 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\textsuperscript{-<including-virtue-as-ontology>} in a ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance\textsuperscript{-<including-virtue-as-ontology>-including-virtue-as-ontology} at the destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality)–of-ontological-performance\textsuperscript{-<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’-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-{uninstitutionalised-threshold[/presublimating–desublimating-decisionality]–of-ontological-performance}-<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, generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered <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’ } 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-conflictation, 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\(^1\)-<including-virtue-as-ontology> and destructuring-threshold-{uninstitutionalised-threshold \(/\)presublimating–desublimating-decisionality}~of-ontological-performance\(^1\)-<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\(^1\)-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-{uninstitutionalised-threshold \(/\)presublimating–desublimating-decisionality}~of-ontological-performance\(^1\)-<including-virtue-as-ontology>’ speaks to the susceptibility of the destructuring-threshold-{uninstitutionalised-threshold \(/\)presublimating–desublimating-decisionality}~of-ontological-performance\(^1\)-<including-virtue-as-ontology> (addressed as of originariness-parrhesia,—as-spontaneity-of-aestheticisation) to teleologically-degraded ontological-performance\(^1\)-<including-virtue-as-ontology> and more profoundly so specifically with enculturated/endemised postlogism\(^7\) and conjugated-postlogism\(^7\) social and institutional manifestations, and with regards to many social-stake-contention-or-conflictation 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

corresponding "meaningfulness-and-teleology" implications) by itself provides 'preparatory/foundational causation' for existential-extrication-as-of-existential-unthought temporal-dispositions underlying institutional and social failures and crises as to their destructuring-threshold-(uninstitutionalised-threshold */presublimating−desublimating-
decisionality)-of-ontological-performance *)-<including-virtue-as-ontology> (however the seeming remoteness from such direct social and institutional issues, crises and failures); as associated with various social and institutionalised frames 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⟩), and as further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate meaningfulness-and-teleology") in terms eliciting human temporality /shortness but then of teleologically-decadent—as-in-
dimensionality-of-desublimating-lack-of — <amplituding/formative>supererogatory−de-
mentativeness/epistemic-growth-or-conflatedness */transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation totalising-
entailing social and institutional implications that default to vested postures and interests. This analysis is critical by the very ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness’ "meaningfulness-and-teleology" as required for prospective deprocrypticism—or−preempting—disjointedness-as-of- reference-of-thought (as to the reality of the implications of ‘wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating−meaningfulness-
and-its-institutionalisation’ associated with our positivism/rational-empiricism 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 – epistemically-induced/constrained–reproducibility-motif-of—meaningfulness-and-teleology);
conception of value-construction and overall ‘meaningfulness-and-teleology’ 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” conception of value-construction and overall “meaningfulness-and-teleology’” (as to its destructuring-threshold-{uninstitutionalised-threshold/presublimating-desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology> induced <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>}) for the possibility of prospective transvaluation as of dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-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—<amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance—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—by-reification/conTEMPLATIVE—DISTENSION 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’ but rather as of 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>, 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-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, 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’. 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 —<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness /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 —<amplituming/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation speaking of true humanity projection for prospective secondnaturizing 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 <amplituming/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 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’/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>}’ 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). 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’-by-reification’/contemplative-distension is effectively about discouraging the possibility for
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 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→<in-existential-extirication-as-of-existential-unthought>) is predicated upon and drags along the shiftiness-of-the-Self as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in θ-presencing—absolutising-identitive-constitutedness as θ-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), 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 ); and in many ways this θ-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has already been stifling/stalling the human prospective potential as from the ontological-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) that is incapable to re-stake/put-back-at-stake meaningfulness-and-teleology out of its historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition social-vestedness/normativity-<discretely-implied-functionalism> in order to reflect the true prospective overall aestheticisation—and—aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence epistemic/notional-projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening. 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) is bound to ‘make its own weather’ rather as from human-subpotency temporality/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 and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance’-<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 rather invokes prospective dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation for re-originariness/re-origination (and as ever always such
framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (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) as to the relation with human lopsided 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/aloofness 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—meaningfulness-and-teleology given historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’. 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 de-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) 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 
1 deprocrypticism—or preemption—disjointedness-as-of reference-of-thought.

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-originariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a presencing—absolutising-identitive-constitutedness—meaningfulness-and-teleology’ given historicity-tracing—presencing—hyperrealisation/hyperreal-transposition’ that passivises and blanks thus undermining/stifling the possibility for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs—meaningfulness-and-teleology—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity—implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ presencing—absolutising-identitive-constitutedness/constitutedness apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment with regards to the ‘full-conflatedness of apriorising/axiomatising/referencing—conceptualisation as to existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression—amplituding/totalising—renewing—re-consciousness—supererogatory—epistemic-conflatedness'), but rather tending to a construal as of ‘inherent prior aestheticisation—and—aestheticisation-towards-ontology as of human social-vestedness/normativity—implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’; such a traditional conception from the relative-ontological-completeness perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness—manifestation of human presencing—absolutising—
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
presencing—absolutising-identitive-constitutedness/constitutedness
apriorising/axiomatising/referencing–conceptualisation of healthcare’ as to their successive relative-ontological-incompleteness/relative-ontological-completeness-
(sublimating-referencing/registering/decisioning,—as-self-becoming/self-conflatedness/forward–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>). In both cases it is rather from the full
⟨amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity as to ontological-primemovers-totalitative-framework that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment with regards to the ‘full-conflatedness 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⟩) truly reflects the deterministic epistemic causality of existential sublimation manifestation, and so over any such conceptualisation of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’, rather in shallow
‘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’) successive prospective reasoning-through/messianic-reasoning for 
reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive 
registry-worldviews/dimensions reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology so-construed as ‘generating varying human 
sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and- 
teleology—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’ 
dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. It is rather 
such an ontological-normalcy/postconvergence conceptualisation as reflected by the 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 as to ontological-primemovers-totalitative-framework in full-conflatedness 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 imbued ontological-veracity (reflected in
deselectivity-of-ontological-bad-faith/inauthenticity’ (arising as from the very first/primordial existential becoming manifestations of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralisating—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—confaltedness to supersed human temporality/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>) 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—confaltedness (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\textsuperscript{a} apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-
and-complemetenarilly instigated/promoted ontological-good-faith/authenticity\textsuperscript{b} apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\textsuperscript{c}—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity\textsuperscript{d} or ontological-bad-faith/inauthenticity\textsuperscript{e} apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-over-desublimating social-and-institutional-constructs–of–meaningfulness-and-teleology\textsuperscript{f}—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. (as of the historial selectivity/deselectivity of underdetermined human social constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as knowledge-reification\textsuperscript{g} and human registry-worldview’s/dimension’s institutionalisation in a \textsuperscript{h}foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{i} in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism dynamics of the human \textsuperscript{j}reference-of-thought, as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism, base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—universalisation–non-positivism/medievalism \textsuperscript{k}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivism–procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, and prospectively notional–deprocrypticism preempting—disjointedness-as-of reference-of-thought, as to
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" presencing—absolutising-identitive-
constitutedness’/constitutedness of apriorising/axiomatising/referencing–conceptualisation
perspective in relative-ontological-incompleteness as underlying justification for the
sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–
meaningfulness-and-teleology—in-cumulation/recomposuring (as it rather becomes
prospectively from the relative-ontological-completeness perspective a
<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 },
beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-
unthought>). This point out that just as prior registry-worldviews/dimensions 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> rather implied their
corresponding human-subpotency ontological-performance—<including-virtue-as-ontology>
transcendental-enabling/sublimating/supererogatory—de-mentativity reflexivity in ecstatic-
existence, this ontological-normalcy/postconvergence—<amplituding/formative–
epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-
contiguity—as of its prospective relative-ontological-completeness equally implies its
correspondingly more profound human-subpotency ontological-performance—<including-
virtue-as-ontology> transcendental-enabling/sublimating/supererogatory—de-mentativity
perspective, the ontological-performance \textsuperscript{7}\textsuperscript{-}<including-virtue-as-ontology> of human temporal-to-intemporal-dispositions (rather operantly construable as temporal-to-intemporal individuations) reflect a ‘formative underlying human decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{6}-for-institutionalisation’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{7}. The ‘imaginary of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought’ is a projection towards the prospective sublimating historiality/ontological-eventfulness\textsuperscript{8}/ontological-aesthetic-tracing bound to overcome desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition imbued psychological entrapment, as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘formative underlying human decoherencing-structure—of—meaningfulness-and-teleology -for-institutionalisation’ as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicited-positive-opportunism \textsuperscript{7}-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of–\textsuperscript{<amplituding/formative>}supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation. Desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-deepening \textsuperscript{7} as of its decoherencing-structure—of—meaningfulness-and-teleology\textsuperscript{6}-for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—meaningfulness-and-teleology -for-institutionalisation
stifling/stalling of the full possibility of prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing. Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—and—aestheticisation-towards-ontology decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation (as construed from the prospective notional—deprocrypticism ontological-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—
conflatedness/transvalutative-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 ontological-contiguity—of-the-human-institutionalisation-process as to the obviating of its decoherencing-structure—of—meaningfulness-and-teleology -for-institutionalisation induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)’; such that the notional-deprocrypticism potential is ‘a wholly other of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ as to the implications of its re-originariness/re-origination for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension ). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self as of its presencing—absolutising-identitive-constitutedness (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’). Human presencing—
incompleteness in relation to the now prospective notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema> of the relative-ontological-completeness, as from the ontological-normalcy/postconvergence epistemic/notional—projective-perspective. Effectively, historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing—psychologism of (relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity -<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/supererogatory—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 in epistemic conflation’”, thus inducing
its notional-discontiguity/epistemic-discontiguity <<shallow—supererogation—of—mentally—
aestheticised—preconverging/dementing—qualia-schema> as to the fact that notional—
contiguity/epistemic—contiguity <<profound—supererogation—of—mentally—
aestheticised—postconverging/dialectical—thinking—qualia-schema> is now implied
prospectively as of prospective relative-ontological-completeness 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—procrypticism
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of
aestheticisation—and—aestheticisation-towards-ontology as ‘meaningfulness—teleology”;
reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to
the potential for re-originariness/re-origination beyond procrypticism—or—disjointedness—as-of-
reference-of-thought historicity-tracing—in-presencing—hyperrealisation—hyperreal
transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity
<shallow-supererogation>—of-mentally-aestheticised—preconverging/dementing—qualia
schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic/notional—projective-perspective of deprocripticism—or—preempting—disjointedness-as-of reference-of-thought in prospective notional-contiguity/epistemic-contiguity
<profound-supererogation>—of-mentally-aestheticised—postconverging/dialectical—thinking—qualia-schema>’ now of notional-discontiguity/epistemic-discontiguity
the—given—redefining—prospective—epistemic—digression—implications—as—to—ontological—contiguity”. Thus in the bigger scheme of things, the state of recurrent-utter-uninstitutionalisation

opportunism\textsuperscript{72}—of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility—\textless the-dimensionality-of-desublimating-lack-of\textgreater —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. Critically, dimensionality-of-sublimating\textless the-dimensionality-of-desublimating-lack-of\textgreater —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation underlying the ontological-contiguity\textsuperscript{56}—of-the-human-institutionalisation-process\textsuperscript{57} (with regards to the overall manifest ontological-contiguity\textsuperscript{56}—of-the-human-institutionalisation-process\textsuperscript{57} ‘human aestheticisation—and—aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’) contrastively speaks of a dimensionality-of-desublimating-lack-of\textless the-dimensionality-of-desublimating-lack-of\textgreater —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation that recurrently pops up in the successive registry-worldviews/dimensions in reflecting holographically—\textless conjugatively-and-transfusively\textgreater the ontological-contiguity\textsuperscript{56}—of-the-human-institutionalisation-process\textsuperscript{57} (as to the implications of the lack of\textsuperscript{103} universal-transparency\textsuperscript{104}—\textless transparency-of-totalising-entailing—\textless in-relative-ontological-completeness\textgreater of the-Good/understanding/knowledge-reification\textsuperscript{19}/ontological-primemovers-totalitative-framework\textsuperscript{72}), which acts as of mere reproducibility cynicism (in the face of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-faith/inauthenticity\textsuperscript{63} (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought\textsuperscript{6} ), so-reflected in its \textless amplituding/formative\textgreater wooden-language—{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-
realisation/re-perception/re-thought, in supererogatory epistemic-conflatedness\(^1\). Thus more than just about ‘prospective succession’ as to the successive registry-worldviews/dimensions in reflecting holographically<&conjugatively-and-transfusively> the ontological-contiguity\(^1\)—of-the-human-institutionalisation-process\(^7\) (beyond just their mere secondnaturing reproducibility aestheticisation—and—aestheticisation-towards-ontology), prospective notional—deprocrypticism protensive—self-consciousness is more critically bechanced as to an originariness/origination<&so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalaring-construal-of-existence> projection of dimensionality-of-sublimating —<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness / transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation beyond mere reproducibility. Prospective \(^a\)historiality/ontological-eventfulness /ontological-aesthetic-tracing as such is more profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon human limited-mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-immediacy-for-relative-ontological-completeness —by-reification /contemplative-distension \(^6\) projection reflexivity in ecstatic-existence’. Ultimately, the very conception of human limited-mentation-capacity-deepening \(^7\) underlying metaphoricity —of-aestheticisation—as-of—’dimensionality-of-sublimating —<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness / transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-totalising—entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation’—in-preserving-notional-contiguity/epistemic-contiguity —by-the-given-redefining-prospective—epistemic-digression-implications-as-to-ontological-contiguity\(^6\) is tied to human ontological-performance –<including-virtue-as-ontology>; as to the possibility for ‘prospectively recovering
notional-contiguity/epistemic-contiguity

<profound-supererogation of-mentally-
aestheticised~postconverging/dialectical-thinking ~qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as "meaningfulness-and-teleology" faced with the 'saturation of ontological-performance' <including-virtue-as-ontology>'
at the uninstitutionalised-threshold of the relative-ontological-incompleteness (inducing its notional-discontiguity/epistemic-discontiguity

<shallow-supererogation of-mentally-
aestheticised~preconverging/dementing ~qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as "meaningfulness-and-teleology") 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-conflatedness

; even as any specific human 'presencing—absolutising-identitive-constitutedness (as of its social-stake-contention-or-confliction) is 'susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness', such that in many ways our present mental state of positivism–procrypticism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (and so 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-
onologising-development-as-infrastructure-of–meaningfulness-and-teleology

) obviate human appreciation and cultivation of its prospective consciousness sublimation as of the prospective historiciality/ontological-eventfulness /ontological-aesthetic-tracing of deprocrypticism. metaphoricity~of-aestheticisation—as-of-'dimensionality-of-sublimating'—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness

/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation-totalising-entailing-instigation,-process,-and-outcome-of-
over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology—
in-cumulation/recomposuring’ out of the very same process of de-mentation—
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-
teleology’; 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—disinhibited-mental-
aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation reference-point of beholdening-becoming—
distortive-originariness/distortive-origination—as-to—historicity-tracing—inhhibited-mental-
aestheticising), such that prospective notional—deprocripticism mental-aestheticisation as
predicated upon its dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation is rather skewed towards bechancing-becoming—
originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-
tracing—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 beholdening-becoming—distortive-originariness/distortive-origination—as-to-
—historicity-tracing—inhibited-mental-aestheticising with respect to their ontological-
performance\(^1\)-<including-virtue-as-ontology> are priorly of bechancing-becoming—
originariness/origination—as-to- historiality/ontological-eventfulness /ontological-aesthetic-
tracing—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—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 of pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
completeness } as of institutional-being-and-craft in our positivism–procrysticism 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’ /relative-
ontological-completeness }-{sublimating—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’\(^\circ\) of excogitation in its own present and
the prospective projection as reflected herein with the ontological-contiguity —of-the-human-
institutionalisation-process\(^\circ\) 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’ even as notable natural scientists as to their candid knowledge-reification 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’> and desublimation/gimmickiness is poorly inclined as to its blurriness to be critically exposed to the validative/invalidative 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—conflicatedness (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—<as—to—perspective—ontological—normalcy/postconvergence—implied—‘prospective-aporeticism—overcoming/unovercoming’> and the consequential ‘relative-ontological-incompleteness’—relative-ontological-completeness —(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflicatedness /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 its advancing of authority here is rather more seminal than the requisite confident knowledge-reification 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 potential as all such posturing end up assuming a corresponding social-vestedness/normativity-<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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness—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—of—<amplituding/formative–epistemicity>totalising—renewing—realisation/re-perception/re-thought,—supercerogatory—epistemic-conflatedness—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 work rather turning to the surreptitious eliciting of the <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag—of human temporality/shortness <amplituding/formative>wooden-language—(imbued—
dementing narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology ) now increasingly inducing sovereign disenfranchisement/swindling/corruption/dispossession. But then the requisite human intellection sublimation from our positivism–procrypticism historicity-tracing—in-presencing—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 ³historiality/ontological-eventfulness⁴/ontological-aesthetic-tracing will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its 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—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁵—<including-virtue-as-ontology>equivalence/correspondence with the full-potency-of-existence’s—sublimating–nascent-as-of-its-coherence/contiguity’ towards its potentiative-attainment of singularisation⁶/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-aestheticeticisation-towards-ontology (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-confledness 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 so
reflected contrastively with dimensionality-of-sublimating
<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-
confledness>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
driveness—equalisation and dimensionality-of-desublimating-lack-of —
<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-
confledness>/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
driveness—equalisation; and so as this profound disambiguative elucidation of dimensionality in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process up to the prospective consciousness of
notional—deprocrypticism (as to our 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>) is thus bound to induce a more profound consciousness implied as of the notional-deprocrypticism protensive-self-consciousness for overcoming dimensionality-of-desublimating-lack-of

<amplituding/formative> supererogatory-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to a much more profound notional-deprocrypticism 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-teleology 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-constitutedness (as it engages in the complexification of ‘meaningfulness-and-teleology 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 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; and so because the initiation by human limited-mentation-capacity of the
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to reflect ecstatic-existence is of limited ontological-performance —<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening as of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, as if the human had absolute-mentation-capacity as falsely implied by presencing—absolutising-identitive-constitutedness inclinations the very first humans will not apriorise/axiomatise/reference meaningfulness-and-teleology as of recurrent-utter-uninstitutionalisation but will directly attain prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. In this regards, dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and dimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation are intimately related respectively to ontological-good-faith/authenticity (enabling the possibility of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) and ontological-bad-faith/inauthenticity (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology —<in-existential-extrication-as-of-existential-unthought>. Prospective notional—deprocrypticism thus is ‘a projection beyond just about a deterministic
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’, but a fundamental grasp of the underlying dimensionality-of-sublimating —
 <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); as enabling ‘organic attainment’ of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of —
 <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating —
 <amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation over the desublimation/gimmickiness of dimensionality-of-
dimensionality-of-sublimating \textsuperscript{-} \textsuperscript{<amplituding/formative>supererogatory} de-mentativeness/epistemic-growth-or-conflatedness / transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) is again prospectively manifestable (beyond-the-consciousness-awareness-teleology\textsuperscript{-} <in-existential-extrication-as-of-existential-unthought\textsuperscript{>}) 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{<amplituding/formative>supererogatory} de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{-} transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation reflected in the ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity’ mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically\textsuperscript{-} conjugatively-and-transfusively\textsuperscript{> the ontological-contiguity\textsuperscript{-} of-the-human-institutionalisation-process\textsuperscript{successive registry-worldviews/dimensions uninstitutionalised-threshold\textsuperscript{implied notional-discontiguity/epistemic-discontiguity\textsuperscript{-} shallow-supererogation\textsuperscript{-} of-mentally-aestheticised~preconverging/dementing –qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity\textsuperscript{profound-supererogation\textsuperscript{-} of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema>), in reflecting prospective ontological-contiguity\textsuperscript{-} as to imply that ‘the dimensionality-of-desublimating-lack-of — \textsuperscript{<amplituding/formative>supererogatory} de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-desublimating-lack-of — \textsuperscript{<amplituding/formative>supererogatory} de-mentativeness/epistemic-
thinking –<qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity –<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>) from the projected universalising-idealisation/rational-empiricism implications. This reality is equally applicable to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity –<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>) as projected from prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought. 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-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of –<amplituding/formative>supperogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutive-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 –<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>); as reflected in the fact that the
supposed intellection of the non-universalising sophists, the medieval-scholastics and our present pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplitunding/formative–epistemicity>totalising–in-relative-ontological-completeness”) ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of-
‘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-prospectively-epistemic-digression-as-of-\(<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness\) 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\/<shortness <amplituding/formative>wooden-language-{imbed—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—
intellection that warrants that by some miracle the possibility of human sublimation induced as of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of 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>). 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 meaningfullness-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-\textless{}amplituding/formative–epistemicity\textgreater{} totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness), 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-\textless{}unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’\textgreater{} 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 of desublimating implications of 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) 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 supposed knowledge-reification as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existent-contextualising-contiguity without the 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 lack or poor predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment} induced constraining reifying-and-empowering reflexivity leading to a social-vestedness/normativity–<discretely-implied-functionalism> 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 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–<imbued-and–‘hermeneutically/reprojectively-educing’–human-
subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-confatedness. 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/relative-ontological-completeness’ - (sublimating–referencing/registering/decisioning,—as-self-becoming/self-confatedness/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 ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’); as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity when any of its given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading
failures associated with colonising or slaving or otherwise-exploitative-or-exterminating 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’/relative-ontological-completeness ⟨sublimating–registering/decisioning,–as-self-becoming/self-confoundedness/formative–supererogating–⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-redem-mentating/restructuring/reparadigming–psychologism’ 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 ’ 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 in the relationship between the state of relative-ontological-completeness and the state of relative-ontological-incompleteness. Such a wrong interpretation arises as to lack-of—⟨amplituding/formative–epistemicity⟩growth-or-confoundedness/transvalutative- rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (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 implications as to the ‘human social–vestedness/normativity–⟨discretely-implied-functionalism⟩ implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction presencing—
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> (underlying human construction-of-the-Self). Incidentally, the ‘supposedly positivism/rational-empiricism formulaic/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 pointing to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather than being fully assumed as marking positivism/rational-empiricism progress implied historiality/ontological-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 ‘amplitudding/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 implicated 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-
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 ontologically-impertinent implications of reoriginariness distorting) which are ‘historically alive/living’ (as of the historicity/ontological-eventfulness
/ontological-aesthetic-tracing
selectivity/deselectivity of human posited underdetermined natural sciences constructs, conceptualisations and theories as to existence constrained transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as knowledge-reification
in 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—deprocripticism dynamics leading to the natural sciences state-of-the-art outcomes while excluding disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity’
reflected as part and parcel of the present state-of-the-art elucidative notional-
contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> and the prospective state-
of-the-art elucidative notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema>, as to ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
4 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 in elucidating ontological-contiguity—<as-from-prospective-
This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(^\text{1}\)-<profound-supererogation\(^\text{6}\)-of-mentally-aestheticised–postconverging/dialectical-thinking\(^\text{1}\)–qualia-schema\(^\text{1}\)> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity\(^\text{1}\)-<profound-supererogation\(^\text{6}\)-of-mentally-aestheticised–postconverging/dialectical-thinking\(^\text{1}\)–qualia-schema\(^\text{1}\)> as to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity\(^\text{8}\)–foregrounding—entailment—(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^\text{16}\) in reflecting ‘immanent-ontological-contiguity\(^\text{6}\)’,—as-operative-notional–deprocripticism in elucidating ontological-contiguity\(^\text{6}\)-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective\(^\text{1}\)>’) is equally pertinent with respect to the ontological-veracity of the social but for the confusion induced by its blurriness (unlike in the natural sciences where the constraint of predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment \(^\text{1}\) ‘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 \(^\text{10}\)historiality/ontological-eventfulness\(^\text{17}\)/ontological-aesthetic-tracing as so-required in the social domain, and as herein explicited with the ontological-contiguity\(^\text{6}\)—of-the-human-institutionalisation-process\(^\text{8}\) elucidative notional-contiguity/epistemic-contiguity\(^\text{6}\)-<profound-supererogation \(^\text{6}\)-of-mentally-aestheticised–postconverging/dialectical-thinking\(^\text{1}\)–qualia-schema\(^\text{1}\)> successive registry-worldviews/dimensions difference-conflatedness–as-to-totalitative-reification—in-singularisation\(^\text{9}\)–as-veridical-epistemic-determinism\(^\text{11}\) dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation implications, and as reflected with the specific dimensionality-of-
sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation insights about universalising-idealisation thinkers and budding-
positivists). The idea of ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencing—as-from-scratch/as-from-zero—wrongly-implying-no-human-limited-mentation-capacity-deepening—implications-of–re-motif–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) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance— including-virtue-as-ontology’ as to its presencing—absolutising-identitive-constitutedness, that then fails to reflect the true social 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>’), 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-supererogation¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬--
reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity —over—deselectivity-of-ontological-bad-faith/inauthenticity ‘. 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 —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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”<profound-supererogation”-of-mentally-aestheticised—postconverging/dialectical-thinking —qualia-schema>, going by the historiality/ontological-eventfulness/ontological-aesthetic-tracing transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity”<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional—projective-perspective>’.

This critical epistemic and true knowledge-reification implications flaw (as 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-

Insightfully, it is actually ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—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) that in—
so-doing articulates the appropriate ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity’<sup>10</sup> foregrounding—entailment-{postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<sup>16</sup> in reflecting ‘immanent-ontological-contiguity’<sup>15</sup>},–as-operative-notional–deprocripticism in elucidating ontological-contiguity<sup>15</sup>-<as-from-prospective-ontological-normalcy/postconvergence-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’ (when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—as-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity’ drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating ‘an internalised reappropriating of the existential-contextualising-contiguity’<sup>15</sup> implications of methods/methodologies/approaches as of existential-contextualising-contiguity<sup>15</sup>’. The requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—as-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification’
project’ is rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,—
as—spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening’ so-
implied by its subjection to existence-potency—sublimating—nascence,—disclosed-from-
prospective-epistemic-digression-as-of—<amplituding/formative—
epipistemically>totalising—renewing-realisation/re-perception/re-thought,—in—
supererogatory,—epistemic-conflatedness inducing of —historicality/ontological—
eventfulness —/ontological-aesthetic-tracing as reflecting dimensionality-of-sublimating —
<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 —
onological-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—
foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—
as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-
oniological-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’) and genuine-and-profound knowledge-reification; 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’
foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—
as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in reflecting ‘immanent-
oniological-contiguity’),—as-operative-notional—deprocrypticism in elucidating 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/measuringinstrument—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—

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disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’/> and as
it fails to represent ontological-contiguity\(^6\) implications of conceptualisation); and so with ‘the
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of
methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-
equivalence-<as-superseded-logical-basis>\(^1\) in a poor ontological-good-faith/authenticity\(^6\) or
outright ontological-bad-faith/inauthenticity\(^6\) relation 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\(^2\) as to the requisite prospectively-profound-and-
recreative insight implications about prospective appropriateness of
methods/methodologies/approaches with regards to profound knowledge-reification\(^6\) beyond
presencing—absolutising-identitive-constitutedness\(^1\) <amplituding/formative—
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ’.
The latter is so-criticised as to the fact that methods/methodologies/approaches, as
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation,
are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-
reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of
the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins,
Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing—dialogical-
equivalence-<as-superseding-logical-basis>\(^1\)’ (which never existed before as reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation), with regards to
enabling ‘human corresponding-sublimation-inducing,—profound-and-creative
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening with regards 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. More than just about abstract knowledge-reification the implications of science-ideology are ultimately social and institutional as to the implications 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 medieval-scholasticism (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/relative-ontological-completeness’ - (sublimating–registering/decisioning,–as-self-becoming/self-confoundedness /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 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity. Thus in many ways ‘the possibility for science to prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension that projected of an underlying enculturated/constructed ‘scientific—apriorising/axiomatising/referencing–psychologism social-pragmatics-framing-of—predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment ’} 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-confaltedness to supersede human temporality /shortness <amplituding/formative>wooden-language-{imbued—averaging-of-
underlying meaningfulness-and-teleology infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of procrypticism—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—dementativeness/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—dementativeness/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 secondnaturing institutionalisation exercise. In many ways the underpinning—suprasocial-construct itself as to ‘a rather acerbic and direct positive-
opportunism\textsuperscript{15} 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\textsuperscript{16}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and is functionally-speaking rather positive-opportunism\textsuperscript{17} 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-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating\textsuperscript{18}—<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness \textsuperscript{19} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning—suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or \textsuperscript{10} universalising-idealisation thought respectively, nor is our modern day \textsuperscript{11} presencing—absolutising-identitive-constitutedness\textsuperscript{12} politically clouded historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition underpinning—suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{13}—by-reification /contemplative-distension\textsuperscript{14} (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 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>\)).
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—
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-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 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
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—is ever always
about ‘human consciousness tenuous self-surpassing shift in its
apriorising/axiomatising/referencing appraisal’. Insightfully, the ontological-contiguity—of-the-human-institutionalisation-process 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 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag for <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 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
<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-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 —<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation by lack-of-
dimensionality-of-sublimating —<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation form-
factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-factor, historiality-or-ontological-eventfulness-or-ontological-aesthetic-tracing / historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism—disposition form-factor. This contrast is very much aligned with the ontological-contiguity—of-the-human-institutionalisation-process dimensionality-of-sublimating—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and dimensionality-of-desublimating-lack-of—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 as to dimensionality-of-desublimating-lack-of—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness–equalisation / desublimating-or-gimmickiness-unchoughtfulness / 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-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^\dagger\) 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\(^\dagger\)’ (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–deprocrypticism conceptualisation of ‘boundless human aestheticisation–and–aestheticisation-towards-ontology’); and so critically as to the ‘presencing—absolutising-identitive-constitutedness human \(<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\)’ 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-<conjugatively-and-transfusively> the ontological-contiguity|—
of-the-human-institutionalisation-process (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 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 imbued-and-
‘hermeneutically/reproductively-educing’—human-subpotency—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 conceptisable 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-teleology ’-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-teleology-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—unenframed-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—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
coherent ontological-commitment' (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 ontological-contiguity—of-the-
human-institutionalisation-process induced construction-of-the-Self. Effectively the
ontological-contiguity—of-the-human-institutionalisation-process possibility of successive
transcendence-and-sublimity/sublimation/supercerogatory—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
paradoxically the form of ‘iterative-looping-narrations though in successive registry-worldviews/dimensions deeper knowledge-reification’s where the prior is preconverging-order-dementing—apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking—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’ 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 is instigated in our positivism–procrypticism (and in all the above the given ‘uninstitutionalised-threshold prior-apriorising/axiomatising/referencing–dialogical-equivalence—<as-superseded-logical-basis>’ is overriden with the ‘succeeding institutionalisation prospective-apriorising/axiomatising/referencing–dialogical-equivalence—<as-superseding-logical-basis>’); and so as to human limited-mentation-capacity-deepening de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology as to postconverging/dialectical-thinking—qualia-schema—mental-aestheticisation-attribution and preconverging/dementing—qualia-schema—mental-aestheticisation-attribution
and then their mutually-reinforcing-attributive-possibilities, for ‘<amplituding/formative–
epistemicity>totalising–pseudoconflation/conflation 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-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor’). Human prospective consciousness protensivity as of prospective
notional–deprocrypticism protensive–self-consciousness (with regards to the fundamental
‘human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to
epistemic/notional shiftiness-of-the-Self /construction-of-the-Self’ instigating of
notional–procrypticism <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as-of-the-subsequent-
reflection/translation-of-human-consciousness-seeding-disposition-into—‘induced-human-social-
construction-of—meaningfulness-and-teleology’ is thus critically about human
‘notional–deprocrypticism/notional–deprocrypticism requisitely cultivated originariness in
deneuterising exteriorisation-and-re-exteriorisations as prospective originariness-and-
reoriginariness’ as to enable human attending-to/dealing-with its ‘prospectively conceptualisable
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
disinclined to face up to’ (associated with its defining prospective transvaluation / sublimating-
thoughtfulness / historiality-or-ontological-eventfulness-or-ontological-aesthetic-tracing /
prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as–
spontaneity-of-aestheticisation) and so over ‘notional–procrypticism distortive-originariness in
neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-

supererogatory—aucity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of ‘meaningfulness-and-teleology’ as to postconverging/dialectical-thinking —qualia-schema—mental-aestheticisation-attribution and preconverging/dementing —qualia-schema—mental-aestheticisation-attribution

prospective transcendence-and-sublimity/sublimation/suberogatory-de-mentativity); as of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing</sup> as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism” just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating <sup>amplituding/formative–epistemicity</sup> totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of meaningfulness-and-teleology<sup>9</sup> is ever always about ‘idealised-typification in epistemic-conflatedness<sup>12</sup> sublimation or epistemic constitutedness<sup>13</sup>/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’); as to the drivenness of originariness-parrhesia,—as–spontaneity-of-aestheticisation for reoriginariness/reorigination of dimensionality-of-sublimating —<sup>amplituding/formative</sup> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation thusly eliciting prospective human aestheticisation–and–aestheticisation-towards-ontology transcendence-and-sublimity/sublimation/supererogatory—demantativity so-constrained by existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of—<sup>amplituding/formative–epistemicity</sup> totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemic-conflatedness<sup>17</sup>. Originariness-parrhesia,—as–spontaneity-of-aestheticisation effectively reflects ‘human projective-capacity for reoriginariness/reorigination in <sup>amplituding/formative–epistemicity</sup> totalising/circumscribing/delineating conflation”’ while reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-parrhesia,—as–spontaneity-of-aestheticisation driven re-motif–and–re-apriorising/re-axiomatising/re-
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 over desublimating-capacity-as-of-’ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ 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—
to—supererogatory—projective-arbitrariness/waywardness—
of—transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>)
(mental-aestheticising-becoming-manifestation as consciousness) driving 
supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or—
attributive-dialectics) dynamics. 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—to—supererogatory—projective—
arbitrariness/waywardness-of—transversalisation/tandemisation/abstractive—
conjugation/perspectivation/depthing>) further reflects the fact that <amplituding/formative—
epistemicity> totalising/circumscribing/delineating conflatedness¹ is associated with human
sublimating-capacity,—as-of—historiality/ontological-eventfulness’ /ontological-aesthetic—
tracing whereas <amplituding/formative—epistemicity> totalising/circumscribing/delineating pseudoconflation/constitutedness² is associated with human desublimating-capacity,—as-of—
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition; as to the de—
epistemicity>totalising<so>hermeneutically/reprojectively-educing’-from—
(supererogatory—de-mentative—amplituding<mental-aestheticising-attuning/amplituding>)-
interlay/organicalism/aestheticising-handle’, as-to—supererogatory—projective-
arity/waywardness-of—transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing)—converging towards ‘ontological-
normalcy/postconvergence bechancing-becoming—originariness/origination—as-to—
historiality/ontological-eventfulness /ontological-aesthetic-tracing—disinhibited-mental-
aestheticising epistemic/notional—projective-perspective as of deneuterising exteriorisation-
and-re-exteriorisations as prospective originariness-and-reoriginariness’ and so over ‘human-
subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to—
historicity-tracing—inhibited-mental-aestheticising epistemic/notional—projective-perspective as of ‘neuterising 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 -by-
reification”/contemplative-distension” 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 induced prospective-apriorising/axiomatising/referencing—
dialogical-equivalence<as-superseding-logical-basis> organic-knowledge rather than just
mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—
dialogical-equivalence<as-superseded-logical-basis> mechanical-knowledge in poor
ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity”; and critically so as
notional–deprocrypticism-prospective-sublimation) reason-through/messianic-reasoning phenomenon as to the de-mentative/structural/paradigmatic possibility of breaking away from the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–dialogical-equivalence–as-superseded-logical-basis


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 rather is oriented towards sovereign extrication over knowledge-reification at this uninstitutionalised-threshold as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought–categorical-imperatives/axioms/registry-teleology are only ‘mechanistically’ constraining, lacking the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective- 
apriorising/axiomatising/referencing—dialogical-equivalence—<as-superseding-logical-basis>—organic-knowledge in ontological-good-faith/authenticity 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 ). The 
dementative/structural/paradigmatic implications of ‘human temporal—to—intemporal—dispositions 
accordioning—(as—of—varying—individualuations—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’ for 
prospective knowledge—reification”, 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—<as-superseding-logical-basis>—thinkers in reflecting holographically—<conjugatively—and—transfusively> the ontological— 
contiguity—which—of—the—human—institutionalisation—process ) ‘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—<amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re— 
thought,—in—supererogatory—epistemic—conflatedness 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-(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>) dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment 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-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 epistemic-situations of relative-ontological-incompleteness associated with vices-and-impediments). Thus the point in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality/shortness wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-
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’—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ involving human limited-mentation-capacity-deepening2 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-teleology5 (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’); as to the fact that even seconndnatured meaningfulness-and-teleology9 involves the exertion of the requisite prospective curiosity, contemplation and elevation ‘beyond a historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology9’. Critically, an ‘underlying dumbing-down public intellection and media industry’ thrive on cultivating ‘a historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with meaningfulness-and-teleology9’ 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-conflicton’. Such undermining of the possibility of ‘requisite human
dimensionality-of-sublimating’<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ is
effectively critical with regards to historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition, 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<amplituding/formative–epistemicity>totalising—self-referencing-
syneretising/circularity/interiorising/akrasiatic-drag as to the elicited
<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>}. At the
root of this undermining of prospective ‘requisite human dimensionality-of-sublimating —
supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-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 equanimity/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 equanimity/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/denaturing–of-reifying-and-empowering-intellectual-
by-reification /contemplative-distension\textsuperscript{28}, in many ways just as prior human scientific and
technological sublimation momentously induced \textsuperscript{47} historiality/ontological-
eventfulness\textsuperscript{29}/ontological-aesthetic-tracing inevitably required its accompanying social
sublimation (as the manifestations of failing social sublimation were in many ways the reason for
confictual 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\textsuperscript{37} 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 \textsuperscript{79} presentencing—absolutising-identitive-constitutedness\textsuperscript{33}
<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiac-drag 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\textsuperscript{31}-<including-virtue-as-ontology>} at uninstitutionalised-
threshold\textsuperscript{102} as reflecting both desublimating \textsuperscript{48} historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition and sublimating \textsuperscript{49} historiality/ontological-
eventfulness\textsuperscript{26}/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\(^7\)-<including-virtue-as-ontology> capacity’ as of the ‘elucidative \(^4\) foregrounding—entailment—{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^6\) in reflecting ‘immanent-ontological-contiguity\(^6\)},—as-operative-notional—deprocrypticism in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\)’. The bigger point here (as of the ‘elucidative \(^4\) foregrounding—entailment—{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^6\) in reflecting ‘immanent-ontological-contiguity\(^6\)},—as-operative-notional—deprocrypticism in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\)’ lies with the fact that the ‘social-construct<amplituding/formative—epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold\(^2\) 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\(^3\)’ postures that fail to appreciate the succession of projective stances of ‘human \(^1\) 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-as-to-underlying-ontological-commitment
capacity’ as to induced prospective sublimation; and so as ‘reflecting the ontological-performance
of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
and sublimating historicality/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
performance\textsuperscript{71} -<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\textsuperscript{71} -<including-virtue-as-ontology> capacity’; thus reflecting 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 } as the critical enablers for the possibility of prospective transcendental meaningfulness-and-teleology\textsuperscript{99}. Such an insight divulges the underlying demen-tative/structural/paradigmatic possibility that arise for sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior ‘social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold\textsuperscript{02} imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ <amplituding/formative–epistemicity>totalising~self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of human meaningfulness-and-teleology\textsuperscript{9} when not subjected to ‘prospective predicative-effectivity–sublimation{as-to-underlying-ontological-commitment } constraining that prospectively transforms human ontological-performance ‘-<including-virtue-as-ontology> capacity’. Critically,
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought as converging to
the ‘supposed human-subpotency abstract self-determinative ontological-performance
-<including-virtue-as-ontology> capacity as to the full-potency of existence’ effectively implies
the converging of prior ‘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’ towards
deprocrypticism’s ‘prospective predicative-effectivity–sublimation-(as-to-underlying-
ontological-commitment ) constraining that prospectively transforms human ontological-
performance
-<including-virtue-as-ontology> capacity’. Such a ‘notional–deprocrypticism
predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment ) protension’ is
encapsulated herein with the projected human-subpotency protensivity in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process; as to the budding prospect of an extensively systemic
notional–deprocrypticism ‘prospective predicative-effectivity–sublimation-(as-to-underlying-
ontological-commitment ) constraining that prospectively transforms human ontological-
performance
-<including-virtue-as-ontology> capacity’, that protends to a comprehensive
unification of human social and techno-scientific sublimation in overcoming human
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’>. The insight arising from this extensively systemic
notional–deprocrypticism ‘prospective predicative-effectivity–sublimation-(as-to-underlying-
ontological-commitment ) constraining that prospectively transforms human ontological-
performance
-<including-virtue-as-ontology> capacity’ is the ontological-veracity that all
social-vestedness/normativity-<discretely-implied-functionalism> value-constructions are
effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-
superseded-logical-basis> as so-construed from ‘notional–deprocrypticism inducing relative-ontological-completeness’ of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>’. In other words, the human as ‘manifesting
presencing—absolutising-identitive-constitutedness\textsuperscript{13}<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{71}<including-virtue-as-ontology> capacity as to the full-potency of existence’ in their presencing—absolutising-identitive-constitutedness\textsuperscript{13}) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation,\textsuperscript{10} universalisation, positivism/rational-empiricism and procrypticism–or–preempting–disjointedness-as-of reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating meaningfulness-and-teleology\textsuperscript{99} whereas there are as of presencing—absolutising-identitive-constitutedness\textsuperscript{13} prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\textsuperscript{82}; as to the fact that with regards 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 ‘supposed human-subpotency abstract self-determinative ontological-performance\textsuperscript{71}<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/throwness-
disposition, as reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘meaningfulness-and-teleology’. Thus the ‘supposed human-subpotency abstract self-determinative ontological-performance’-<including-virtue-as-ontology> capacity as to the full-potency of existence’ can only be construed in terms of notional-deprocrypticism imbued dimensionality-of-sublimating”—<amplituding/formative>sUPEREROgATORY-de-mentativeness/epistemic-growth-or-conflatedness /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-and-teleology’ 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, ‘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’ inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing–dialogical-equivalence—<as-superseded-logical-basis> 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 ’ as to solipsistic ontological-faith-notion-or-ontological-
sublimity/sublimation/supererogatory—de-mentativity, the underlying ‘notional–deprocrypticism or
<amplituding/formative>notional–preempting—disjointedness-as-of—reference-of-thought imbued
dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation is what
accounts for human sublimation as of the succession of prospective institutionalisations’
(associated with its 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—for-institutionalisation’, speaking of dimensionality-of-
sublimating —<amplituding/formative>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>) while the
underlying imbued ‘notional–procrypticism/notional–disjointedness-as-of—reference-of-
thought dimensionality-of-desublimating-lack-of —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation is what accounts for desublimation as uninstitutionalised-threshold
(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-teleology—for-institutionalisation’,
speaking of dimensionality-of-desublimating-lack-of —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
notional-deprocripticism ‘can only undermine the prior uninstitutionalised-threshold’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
categorical-imperatives/axioms/registry-teleology,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
in
rendering ontological-bad-faith/inauthenticity/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-procripticism uninstitutionalised-threshold in prospective desublimation there is ever
this underlying reality of human temporal-to-intemporal-dispositions ontological-performance

<including-virtue-as-ontology> requiring ‘the prospective undermining of the prior
uninstitutionalised-threshold’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
categorical-imperatives/axioms/registry-teleology,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
in
rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ (so-construed as ‘the
reference-of-thought human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-
structure of intemporality ’). The possibility for prospective human sublimation as to the very
essence of human knowledge-reification exercise as underlined by ‘messianic-structure of
intemporality ’ 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 (in reflecting holographically—
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process ), of human-subpotency ontological-faith-notion-or-ontological-

apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>

organic-knowledge in ontological-good-faith/authenticity 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-confalatedness) so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity


foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—
temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 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 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’ and its derived deferential-formalisation-transference secondnaturing. The possibility of such a transformation critically constrained to ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity—foregroun~narrowing down—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> underlying notional—deprocrypticism is only possible because of the tight—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’; with foregrounding—entailment—(postconverging—narrowing—down—sublimation as to existence—

4 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 its implied transformation of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis> into prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis> 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 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 in the pursuit for sublimating ‘historiality/ontological-
eventfulness ontological-aesthetic-tracing at the very center of Foucault and Derrida contentions). 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 invalidates 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 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-conflatedness 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-superseding-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\(^\circ\) 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\(^\circ\) 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\(^\circ\) in reflecting ‘immanent-ontological-contiguity\(^\circ\)’, 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>\(^\circ\) 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\(^\circ\)) as the critical enablers for the possibility of prospective transcendentental meaningfulness-and-teleology\(^\circ\), 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\(^\circ\)/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignoreable—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 seconndnaturering, 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—nascence,—disclosed-from-prospective-epistemic-digression—as-of—
≰amplituding/formative—epistemicity⟩totalising—renewing—realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflatedness 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—\(\text{unforegrounding-disentailment,-failing-to-reflect-}^\text{immanent-ontological-contiguity}^\text{'}\) subject to totalisingly-disentailing—discretion/whim-of-thought associated with presencing—absolutising-identititive-constitutedness\(^1\) conception of knowledge-reification\(^2\) as of ‘supposed knowledge-reification’ framework of human-subpotency determination as to a temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness—\(\text{as-to-}^{\text{historicity-tracing—in-presencing—}}\) hyperrealisation/hyperreal-transposition\(^\text{> as desublimating’ that falsely ignore the de-}

mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioning—\(\text{as-of-varying-individuations-contextually-transverse—desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing—}^{\text{and-their-devolved-referencing-imbued-ontological-performance}}\)^\(-<\text{including-virtue-as-ontology}>\) at uninstitutionalised-threshold\(^3\) as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness\(^4\)/ontological-aesthetic-tracing possibilities’ in want for \(\langle<\text{amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity}\rangle\) foregrounding—entailment—\(\text{postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\rangle\) in reflecting \(\langle\text{immanent-ontological-contiguity}^\text{'}\rangle,—as-operative-notional–deprocrypticism in elucidating ontological-contiguity \(\langle<\text{from-prospective-ontological-normalcy/postconvergence-epistemic/notional–projective-perspective}>\rangle\). Critically, the possibility of such a physics dialogical-equivalence for instance is fundamentally enabled by such \(\text{foregrounding—entailment—\text{postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation}\rangle\) in reflecting \(\langle\text{immanent-ontological-contiguity}^\text{'}\rangle,—as-operative-notional–deprocrypticism of physics: and
where say for instance proponents of classical-mechanics—axiomatic-constructs became involved in ‘the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>\(^{82}\)’ as to their presencing—absolutising-identitive-constitutedness conception of knowledge-reification\(^{86}\), 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\(^{101}\) of the former rather than wrongly imply any mutual logical-congruence of dialogical-equivalence involvement in knowledge-reification\(^{86}\) 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>\(^{81}\) 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-supерerogatory–epistemic-conflatedness\(^{12}\) 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>\(^{82}\) of the proponents of classical-mechanics—axiomatic-constructs’ but for the prospective-
of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs of
foregrounder—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 physics implied 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. In effect, such a controversy of ontological-bad-faith/inauthenticity 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)’ induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment) 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)’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification issues as to prospective sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing’ 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 <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  )) over 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 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-<discretely-implied-functionalism> 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\(^6\) 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\(^9\)’ 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\(^6\) 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\textsuperscript{12}–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\textsuperscript{12}–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 implicated contention that the human ‘supposedly has no profound sublimating social and socio-psychological phenomenal/manifest-subpotencies-<in-transitive-conflatedness\textsuperscript{12}–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>’ with the ‘supposedly profound phenomenal/manifest-subpotencies-<in-transitive-conflatedness\textsuperscript{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-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\textsuperscript{17} sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity\textsuperscript{15}—of-the-human-institutionalisation-process\textsuperscript{19}. 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\textsuperscript{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-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–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–ontological-contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity 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 of their respective inherent sublimating phenomenal/manifest-subpotencies<in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence> wherein for instance with the physics frame–of–ontological-contiguity succession of theories are developed aspiring cogently for ontological-contiguity of the whole physics epistemic-conception phenomenal/manifest-subpotency<in-transitive-conflatedness–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 ontological-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–ontological-
contiguity”) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest-subpotencies-in-transitive-conflatedness—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-teleology, 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’ 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>’. 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—ontological-contiguity of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> ) work paradoxically only by impliciting the reality of the ‘<amplituding-formative—epistemicity>totalising/circumscribing/delineating
potency-of-existence’s-<sublimating–nascence>, just as the transverse epistemic-conception
phenomenal/manifest-subpotency-<in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s-<sublimating–nascence> of mathematics in relation to physics doesn’t
substitute for and override the inherent physics epistemic-conception
phenomenal/manifest-subpotency-<in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s-<sublimating–nascence>). The consequence of such vague disparateness-
of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-
ontological-contiguity’‘ as to failing ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-
contiguity’‘ (as implied as of the requisite ‘<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’‘), 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-contiguity>, 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-supernovatory–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’ -<including-virtue-as-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’/dimensionality-of-sublimating —<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalisering/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. This
latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-
vestedness/normativity—<discretely-implied-functionalism>’ effectively renders any prospective human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that 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
erinariness/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-teleology —<in-
<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-
thought,—in—supererogatory—epistemic-conflatedness and de-
mamentatively/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-supercerogatory–epistemic-conflatedness are vague disparate-tenseness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) 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-supercerogatory–epistemic-conflatedness ; 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—
episteme (in this case reflecting sophistic/pedantic procrypticism—or—disjointedness-as-of-reference-of-thought); 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 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/waivering/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’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of-reference-of-thought to go on cynically eliciting <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>) as of the latter. Ultimately, there is a ‘social underlying sublimating intellation proficiency’ to which all specific domains of study need to account for their sublimating pertinence; and the possibility of putting into question all ‘Establishment intellation as of their given presencing—absolutising-identitive-constitutedness’ (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 intellation by the prompting of their ‘social underlying sublimating intellation 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’ knowledge that broadens 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—reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought 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 <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); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-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 deprocrypticism—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 wisdoms’ is nothing more than <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-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—amplituding/formative—epistemicity>totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag ) 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-for-relative-ontological-completeness—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 construed as of incrementalism-in-relative-ontological-incompleteness—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/sublation/supererogatory-de-mentativity implied limited-mentation-capacity-deepening as to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension ) is actually induced as from human uncontemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification /contemplative-distension imbued prospectively of both sublimating historiality/ontological-eventfulness /ontological-aesthetic-trace and desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition; as to prospective sublimating historicity/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/beholdingness-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
hihistoricity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’.
Uncontemplative-distension is thus rather the recognition that human dispensing-with-
immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension
doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-
completeness -by-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—a —<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-
or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality 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—deprocrypticism. notional—deprocrypticism as such by its ontologically-
uncompromised nature ‘technically entails’: prospective human ontological-performance
—including-virtue-as-ontology> as to sublimating a historiality/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/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
presencing—absolutising-identitive-constitutedness\(^1\). Translated, this ‘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>’
underlying prospective human ontological-performance -<including-virtue-as-ontology> with
regards to human \(^5\)meaningfulness-and-teleology\(^9\) 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\(^7\) in
contrast 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-commitment \(\rangle\) is strongly prone to desublimating
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition 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-constitutedness\(^1\), while the former strongly constrained to
high predicative-effectivity–sublimation-{as-to-underlying-ontological-commitment \(\rangle\) is rather
relatively amenable to sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-
tracing as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’.
That said, human sublimation increasingly implies a ‘generalised background cultural,-organisation-

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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-transposition) 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 historiality/ontological-eventfulness/ontological-
aesthetic-tracing). 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-
ontological-<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-
normalcy/postconvergence epistemic-projection perspective). This insight further informs
prospective notional~deprocrypticism appraisal of 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) (reflecting ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’). In this regards, the dem-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’—<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’, reflect the fact that the originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness for prospective knowledge-reification46 implying a projection out of a prior human registry-worldview’/dimension’s institutionalisation framework cannot be construed as of any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity49 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-reification52 as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity53, whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness57 as to re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating ‘historiality/ontological-eventfulness'/ontological-aesthetic-tracing at any uninstitutionalised-threshold55 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 secondnatures apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-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 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies with respect to prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension that projected of an underlying ‘scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment)’ by budding-positivists allowed for the enculturation of a human positivism/rational-empiricism social orientation with regards to the natural sciences (then more-or-less subsequent ‘aspirational sciences’) epistemic-conceptions phenomenal/manifest—subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence as to their implicated ‘<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 ‘immanen-
unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’ as to the latter’s implied procrypticism–or–disjointedness-as-of reference-of-thought). But then as across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold is a fertile spot for sophistic/pedantic practices whether as with the Ancient sophists or medievalism-scholastics or today institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation–blurring/undermining-of-prospective-totalising-entailing,–as-to-entailing–totalising–in-relative-ontological-completeness). 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-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification is fundamentally about sublimation-over-desublimation as to the implications of 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’ so-implied as to existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression-as-of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,–in-supnerogatory–epistemic-conflatedness). 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 is how to exploit the fact that there is no ‘universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation (as-to-underlying-ontological-commitment)’ and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation (as-to-underlying-ontological-commitment)’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic philosophers universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfulness-and-teleology 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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-commitment’) (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-constitutedness sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification’.

But then the Ancient sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic 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-supercerogatory—epistemic-conflatedness allowing for prospective Socratic philosophers universalising-idealisation and budding-positivism as to their respectively
perspectives-of-human–meaningfulness-and-teleology> underlying human ontological-performance <-including-virtue-as-ontology> as to the ontological-contiguity —of-the-human-institutionalisation-process\(^7\) succession of registry-worldviews/dimensions, and such a presencing—absolutising-identitive-constitutedness\(^1\) sensibility/decorum strategy as to its implicit denial of such an ontological-contiguity —of-the-human-institutionalisation-process\(^7\) of human ontological-performance\(^7\)<-including-virtue-as-ontology> underlined by human historicality/ontological-eventfulness /ontological-aesthetic-tracing, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification that effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) having to do with human limited-mentation-capacity-deepening as enabling human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality\(^4\), and not a presencing—absolutising-identitive-constitutedness\(^1\) human-subpotency epistemic-projection in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^7\) so-construed as temporality\(^9\). But then the inclination to assume an ontologically-flawed sophistic/pedantic presencing—absolutising-identitive-constitutedness\(^1\) sensibility/decorum strategy is ever always associated across all registry-worldviews/dimensions with blurriness of meaningfulness-and-teleology as to meaningfulness-and-teleology\(^9\) rather unconstrained to predicative-effectivity–sublimation—(as-to-underlying-ontological-commitment ) as to lack of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying-ontological-commitment\(^5\) ). Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-constitutedness\(^1\) sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying-ontological-commitment⟩’ (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity—sublimation—⟨as-to-underlying-ontological-commitment⟩ (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying-ontological-commitment⟩’), then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic presencing—absolutising-identitive-constitutedness 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—⟨including-virtue-as-ontology⟩ at uninstitutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness'/ontological-aesthetic-tracing possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness of meaningfulness-and-teleology at uninstitutionalised-threshold as to lack of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—⟨as-to-underlying-ontological-commitment⟩ 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 — (transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) in the
face of its prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-ontological-
completeness’ — apriorising/axiomatising/referencing–psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-
ontological-commitment )’ 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–
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 ’, as the driver of the human-subpotency
potentiating existential becoming manifestation of sublimating-over-desublimating social-and-
institutional-constructs—of—meaningfulness-and-teleology —in-cumulation/recomposuring all
along in reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity — of-the-human-institutionalisation-process ; as it dynamically induces (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—

Sublimation in existence as such is rather as of originariness-parrhesia,—as—spontaneity-of-aestheticisation superrrogatory—acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with ‘presencing—absolutising-identititive-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
mental-disposition,—that-is-not-rulemaking apriorising/axiomatising/referencing—psychologism’
given ‘relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
reflect-‘immanent-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-transverse-
desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
and-their-devolved-referencing-imbued-ontological-performance’-<including-virtue-as-
ontology>’ at its given/defined uninstitutionalised-threshold ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation”), —universalisation—
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment )
construed-as ‘universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’ given ‘relative <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 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) construed-as ‘rulemaking-over-non-rules–apriorising/axiomatising/referencing–psychologism, that-is-not-universalisation-directed
apriorising/axiomatising/referencing–psychologism’ given ‘relative disparateness-of-conceptualisation—<unforegrounding-disentailment,—failing-to-reflect—immanent-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-transverse-
desublimation/sublimation,—as-to-the-redounding/wavering/waveforming—of-their-referencing-
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 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 secondnated socially-optimal instigative
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity  

totalising/circumscribing/delineating existential-contextualising-contiguity
  
fore grounding—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 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 positivism–procrypticism—
apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
fram ing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment)
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—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’ given ‘relative disparateness-
of-conceptualisation—unforegrounding–entailment,—failing-to-reflect—‘immanent-
ontological-contiguity’ > as to prior descalarising totalisingly-disentailing—discretion/whim-
of-thought of individuals-suboptimal instigative potency as of human temporal-to-intemporal-
dispositions accordion ing—<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-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation inducing of the successive registry-worldviews/dimensions increasingly profound secondnatured methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and so as human as reference-of-thought—and—reference-of-thought—devolving—meaningfulness-and-teleology engendered sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing in 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 the critical insight here for instance that the Socratic philosophers 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—

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—that-is-not-universalisation-directed apriorising/axiomatising/referencing—psychologism’ for

universalisation—non-positivism/medievalism—meaningfulness-and-teleology induced sublimation as of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’;


notional-deprocrypticism ‘meaningfulness-and-teleology’ sublimation as of existence—assublimating-withdrawal,—eliciting-of-prospective-supererogation ’). This further points out that
the successive registry-worldviews/dimensions ‘relative-ontological-completeness’ —
apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
framing-of—predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment’}’
are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality-
of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing’
wherein for example there is no common logical-basis between non-universalising sophistry and
universalising-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 pedantising/muddling/formulaic-hollowing-out—
subontologisation/subpotentialisation—{blurring/undermining-of-prospective-totalising-entailing—
as-to-entailing—<amplituding/formative—epistemicity>totalising—{in-relative-ontological-
completeness } and prospective ‘deprocrypticism—or—preempting—disjointedness-as-of—
reference-of-thought as already being manifested in the patently non-intellectual and
ontologically-decadent populism and media-driven campaigning against postmodern-thought
that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-
thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-
validating-logicising/suitable-measuringinstrument-validating-measuring—{as-to—
postconverging-or-dialectical-thinking—apriorising-psychologism> of the prospective ‘relative-
ontological-completeness’—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
{as-to-underlying-ontological-commitment’}’ imbued foregrounding—entailment—
{postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation” in reflecting ‘immanent-ontological-contiguity ’ ),—as-

mentally-aestheticised-postconverging/dialectical-thinking –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–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 as base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human 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 secondnaturing 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 secondnaturing 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 opportunism 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 logical-basis/logic-transversality-of-affirmative-and-unaffirmative,-disambiguating-apriorising/axiomatising/referencing is in transversality-of-affirmative-and-unaffirmative,-disambiguating-apriorising/axiomatising/referencing with the relative-ontological-incompleteness logical-basis/logic-transversality-of-affirmative-and-unaffirmative,-disambiguating-apriorising/axiomatising/referencing, it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that affirmatively upholds the relative-ontological-completeness over the relative-ontological-incompleteness (as to their supposedly coherent ontological-commitment). In other words,
genuinely projected knowledge as of ontological-good-faith/authenticity ~de-
mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation~, -as-
mentally-aestheticised~postconverging/dialectical-thinking ~qualia-schema> is more than just the mechanical construct but speaks of 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>’ 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 implications eliciting a decomplexed placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of such ‘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>’ 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-teleology. 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-teleology desublimation which wouldn’t achieve the sublimation of medical care meaningfulness-and-technology or plumbing technician technical meaningfulness-and-teleology (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~de-
mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation\textsuperscript{66},-as-
mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{69}–qualia-schema> existential-
condescension~<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~de-
mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation\textsuperscript{66},-as-
mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{69}–qualia-schema> beyond-and-
above the desublimating ontological-good-faith/authenticity~de-
mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation\textsuperscript{66},-as-
mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{69}–qualia-schema> of ordinary
‘meaningfulness-and-teleology\textsuperscript{55}. However, this sublimating knowledge ‘ontological-good-
faith/authenticity~de-mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation\textsuperscript{66},-as-mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{69}–qualia-
schema> existential-condescension~<of-apriorising/axiomatising/referencing–psychologism>’
across all registry-worldviews/dimensions is ever always poorly appreciated with regards to
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–\textsuperscript{99}meaningfulness-and-teleology\textsuperscript{55} (even though from a
retrospective perspective we can grasp the preconverging/dementing –qualia-schema of ‘the
God of plane’ type of articulation of say base-institutionalisation as of animistic social-setup as
from our positivism/rational-empiricism reflex ‘ontological-good-faith/authenticity~de-
mentating/structuring/paradigming~<seeding/incipient–profound ~supererogation\textsuperscript{66},-as-
mentally-aestheticised~postconverging/dialectical-thinking\textsuperscript{69}–qualia-schema> existential-
condescension~<of-apriorising/axiomatising/referencing–psychologism>’ but it is important to
note that such an animistic social-setup doesn’t project of any such preconverging/dementing\textsuperscript{19}–qualia-schema\textsuperscript{8} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{19} going by its\textsuperscript{76} presencing—absolutising-identitive-constitutedness\textsuperscript{1} just as we will be disinclined to contemplate about the more veridical preconverging/dementing\textsuperscript{19}–qualia-schema of our\textsuperscript{8} procrypticism–or–disjointedness-as-of-reference-of-thought uninstitutionalised-threshold\textsuperscript{3} as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{19}). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold\textsuperscript{3} speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity\textsuperscript{76}–<shallow-supererogation\textsuperscript{76}–of-mentally-aestheticised–preconverging/dementing –qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment\textsuperscript{6} )’ imbued\textsuperscript{4} foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation\textsuperscript{5} in reflecting ‘immanent-ontological-contiguity\textsuperscript{67}’),–as-operative-notional–deprocrypticism that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity ~dementating/structuring/paradigming–<seeding/incipient–profound\textsuperscript{89}–supererogation\textsuperscript{72}–as–mentally-aestheticised–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\textsuperscript{77} universalising-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
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 over which prospective sublimating ontological-good-faith/authenticity knowledge respectively as of budding-positivism and universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity’ existential-condescension–<apriorising/axiomatising/referencing–psychologism>’ and naïve present day presentencing–absolutising-identitive-constitutedness 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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory–acuity/perspicacity/stuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation that only arises as of ‘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>’). Indeed, as to when such ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—as-to-underlying-ontological-commitment }’ is institutionalised say with modern day positivism/rational-empiricism the requisite
ontological-good-faith/authenticity' of modern day scientific breaktroughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite 'ontological-good-faith/authenticity' for organic-knowledge needs to be explicited with regards to the blurriness of 'meaningfulness-and-teleology' associated with today’s institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that token (not unlike ancient sophistry and medieval-scholasticism) go on to induce 'existentially invalid condescension' as to their veridical desublimating-presencing—absolutising-identitive-constitutedness,<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ as of ontological-bad-faith/inauthenticity~de-mentating/structuring/paradigming-<seeding/incipient—shallow—supererogation,—as-mentally-aestheticised—preconverging/dementing—qualia-schema>. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification but rather surreptitious enterprises 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 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—apriorising—psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness—
invalidating-logicising/unsuitable-measuring-instrument-invalidating-measuring-<as-to-preconverging-or-dementing>–apriorising-psychologism’, the requisite ‘ontological-good-faith/authenticity 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-by-reification/contemplative-distension 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/contemplative-distension (as to a disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’> which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of universal-transparency (transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—
epistemicity>totalising~in-relative-ontological-completeness\rangle \text{ 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--\langle \text{implicated–nondescript/ignorable–void –as-to–}\text{presencing—absolutising-identitive-constitutedness} \rangle \text{’; 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–\langle \text{including-virtue-as-ontology} \rangle \text{ 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–\langle \text{discretely-implied-functionalism} \rangle \text{ 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 -<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 -<in-existential-extrication-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 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\textsuperscript{92} of registry-worldviews/dimensions). The
fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as
underlying \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{10} end up as the registry-
worldviews/dimensions Establishments underpinning—suprasocial-construct 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 \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—
enframing/imprintedness—<as-to— historicity-tracing— in-presencing—
hyperrealisation/hyperreal-transposition> of social-vestedness/normativity—<discretely-implied-
functionalism> and social-stake-contention-or-confliction. It is the ‘non-immediacy prospective
sublimating value and ontological-veracity disposition’ (so-reflected in human
\textsuperscript{4} historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing) that goes beyond
\textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{13} and generate the requisite de-
mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the
ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{97} while superseding
‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’
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 \textsuperscript{7} presencing—absolutising-identitive-constitutedness\textsuperscript{13}
existentalising—enframing/imprintedness—<as-to— historicity-tracing— in-presencing—
hyperrealisation/hyperreal-transposition> subontologising palliative terms that as to their
specifically defined ‘human social-vestedness/normativity—<discretely-implied-functionalism>
implied contract/political-arrangement-or-political-coercion/given-discrete-social—value—
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-becoming—distortive-originariness/distortive-origination—historicity-tracing—inhibited-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—historicity-tracing—inhibited-mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking of a more fundamental issue of positivism–procrypticism ontological-performance< included- 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—reference-of-thought); as to the fact that the underlying institutional formativeness—as-to-intersolipsism-of-premeanfulness/preframing-imbued-mediativity-and-deferentialism”—meaningfulness-and-teleology of these systems are rather as of ‘dominance/vested-interest—drivenness—its-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—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> of social-vestedness/normativity—discretely-implicated-functionalism> and social-stake-contention-or-confliction’, and prospective human scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involuting—or-guilding—or-amplifying—scalarisation—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation rather points to prospective notional—deprocrypticism aestheticisation—and—aestheticisation-towards-ontology (as to dimensionality-of-sublimating—the–amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluate-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)
unenframed/unbeholdening/bechancing–supererogation
‘bechancing-backdrop of
‘nonpresencing-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-
becoming—originariness/origination–as-to–historiality/ontological-eventfulness’/ontological-
aesthetic-tracing–disinhibited-mental-aestheticising sublimation reclaimation/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-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation>). Such a deprocrypticism—or–preempting—
disjointedness-as-of- reference-of-thought ontological-performance ‘<including-virtue-as-
ontology> (as to its fundamental ontology aspiration) is not oblivious to the
‘notional–symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-
postconverging-or-dialectical-thinking”–by–preconverging-or-dementing”-perspectives-of-
human—meaningfulness-and-teleology > underlying human ontological-performance’-
<including-virtue-as-ontology> as to the ontological-contiguity—of-the-human-
institutionalisation-process/’ succession of registry-worldviews/dimensions’ and ‘the facet of the
existentially-withdrawn-(as-‘unaccounted-for’-leftover-or-residuality-or-spirit-of-
meaningfulness-and-teleology”–so-construed-as-metaphoricity–,informing-prospective-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,–so-reflected-and-
compensated-with-the-notion-of-dimensionality-of-sublimating —
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness”/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation) 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”’; and

mentativity 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 beholdening-becoming—distortive-originariness/distortive-origination—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-teleology but metaphoricity as merely the setup for prospective human psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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-
to-totalising-contiguous/coherent-factuality-of-variability\rangle', underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
‘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-constitutedness" <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that de-mentatively/structurally/paradigmatically projects of a ‘neutrally/objectively sound human ontological-performance’-<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”, human <amplituding/formative–epistemicity>totalising~thrownness-in-existence as to human limited-mentation-capacity veridically implies that ‘existence is not beholdening to that human thrownness and the critical human teleological as to ontological-performance’-<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 possibile 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–qualification-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow human existential-discursivity—implicitly-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/authenticity-de-mentating/structuring/paradigming-<seeding/incipient–profound-supererogation>,-as-mentally-aestheticised-postconverging/dialectical-thinking–qualification-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strive to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-
performance\textsuperscript{7}-<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{1} but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicit-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment\textsuperscript{v}) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicit-sublimation-over-desublimation superseding pretenses of mere methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitive-constitutedness\textsuperscript{6} articulated induced elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{10}. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness\textsuperscript{7} avails rather than ontological-bad-faith/inauthenticity\textsuperscript{7} in upholding relative-ontological-incompleteness\textsuperscript{8} (given that immortality/existence-perspective as to intemporality\textsuperscript{7} cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing–apriorising-psychologism and not postconverging-or-dialectical-thinking\textsuperscript{7}–apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicit-sublimation-over-desublimation that explains why the availing of relative-ontological-completeness\textsuperscript{7} as to dimensionality-of-sublimating—<amplituding/formative>supercategorical—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation takes precedence in defining human intellectual-and-moral ontological-performance\textsuperscript{7}-<including-virtue-as-ontology> and so as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation. This implied existential-discursivity—implicit-sublimation-over-desublimation as to ‘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’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the premeaningfulness/preframing—metaphoricity—disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-teleology veridically arises. Thus existential-discursivity—implicit-sublimation-over-desublimation implies that the human is already ‘dementatively/structurally/paradigmatically intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without any ‘neutrally/objectively sound human ontological-performance—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’. This insight puts into perspective our 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 aetiologisation/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—<including-virtue-as-ontology>; 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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—‘meaningfulness-and-teleology’, existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—de-mentating/structuring/paradigming—<seeding/incipient–profound—supererogation>,—mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’, thus points to the primacy of ‘the very <amplituding/formative–epistemicity>totalising–thrownness-in-existence’ of human discursivity as to the possibility for prospective existential sublimation’ so-reflected in originariness-parrhesia,—as—spontaneity-of-aestheticisation
schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism> implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance'-<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, with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional–deprocrypticism respectively; and as relative-ontological-completeness avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflededness /transvaluative-rationalising/transepiestemicity/anamnestic-residuality/spirit-drivenness–equalisation. Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 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 ontological-contiguity as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity —of-the-human-institutionalisation-process so-associated with human limited-mentation-capacity-deepening). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence—(implicit-ed-nondescript/ignoreable–void—as-to presencing—absolutising-identitive-constitutedness) <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag on the one hand and on the other hand difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism as to relative-ontological-completeness-as-amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity—of-the-human-institutionalisation-process. This is so fundamentally because of human teleology speaking of ‘human 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))’ (as reflecting the implications of human limited-mentation-capacity-deepening underlying the ontological-contiguity—of-the-human-institutionalisation-process); 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-constitutedness given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness sublimation implications, and so across the successive registry-worldviews/dimensions right up to the originariness/origination—<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness as-amplituding/formative—epistemicity—totalising—self-referencing—
equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism
social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall ‘meaningfulness-and-teleology’. 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 and ‘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>. 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 Rousseaus, 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—presublimation-construct—of—meaningfulness-and-teleology 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 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—contemplative-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> perspective of 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—<including-virtue-as-ontology> 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 <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>) 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-itself 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 enculturated 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-by-reification/contemplative-distension as to human limited-mentation-capacity-deepening implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-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 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/intelligibilitysetup/measuringinstrument–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—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/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-recomposure–as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing> in supererogation 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 secondnatured 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-idealisation inventing/creating universalising-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 level of Being-development/ontological-framework-expansion—as-to-
depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology 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 reference-of-thought-devolving ‘critically points to an overall nascent knowledge-reification—gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology conception of the given prospective relative-ontological-completeness registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an 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 induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest-subpotency—intransitive-conflatedness—reflexivity,-in-the-full-potency-of-existence’s—sublimating—nascence>) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity—dementating/structuring/paradigmig—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 reference-of-thought and reference-of-thought—devolving/subject-matter relative-ontological-completeness—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing—of—predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment}). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness 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>’. 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>’ 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 historical/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)’ to usher in the possibility of their very own secondnatured institutionalisation unclouded knowledge-reification—gesturing, the ultimate possibility for our positivism–procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness) lies with the prospective ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment)’ imbuedforegrounding—entailment-
dynamically induces (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’) successive prospective reasoning-through/messianic-reasoning for
reasoning-from-results/afterthought as the seconndnatured-institutionalisation of successive
registry-worldviews/dimensions reference-of-thought—and—reference-of-thought-
devolving—meaningfulness-and-teleology so-construed as ‘generating varying human
sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and-
teleology—in-cumulation/recomposuring
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness’
dimensionality-of-sublimating—amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. Critically
thus the veracity of human sublimation is rather as to the originariness/origination—so-construed-
as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>
perspective of notional—deprocrypticism as effectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation”, and so as to the fact that the
notional—deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-
sublimation-reflecting-prospective-historiality/ontological-eventfulness/ontological-
aesthetic-tracing> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation” is not ‘beholdening wrongly upon the overall relative-ontological-
incompleteness—presublimation-construct-of—meaningfulness-and-teleology”. This
devolving> is lost to the prior overall relative-ontological-incompleteness\(^{99}\) –presublimation-construct–of–meaningfulness-and-teleology\(^{99}\) as to a narrow-minded positive-opportunism driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness\(^{95}\)–reference-of-thought–devolving> while failing to come to terms as to construing the <amplituding/formative–epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness’/relative-ontological-completeness‘

apriorising/axiomatising/referencing–psychologism overall-knowledge-reification -gesturing-
<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations>’ (as universalisation–non-positivism/medievalism ‘reference-of-thought–and–
reference-of-thought–devolving–meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence’), positivism–procrypticism ‘positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism overall-knowledge-reification -gesturing-
<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
sublimations>’ (as positivism–procrypticism ‘reference-of-thought–and–reference-of-
thought–devolving–meaningfulness-and-teleology comprehensiveness of prospective
sublimating–nascence’), and prospectively notional–deprocrypticism ‘preempting—
disjointedness-as-of–reference-of-thought,-as-to-<amplituding/formative–
epistemicity>growth-or-conflatedness/transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-
reification -gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-
nascent-particular-sublimations>’ (as notional–deprocrypticism ‘reference-of-thought–and–
reference-of-thought–devolving–meaningfulness-and-teleology comprehensiveness of
prospective sublimating–nascence’). This comprehensive elucidation highlights that human
sublimation is not inherently haphazard as the wrong perception of haphazardness arises as from
the varying presencing—absolutising-identitive-constitutedness epistemic-projection
perspectives whereas from a comprehensive notional–deprocrypticism epistemic-projection
perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly
apparently haphazard because of human limited-mentation-capacity epistemic-projection
perspectives of apprehension of prospective sublimation with ‘the ontological-veracity of
notional–deprocrypticism epistemic-projection perspective associated with comprehensive
human limited-mentation-capacity-deepening’ rather reflecting the overall ontological-
contiguity—of-the-human-institutionalisation-process de-mentative/structural/paradigmatic
coherence of human sublimation as of successive reference-of-thought–and–reference-of-
thought–devolving–meaningfulness-and-teleology comprehensiveness of prospective


‘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-
ontoplologising-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-operationising—‘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-
ontoplologising-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-
mentated/structured/paradigmed dehumanising implications (and so rather as of their 
degeneracy/breaking-down/distortion of human ontological-performance)—<including-virtue-as-
onontology> from the more apt ontological-normalcy/postconvergence conception of the human as 
to humanity); so-reflected by a beholdening conceptualisation/construal of the human as of their 
underpinning—suprasocial-construct implied presencing—absolutising-identitive-
constitutedness existentialising—enframing/imprintedness—<as-to- historicity-tracing—in-
presencing–hyperrealisation/hyperreal-transposition> as being ‘the 
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in 
surmountable/unovercomable framework of human agency’. However, as to a constructive 
knowledge-reification—gesturing with respect to the haunting fact of human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence as to any such presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> speaking to such a <amplituding/formative–
epistemicity>totalising–thrownness-in-existence, such a notional—deprocripticism 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’ is more immediately-and—
constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublation as to <amplituding/formative–
epistemicity>totalising/circumscribing/delineating ‘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’. This double epistemic orientation to a notional—deprocripticism 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 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 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 before any pretense to a projection of positivistic (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 (as so construed as of dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-and-teleology concerned mostly with human living-development—as-to-personality-development and institutional-development—as-to-social-function-development in the priorly achieved Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure–of–meaningfulness-and-teleology) rather tends to reconverge to shallow <amplituding/formative–epistemicity>totalising–thrownness-in-
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-performance’ - <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-constitutedness existentialising—enframing/imprintedness-as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’ (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 ascendence. 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/akrasiatic-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-transparent-preempting-of-presublimatory-decisionality-numbing-tract-re-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-ontology 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 relatively easily appreciate the ontological-pertinence of new practices arising as from outside cultural diffusion but it is very much difficult to reconstrue of such practices as from the taxingness-of-originariness involved in surpassing an internalised amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture; and this very much explains the double epistemic orientation to notional-deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation–(reflecting-a-supererogatory–decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-transparent-preempting-of-presublimatory-decisionality-numbing-tract-re-desublimation’)–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’...
for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology\textsuperscript{9} as highlighted above (as to the need to feed our \textless amplituding/formative–epistemicity\textgreater totalising–throwness-in-existence\textsuperscript{12} decisively globalising world with aestheticising re-originariness/re-origination to uphold the capacity for pure-ontology as to re-ontologisation). In this regards, all such ontologisation/re-ontologisation potential for human \textless meaningfultness-and-teleology\textgreater\textsuperscript{9}: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness\textless as-to-intersolipism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism\textgreater–of–\textless meaningfultness-and-teleology\textgreater\textsuperscript{9}, as to the underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (given human limited-mentation-capacity implications on human ontological-performance\textless including-virtue-as-ontology\textgreater) reflected in such formativeness (going by its given aestheticisation–and–aestheticisation-towards-ontology of the cultivated/beholdening-construct-of–\textless meaningfultness-and-teleology\textgreater\textsuperscript{9},–ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of–\textless meaningfultness-and-teleology\textgreater\textsuperscript{9},–ultimately-construed-as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human \textless meaningfultness-and-teleology\textgreater\textsuperscript{9}). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating conceptualisation’ is effectively a ‘formative throwness in existence imbued projective-arbitrariness/waywardness’ as of manifestly induced sublimation or desublimation with regards to the aestheticisation–and–aestheticisation-towards-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
‘<amplituding/formative–epistemicity>totalising~conceptualisation’) is the ‘effective becoming
aestheticisation–and–aestheticisation-towards-ontology construction as to
cumulation/recomposuring’ that induces cultivated/beholdening-construct-of– ‘meaningfulness-
and-teleology’ ,-ultimately-construed-as-habit/practice/belief/culture; and so reflected in human
living-development–as-to-personality-development, institutional-development–as-to-social-
‘<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’) reflects an ‘effectively underlying human
beholdening—inchng.—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—
enframing/imprintedness—<as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>). Such an ‘effectively underlying human
beholdening—inchng.—apprehending.—and-taming–drive or aestheticising—
’ surrealiSing/supererogating—drive—(for existentialising—framing/imprinting—<as-to-
proSpective—‘historiality/ontological-evenTfulness’/ontological-aesthetic-tracing>)’ (inherent to
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-
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
as-to-underlying-ontological-commitment’) and so rather as from a prospective ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
as-to-underlying-ontological-commitment’)’; and so as to the elucidation of such
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> 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—‘<amplituding/formative—epistemicity>totalising—conceptualisation’) notionally speaks of an
underpinning framework that is de-mentative/structural/paradigmatic to the potentiality for both
emancipating ontological-good-faith/authenticity—de-mentating/structuring/paradigmging—
<seeding/incipient—profound—supererogation—,—as-mentally—
aestheticised—postconverging/dialectical-thinking—qualia-schema> and human impeding
ontological-bad-faith/inauthenticity—de-mentating/structuring/paradigmging—
<seeding/incipient—shallow—supererogation—,—as-mentally—
‘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-teleology’\(^\circ\)) is underlined 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’ (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-teleology\(^\circ\)-as-of-
‘meaningfulness-and-teleology’\(^\circ\). 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\(^9\) respectively of say the ancient-sophists, medieval-
scholasticism or present day pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness\(^8\}) 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\(^1\)
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 pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness \(^8\) ) will falsely pretend that their respective presencing—absolutising-identitive-
constitutedness\(^1\)
existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> associated with the eliciting of their respective <amplituding/formative>wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^9\)-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>), is of
‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional–deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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 sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming<seeding/incipient–shallow ~supererogation>,as-mentally-aestheticised–preconverging/dementing–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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt 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 this ‘seeding-misprising ontological-bad-faith/inauthenticity ~dementating/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-to-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), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and <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}> narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-
reification\textsuperscript{[5]}. 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 \textlangle amplituding/formative\textrangle wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{[6]}-as-of–‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications\textrangle 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-infrastructure-of—meaningfulness-and-teleology\textsuperscript{[7]} implied uninstitutionalised-threshold\textsuperscript{[8]}. 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-\textlangle blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving\textrangle as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. However, the ontological-veracity of human temporal-to-intemporal ontological-performance
—including-virtue-as-ontology> as at uninstitutionalised-threshold (so-underlined by human limited-mentation-capacity) speaks to the fact that even the
apriorising-psychologism). Such a historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing-process-of—
as-to-the-imbued-postconverging/dialectical-thinking—of—notional—deprocrypticism/dimensionality—of—
sublimating—<amplituding/formative—epistemicity>growth—or—conflatedness/scalarisation—
as-to—rescalarisation—as—re-ontologisation’> which goes on to instill (beyond-the-consciousness—
postconverging/dialectical-thinking—of—notional—deprocrypticism/dimensionality—of—
sublimating—<amplituding/formative—epistemicity>growth—or—conflatedness/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-constitutedness"
existentialising—enframing/imprintedness-<as-to- historicity-tracing— in-presencing—
hyperrealisation/hyperreal-transposition>) of a human rationalising closedness that
structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying
acceptability/seemliness’ of the given human "presencing—absolutising-identitiveconstitutedness"
existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> imbued de-mentative/structural/paradigmatic vices-and-impediments", and so as to dimensionality-of-
desublimating-lack-of —<amplituding/formative> supererogatory— de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation (thus undermining the challenge of the double
epistemic orientation to 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-tractiondesublimation’)—as-so-operationalising—‘scalarisation-as-to-rescalarisation-as—re-ontologisation’
for prospective aestheticisation—and—aestheticisation-towards-ontology/ "meaningfulness-andteleology" as highlighted above, and so with regards to superseding our positivism—procrypticism occlusiveness). This —historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating—
meaningfulness-and-teleology"—<as-perspective-lost-of-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued—
postconverging/dialectical-thinking/of/notional-deprocrypticism/dimensionality-of-sublimating —

<amplituding/formative—epistemicity>growth-or-conflatedness

/scalarisation-as-to-rescalarisation-as—re-ontologisation’> reflects the implications of the ‘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/beholding-construct-of—meaningfulness-and-teleology‘,—ultimately-construed-as-habit/practice/belief/culture so-reflected as existentialising—
enframing/imprintedness—<as-to—‘historicity-tracing—in-presencing—
and-teleology), as to the sublimating dynamics of ‘human re-motif–and–re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of
prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
relative-ontological-completeness>—reference-of-thought—devolving> reflecting immanent-
existence’s ontological-contiguity (so-epistemically underscored by the ‘reference-of-thought-
and-its-devolving) as knowledge-reification in then holding-forth for prospective human
meaningfulness-and-teleology existential-instantiations by aposteriorising/logicising/deriving/intelligising/measuring; with the ‘epistemic entwining of
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
and reference-of-thought-devolving/devolved–axiomatising-conjugations (holding-forth for
human existential-instantiations ‘meaningfulness-and-teleology’) reflecting the fact that (as to
maximalising-recomposuring-for-relative-ontological-completeness)—unenframed-
conceptualisation involving human limited-mentation-capacity-deepening for ‘human re-
motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness>—reference-of-thought-
devolving> reflecting immanent-existence’s ontological-contiguity, so-epistemically
underscored by the ‘reference-of-thought-and-its-devolving, as knowledge-reification’) prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity
rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness>—reference-of-thought-
devolving>’ which then ultimately usher in the ‘reference-of-thought/grandest-axiomatic-
construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then
with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness>—reference-of-thought-
‘devolving’ have to be existentially referenced/registered/decisioned as from the available desublimating prior reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-ontological-completeness—reference-of-thought- devolving’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-ontological-completeness—reference-of-thought- devolving’. This ‘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’ 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—reference-of-thought- devolving 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/disseminative metaphoricity explicit with his thinking proposition and scepticism exercise engendering as
to its dimensionality-of-sublimating -- \textit{<amplituding/formative>supererogatory--de-mentativeness/epistemic-growth-or-conflatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care--and--episteme ). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating -- \textit{<amplituding/formative>supererogatory--de-mentativeness/epistemic-growth-or-conflatedness} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation universalising-idealisation instigation were in many ways rather beholdening to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-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-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ -\textit{<including-virtue-as-ontology>} as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in reflecting holographically-\textit{<conjugatively-and-transfusively>} the ontological-contiguity’—of-the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking’ of ‘reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of notional--deprocrypticism’ over the inherent ontological-flaw of the ‘preconverging/dementing’
reinvigoration/disruption’) in dispensing-with-immediacy-for-relative-ontological-completeness′ by-reification′/contemplative-distension as of originariness-parphesia,—as-spontaneity-of-aestheticisation

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-teleology as so-defining the-social or human-social-potency’). This is necessary for fundamental ontology speaking of notional–deprocrypticism enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ for inducing prospective human ‘historiality/ontological-eventfulness'/ontological-aesthetic-tracing. Basically, notional–asceticism is ever always associated with the successive relative-ontological-completeness registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to arise (as to the notional–asceticism) 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 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> that is not de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness registry-worldview/dimension apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic–as-to—transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing> (with only the crossgenerational positive-opportunism arising from the relative-ontological-completeness comprehensively induced sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that then elicits the universal-transparency—{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness)},

untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> of the relative-ontological-completeness apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic<as-to—transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing<sup>10</sup>>). But then with such notional–asceticism associated with notional–deprocrypticism 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 sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness avails) for opting for sublimating ontological-good-faith/authenticity—d-mentating/structuring/paradigming—<seeding/incipient–profound—supererogation,—as-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> or opting for desublimating ontological-bad-faith/inauthenticity—d-iontating/structuring/paradigming—<seeding/incipient–shallow—supererogation,—as-mentally-aestheticised—preconverging/dementing—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–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—
completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with regards to human epistemic aestheticisation—and—aestheticisation-towards-ontology of immanent existence; reflected in the fact that all such epistemic-constructs as knowledge-reification (as referencing any ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) speak to an underlying human ontological-commitment as to the possibility for 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). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human aporeticisms of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human-epistemicity—totalising~purview-of-construal’, with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, and positivism—procrypticism as to their presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—<as-to—historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition>, do not speak of limits to prospective human knowledge-reification (as epistemic-constructs referencing prospective ontological-contiguity conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation) respectively as of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. But then with regards to the

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construing ‘the subverting epistemic implications of relative-ontological-completeness\textsuperscript{37} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} 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\textsuperscript{7} <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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{7})} adopts ‘a disjointing/disparateness/disentailing break with prospective ontological-contiguity\textsuperscript{66} conception of relative-ontological-completeness as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{96} for knowledge-reification\textsuperscript{86} (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness\textsuperscript{88}/relative-ontological-completeness\textsuperscript{97}—(sublimating–referencing/registering/decisioning,—as-self-becoming/self-confoundedness\textsuperscript{8}/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\textsuperscript{89} as of our present day “presencing—absolutising-identitive-constitutedness\textsuperscript{11} existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> as to social-vestedness/normativity–<discretely-implied-functionalism>, with such a flawed anti-relativism interpretation a technical
expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—
psychologism herein articulated as to ‘notional–deprocrypticism <amplituding/formative–
epistemicity> causality–as-to-projective-totalitative–implications,—for-explicating-ontological-
contiguity as reflecting the overall ontological-contiguity—of-the-human-institutionalisation-
process ’ underlied as of prospective deprocrypticism—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation—(as-to-underlying-ontological-commitment ) that protensively strives to explain
everything as of notional–deprocrypticism <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-singularisation’ 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 induced
‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing—
imbued-ontological-performance’—<including-virtue-as-ontology> as to presublation 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 existentialising—enframing/imprintedness—<as-to-
‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> necessarily
subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective
uninstitutionalised-threshold of procrypticism 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
ontologisation’. In other words, the uninstitutionalised-threshold of the successive registry-worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-contiguity\textsuperscript{25} conception of relative-ontological-completeness\textsuperscript{2} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{26} for knowledge-reification\textsuperscript{27} as to the necessity for the prospective human aporeticism requisite ‘relative-ontological-completeness — apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment\textsuperscript{28})’, even as paradoxically when it comes to the prior registry-worldview’s/dimension’s aporeticism superseded by the given registry-worldview/dimension secondnatured ‘relative-ontological-completeness’—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment)’ no such ‘break with prospective ontological-contiguity\textsuperscript{25} conception of relative-ontological-completeness\textsuperscript{2} as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{26} for knowledge-reification\textsuperscript{27} is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when it prospectively comes to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues with universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when it prospectively comes to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and likewise present day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising—in-relative-ontological-

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methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising) and so counterintuitive to secondnatured institutionalisation conceptions of sublimating "meaningfulness-and-teleology" in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation comprehensive construal of sublimating "meaningfulness-and-teleology" on presencing-distorted—meritocracy/totalising—sovereign-approportioning—of-human-ontological-performance—<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 the underpinning–suprasocial-construct (historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology” desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of approportioning, 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 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’—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 -by-reification’/contemplative-distension ’). But then such a presencing-distorted—meritocracy/totalising—sovereign-approportioning—of-human-ontological-performance—<including-virtue-as-ontology> conception of sublimating meaningfulness-and-
surmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation (as to presencing-distorted-meritocracy/totalising-sovereign-approportioning—of-human-ontological-performance-<including-virtue-as-ontology>) are the absolute possibilities of human ontological-performance-<including-virtue-as-ontology> potential; as to the paradox that human presublimation as of the underpinning-suprasocial-construct aporeticism stances of shallow-supererogation (as to presencing-distorted-meritocracy/totalising-sovereign-approportioning—of-human-ontological-performance-<including-virtue-as-ontology>) as historically involving ‘dominance/ vested-interest structure in relative-ontological-incompleteness’—presublimation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of approportioning, 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) of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism are de-mentated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall ontological-contiguity—of—the-human-institutionalisation-process implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation with respectively base-institutionalisation, universalisation, positivism and prospective notional–deprocrypticism (so-enabled rather by supererogatory dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to the ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking –‘projective-
insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-
sublimation’ intemporal-disposition supererogatory rescalarisation of ontologisation and value-
construction within any given registry-worldview/dimension presencing—absolutising-
identitive-constitutedness existentialising—enframing/imprintedness-<as-to- historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition’ imbued ‘ontological-good-
faith/authenticity’-and-equanimity of social/institutional process towards credible
social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification/contemplative-distension’); as left to the non-
universalising ancient-sophists, non-positivising medieval-scholastics and our present day
procrypticism–or–disjointedness-as-of-reference-of-thought, the notion of any
supererogation as to prospective Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology (as
advanced by Socratic philosophers universalising-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-
constitutedness existentialising—enframing/imprintedness-<as-to- historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition> given presencing-distorted—
<including-virtue-as-ontology> (historically involving ‘dominance/vested-interest structure in
relative-ontological-incompleteness—presublimation-construct–of—meaningfulness-and-
teleology desublimating–existentialising–decisionality’ as from blantant brutish
conquest/subjugation conception of approporportioning, dominion protection conception of
approporportioning, to the very natural-order-of-things conception of approporportioning and to our
subtle modern day institutionally-distorted/disjointed conception of approporportioning). Again, as
to the successive registry-worldviews/dimensions decadent wariness to ‘break-away from
secondnatures level of projective-insights attained). Thus inherently ‘human temporal-to-intemporal-dispositions accordioni\(\text{ng}\)\(\ldots\)transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance\(\ldots\)\langle\text{including-virtue-as-ontology}\rangle\) as to living-development—as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the overall ontological-contiguity\(\ldots\)—of-the-human-institutionalisation-process\(\ldots\)as of successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(\ldots\)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\(\langle\text{uninstitutionalised-threshold}\rangle\text{presublimating–desublimating–decisionality}\rangle\langle\text{including-virtue-as-ontology}\rangle\) reflect human temporal-to-intemporal-dispositions in want for the same narrowing-down selection of the intemporal-disposition as to ‘human \langle\text{amplituding/formative–epistemicity}\rangle\langle\text{totalising~thrownness-in-existence}\rangle~,\langle\text{projective–arbitrariness/waywardness}\rangle\langle\text{aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-’}\langle\text{amplituding/formative–epistemicity}\rangle\langle\text{totalising–conceptualisation’}\rangle\langle\text{speaking of varying temporal-to-intemporal human ontological-performance}\rangle\langle\text{including-virtue-as-ontology}\rangle\text{fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(\ldots\)for intemporal-disposition selectivity in reflection of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\langle\text{ imbued-postconverging/dialectical-thinking–‘projective-insights’/‘epistemic-projection-in-conflatedness’/‘notional–deprocrypticism–prospective-sublimation’\rangle\)This thus implies that human social-stake-and-contention framing as premeaningfulness/preframing\langle\text{metaphoricity}\rangle\langle\text{disposition—as-to-\ldots\rangle\text{}}
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\textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology>

presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning imbued apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism–or–disjointedness-as-of- reference-of-thought (notional–procrypticism). 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 \textsuperscript{<amplituding/formative>} disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) to be cognisant-and-integrative in prelogism\textsuperscript{78}–as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} (construed as if of postconverging-or-dialectical-thinking–apriorising-psychologism) of the same meaningfulness-and-teleology\textsuperscript{99} articulated as of postlogism manifestation (articulated rather as preconverging-or-dementing–apriorising-psychologism) thus inducing the conjugated-postlogism\textsuperscript{77}; 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\textsuperscript{78}–as-of-conviction,-as-to-profound-supererogation (as if of postconverging-or-dialectical-thinking–apriorising-psychologism) is susceptible to the postlogism\textsuperscript{77} 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’-as-of-conviction,-as-to-profound-supererogation cognisance-and-integration in presublimation reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising)’ speaks to the fact that more fundamentally postlogism and social-postlogism implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism and that inherently a presublimating 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 and social-postlogism and such a presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism and conjugated-postlogism.

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-completeness> reference-of-thought<devolving> as if of relative-ontological-incompleteness<reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening ‘meaningfulness-and-teleology’ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation<reference-of-thought> (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 ‘scality/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—fornon-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—fornon-conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—fornon-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 presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning 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—mere—
form/virtualities/dereification\textsuperscript{19}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{12}—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology ) so-construed as being of preconverging-or-dementing—apriorising-psychologism epistemic-abnormalcy/preconvergence\textsuperscript{10} (as so-reflected from the undermined\textsuperscript{5}s maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—unenframed-conceptualisation postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism conception in ontological-normalcy/postconvergence epistemic-projection perspective). As of practical existential implications\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{2}—unenframed-conceptualisation means that the positivistic \textit{amplituding/formative} 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\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{23}, as to a fundamental positivistic disavowal of its non-positivistic \textit{amplituding/formative} 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,\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination—\textit{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-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness\textsuperscript{7} (base-institutionalisation,\textsuperscript{17} universalisation, positivism and deprocrypticismrespectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness\textsuperscript{7}. 

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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 <amplituding/formative>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-
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-
mentative/structural/paradigmatic vices-and-impediments (which mental-reflex is ever always ‘exacty the aporeticism’ to be superseded with prospective sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation’). In a further elucidation, the ‘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’
associated with human temporal inclination to ‘historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human
sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most
profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking ‘‘projective-insights’’/‘epistemic-projection-in-
conflatedness’’-of-notional-deprocrypticism-prospective-sublimation)’ intemporal-disposition
supererogatory rescalarisation of ontologisation and value-construction (within any given
registry-worldview/dimension presencing—absolutising-identitive-constitutedness)
existentalising—enframing/imprintedness-as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology infrastructure thus effectively superseding any such given
registry-worldview/dimension underpinning—suprasocial-construct prior conception of
ontologisation and value-construction’ reflects a spontaneous human incipient/seeding
sublimation-construct which is underlined by both human-decisionality—as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-
sublimation/sublime. This spontaneous human incipient/seeding sublimation-construct
(underlined as of human-decisionality—as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> and effectively-manifest-sublimation/sublime) is

Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-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 —<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation in ontological-normaley/postconvergence so-reflected as to ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking’)-‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-

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-<of-blinded-relative-ontological-
completeness>-imbued,-supererogatory—reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
construct’ so-construed as ‘incrementalism-in-relative-ontological-incompleteness’—
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-teleology ) over ‘maximalising-
recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
<of-blinded-relative-ontological-completeness>-imbued,-supererogatory—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-teleology 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”-‘projective-insights’/“epistemic-projection-in-
conflatedness -‘of-notional–deprocrypticism-prospective-sublimation) intemporal-disposition
supererogatory rescalarisation of ontologisation and value-construction (within any given
registry-worldview/dimension presencing—absolutising-identitive-constitutedness
existentialising—enframing/imprintedness-<as-to—historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology\textsuperscript{1} infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning-suprasocial-construct prior conception of ontologisation and value-construction’. This opened and unaccounted nature of nascent–human-decisionality-induced-sublimation\textsuperscript{<of-blinded-relative-ontological-completeness\textsuperscript{\textsuperscript{-imbued,-supererogatory\textsuperscript{}}}-reference-of-thought/grandest-axiomatic-construct—\textsuperscript{as-to-referencing/registering/decisioning}\textsuperscript{> as underlying effectively-manifest-sublimation/sublime as to existence—\textsuperscript{-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{}}}}\textsuperscript{,} implies that institutionalised human-decisionality\textsuperscript{<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation} is inevitably caught up with ‘(relative-ontological-incompleteness\textsuperscript{presublimating reference-of-thought/grandest-axiomatic-construct—\textsuperscript{as-to-referencing/registering/decisioning} presublimation–human-decisionality-induced-desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-sublimation/sublime as to existence—\textsuperscript{-as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{}}}; and so as to a ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation\textsuperscript{<of-blinded-relative-ontological-completeness\textsuperscript{\textsuperscript{-imbued,-supererogatory\textsuperscript{}}}-reference-of-thought/grandest-axiomatic-construct—\textsuperscript{as-to-referencing/registering/decisioning}} in the overall prospective human sublimation-construct’ as incrementalism-in-relative-ontological-incompleteness\textsuperscript{—enframed-conceptualisation; reflected with the nascent–human-decisionality-induced-sublimation\textsuperscript{<of-blinded-relative-ontological-completeness\textsuperscript{-imbued,-supererogatory\textsuperscript{}}-reference-of-thought/grandest-axiomatic-construct—\textsuperscript{as-to-referencing/registering/decisioning} prospective desublimation so-elicited by presublimation–human-decisionality-induced-desublimation, and manifested as of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating–
meaningfulness-and-teleology®-<as-perspective-lost-of-
'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking—of—notional—deprocrypticism/dimensionality-of-
sublimating’—<amplituding/formative—epistemicity>growth-or-conflatedness”/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 as to the
possibility for 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†);
such that all presencing-distorted—meritocracy/totalising—sovereign-appropportioning—of-
human-ontological-performance†—<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®—presublimation-construct—of—meaningfulness-and-
teleology® 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) are
effectively obligated to their ‘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 in being epistemic-totalising ly–resubjectable to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for inducing prospective
effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human
transcendence-and-sUBLImity/sublimation/supererogatory 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-confatedness in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’).

However, human limited-mentation-capacity as it induces human temporal-to-intemporal-
dispositions with respect to human ontological-performance<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
is equally what critically renders the elucidation of human omni-potential pertinent and vital (as
herein undertaken beyond any presencing—absolutising-identitive-constitutedness perspective in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag’ as to social-vestedness/normativity–
<discretely-implied-functionalism> historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition but rather enabling the construing of the more
ontologically-veridical perspective allowing for prospective historiality/ontological-
eventfulness /ontological-aesthetic-tracing). 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<perspective–ontological-
normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to-
directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-
premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-‘meaningfulness-
and-teleology’ and reflecting the reality of human temporal-to-intemporal-dispositions as
‘prospectively distorting/undermining the equanimity/balance of human theoretical-conceptual-
operant institutionalised-conceptualisations’ inducing prospective ‘desublimating’ presencing—
absolutising-identitive-constitutedness existentialising-enframing/imprintedness-<as-to-
 historia-tracing—in-presencing—hyperrealisation/hyperreal-transposition> social-
vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—
drivenness’. The messianic and parrhesiastic ontological-veracity of human
<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—
derived-parameterising) (as to ‘prospective/nascent relative-ontological-completeness’
reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning 
supererogatory—unbeholdening-conflatedness projective-insights as of
notional—deprocrypticism’ 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,—supererogatory—epistemic-conflatedness in reflecting
holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process’), is effectively reflected by the fact that all presencing-distorted—
meritocracy/totalising—sovereign-approportioning—of-human-ontological-performance
<including-virtue-as-ontology> terms—as-of-axiomatic-construct of
‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—
derived-parameterising) and ontologisation’ as so-reflected by their underpinning—suprasocial-
construct (historically involving ‘dominance/vested-interest structure in relative-ontological-
incompleteness—presublimation-construct-of—meaningfulness-and-teleology’

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for human reframing given human limited-mentation-capacity is rather more forthcoming with
directly graspable contextually restricted 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’—(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-
onological-completeness⟩’ 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’ 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-constitutedness’ existentialising—enframing/imprintedness-<as-to- historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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
capacity-deepening) that underlies the notion of human de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) as factoring in the implications of human limited-mentation-capacity (by a ‘psychological-disposition for supererogatory—unbeholding-confalatedness’


‘historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of presublimating intelligibility’ failing such a ‘relevant/appropriate subjecting-and-resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ as underscored by the ‘effectively underlying human beholding—inch, apprehending—and-taming—drive or aestheticising—
existentalising—enframing/imprintedness-<as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
meaningfulness-and-teleology\(^{19}\) 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 supererogatory–unbeholdening-conflatedness\(^{13}\)’
and ‘presublimating relic/artifactual–beholdening-constitutedness\(^{13}\)’ as to its perpetuative
encumberment of human intelligibility, correspondingly highlights the inherent disambiguation
of human meaningfulness-and-teleology\(^{99}\) ‘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-
infrastucture-of–meaningfulness-and-teleology\(^{55}\)), as the more critical drawback to
overarching reframing of ‘human-decisionality–<as-to-play-of-valid/invalid-decisionality-
imbueld-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\(^{87–83}\)-reference-of-thought–devolving>) as to
their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about
immanent-existence ‘beyond and unbeholdenig to any human merely-beholdening–
aestheticising-reflex of meaningfulness-and-teleology\(^{99}\)’, 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\(^{96}\)’ 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-constitutedness as to presencing-distorted—meritocracy/totalising—sovereign-appropportioning—of-human-ontological-performance—<including-virtue-as-ontology> ‘merely-beholdening—aestheticising-reflex of ‘meaningfulness-and-teleology’) 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-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-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-teleology’ 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-tracing> (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 universalising 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-unbeholdening-confiliatedness’/historiality/ontological-eventfulness/ontological-aesthetic-tracing of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness’/historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility’ of ‘merely-beholdening–aestheticising-reflex of ‘meaningfulness-and-teleology’ caught up in complexes of ‘naïve’ presencing—absolutising-identitive-constitutedness’ as to presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance—<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-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’, a ‘human psychological-disposition for supererogatory-unbeholdening-confiliatedness’/historiality/ontological-eventfulness/ontological-aesthetic-tracing of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-
conceptivity/epistemic-reflexivity integral-difference’ reflecting human teleology or ‘phenomenal/manifest perspective conceptivity/epistemic-reflexivity in existence as ontological’); wherein incipient/seeding ‘human supererogatory acuity/perspicacity/astuteness/edginess/incisiveness—differential as of relative-ontological-incompleteness /relative-ontological-completeness -


full-potency of existence’); as to the fact that surrealisingly/supererogatorily existentialising-decisionality is of ‘notional~ presencing—absolutising-identitive-constitutedness\textsuperscript{13} de-
mentating/structuring/paradigming—beholding-as-to-effectuation’ and so potently constrained as from sublimating–nascence ‘notional~nonpresencing-<perspective–ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence’s–sublimation-
structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’. This overall conception underlies the conceptivity/epistemic-reflexivity of both ‘existentialising—
decisionality and sublimating–nascence’ with regards to induced sublimation/desublimation (beyond naïve presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—
enframing/imprintedness-<as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>) as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ and so as to ‘relative-
ontological-incompleteness\textsuperscript{87}/relative-ontological-completeness’-
(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>\rangle as to human-and-social–
expectations/anticipations—metaphoricity—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-teleology\textsuperscript{90} is ever always about ‘idealised-typification in epistemic-
conflatedness\textsuperscript{12} sublimation or epistemic constitutedness\textsuperscript{17}/pseudoconflation
the sublimating–nascence teleological-inflection–⟨amplituding/formative–epistemicity⟩totalising/circumscribing/delineating⟩). That is, the individual and social existentialising–decisionality is more readily defined by default in ‘behindening 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’–⟨transparency-of-totalising-entailing, -as-to-entailing–⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩ of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) with the lack of such ‘universal-transparency’–⟨transparency-of-totalising-entailing, -as-to-entailing–⟨amplituding/formative–epistemicity⟩totalising–in-relative-ontological-completeness⟩ of sublimating–nascence’ as to when ‘blurriness in existentialising–decisionality’ arises inducing defaulting ‘behindening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness –presublimation-construct–of– meaningfulness-and-teleology 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-teleology of ‘blurriness in existentialising–decisionality’ as rather poorly amenable to profound ‘unbehindening 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-teleology–⟨in-existential-extrication-as-of-existential-unthought⟩); as to the fact
that existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation

more readily makes ‘desublimating nonsense’ of human existentialising–decisionality

meaningfulness-and-teleology

failing ‘genuine knowledge-reification’ framework involving an immediate potent detour to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-

meaningfulness-and-teleology (so-enabled by poor direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation). In this regards, many such social-and-institutional-frameworks-of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-ontologisation/subontologisation’ as to the existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ due to ‘blurriness in existentialising–decisionality’. It is herein contended that the most fundamental issue with regards to human prospective comprehensive emancipation/sublimation (as promptly reflected with nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness—reference-of-thought-
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 ‘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, and so as to the positivistic ‘meaningfulness-and-teleology’ ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ 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-completeness–reference-of-thought–devolving> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbueuent’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation 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-supererogation⁷), 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 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-supererogation⁷ to then imply that genuine knowledge-reification⁸ cannot cross-
it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-
reification⁸ as to the de-mentative/structural/paradigmatic upholding at all instances of the
possibility for prospective genuine knowledge-reification⁸ inducing sublimation/emancipation
as to sublimating–nascence is more than just the specific knowledge-reification –gesturing for sublimation but rather more critically overt articulation of the ‘veridical demential/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 true ‘meaningfulness-and-teleology’ of any given specific knowledge-reification –gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising–decisionality specific knowledge-reification –gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness – reference-of-thought–devolving> where the underlying registry-worldview/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-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–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-conflatedness 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-teleology elucidates as to its deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought sublimating—existentialising—decisionality ‘the desublimating—existentialising—decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising~in-relative-ontological-completeness ⟩ underlying existentialising—frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-identitive-constitutedness’ 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-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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—⟨amplituding/formative—epistemicity⟩totalising~in-relative-ontological-completeness ⟩ 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-reification 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-reification’ as to its gesturing’ is as of ‘existentialising–decisionality that desublimatingly precedes knowledge-reification’ rather than veridically ‘knowledge-reification’ 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–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—reference-of-thought-devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-
subontologisation/subpotentiation dispositions which paradoxically as to their pretense-of-sublimation in defending such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ do not correspondingly contend that such lax/sloppy existentialising–decisionality should be the case with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness>—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–equalisation 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—
sublimation/desublimation thus inherently inducing/elicitng a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding notional–self-distantiacion/distantiacion of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) so-implicited with nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness\(^{102}\)–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 ‘blurrness in existentialising–decisionality’ and thus must be actively implied in social knowledge conceptualisation as to notional–self-distantiacion/distantiacion of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{102}\) not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transference 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-performance\(^{102}\)-including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism secondnatured institutionalisation). This lack of notional–self-distantiacion/distantiacion of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{102}\) as arising at destructuring-threshold-uninstitutionalised-threshold\(^{102}\)/presublimating–desublimating-decisionality–of-ontological-performance<including-virtue-as-ontology> is the very element particularly acted upon by
social and intellectual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as it can be appreciated for instance that the lack of notional–self-distantiation/distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative, disambiguated-apriorising/axiomatising/referencing 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-teleology in such a social-setup), and critically in this regards it principally involves pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} as undermining the social-construct’s intellectually potent 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>. Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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—{transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness} as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity in desublimating—existentialising—decisionality gesturing of attenuating/devaluing, blurring and
trivialising wherein there is ‘supposedly no totalising-entailing conception of meaningfulness-and-teleology’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ . Critically the ‘unbeholdening 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—reference-of-thought—devolving is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—and thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks—referencing/registering/decisioning as of ‘blurriness 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-reification rather than ‘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)’; 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).
Thus such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\langle\text{amplituding/formative–epistemicity}\rangle{}\text{totalising—}\text{in-relative-ontological-completeness}\rangle{}\text{as part and parcel of prospective knowledge-reification 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 }^{103}\text{universal-transparency}^{104}\text{—(transparency-of-totalising-entailing,—as-to-entailing—\langle\text{amplituding/formative–epistemicity}\rangle{}\text{totalising—}\text{in-relative-ontological-completeness}\rangle{)}\text{ of knowledge-reification’ (and so as to self-serving social-vestedness/normativity—\langle\text{discretely-implied-functionalism}\rangle{)}\text{ 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 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 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 }^{103}\text{universal-}
transparency of totalising entailment, as-to-entailing amplitudizing/formative epistemicity totalising–in-relative-ontological-completeness 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–as-to–historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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, Schrödinger, 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, elicitig-of-prospective-supererogation as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness 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’ 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-supererogation’. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiological/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 is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaningfulness-and-teleology is not developed to go about articulating/relating-to meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology), and so by the mere implications of dimensionality-of-sublimating—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (even as such prospective meaningfulness-and-teleology tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of—<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation by the prior
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition>). But then as well the fact remains that the reality of
human knowledge-reification especially (as speaking to prospective human destructuring-
threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-
ontological-performance—<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’ with such frameworks projecting their
presencing—absolutising-identitive-constitutedness existentialising—
enframing/imprintedness—as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition> conception of the ‘overall possibility of human
existentialising—decisionality as 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— Historicity-tracing—im-
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-conflatedness; as to the fact that all human sublimation is instigated
as of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking – ‘projective-insights’/‘epistemic-projection-in-
conflatedness’ – of-notional–deprocrypticism-prospective-sublimation)< before secondnaturings
positive-opportunism 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, as–spontaneity-of-aestheticisation so-associated with human
dimensionality-of-desublimating-lack-of—<amplituding/formative> supererogatory demo-
mentativeness/epistemic-growth-or-conflatedness / 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-conflatedness^{12} in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process^{11}’ since it will always be caught-up in its ‘presencing—absolutising–identitive-constitutedness^{1} existentialising—enframing/imprintedness–<as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> as to its underlying presencing-distorted–meritocracy/totalising–sovereign-appropportioning—of-human-ontological-performance^{7}<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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and <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> patently doesn’t count (given the latter associated temporal desublimating–existentialising–decisionality in existential-extrication-as-of-existential-unthought that fails aetiologisation/ontological-escalation); and this is the case fundamentally since such intemporal disposition projected prospective sublimating–nascence engages human ontological-commitment 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). 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation vague proceduralism (beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought) as to the simple fact that human prospective destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> means that human meaningfulness-and-teleology is ever always caught up prospectively between intellectualism sublimating–existentialising–decisionality and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimating–existentialising–decisionality. This is the case given the requisite condition for the very basic human sublimating–existentialising–decisionality
conflatedness\textsuperscript{1}/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{1}-equalisation of the said prospective sublimating knowledge-reification\textsuperscript{1}; as to imply that (say with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-\textsuperscript{1}\textsuperscript{1}meaningfulness-and-teleology\textsuperscript{2}) it is supposedly possible to understand the veracity of any specific positivistic\textsuperscript{2} meaningfulness-and-teleology\textsuperscript{2} while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness \textsuperscript{1}-presublimation-construct-of-\textsuperscript{1}\textsuperscript{1}meaningfulness-and-teleology\textsuperscript{2} desublimating-existentialising-decisionality. This ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification\textsuperscript{1} 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\textsuperscript{1}). 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\textsuperscript{2} meaningfulness-and-teleology\textsuperscript{2} as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence\textsuperscript{2}, with the notion of ‘supposed genius’ serving as to human \textsuperscript{2}presencing—absolutising-identitive-constitutedness\textsuperscript{3}\textsuperscript{1} existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> (beyond-the-consciousness-awareness-teleology\textsuperscript{5}-<in-existential-extrication-as-of-existential-unthought>) to render obscure the veracity of this epistemic-abnormalcy/preconvergence\textsuperscript{2} of the social-construct\textsuperscript{2} meaningfulness-and-teleology’ that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the
social-construct’s prospective dimensionality-of-sublimating — <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own ‘prospective dimensionality-of-sublimating — <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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-teleology’ <-in-existential-extrication-as-of-existential-unthought>) about substituting a different and desublimating—existentialising—decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation or <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 particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong’ presencing—absolutising-identitve-constitutedness 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[6] will be highly challenging
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>}— as to human-and-social—expectations/anticipations—metaphoricity” —as-re-de-
mentating/restructuring/reparadigming—psychologism” 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 meaninglessness-and-teleology is ever always about ‘idealised-typification in epistemic-conflatedness sublimation or epistemic 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 —<including-virtue-as-ontology>/morality/ethics, etc. the vices-and-impediments manifested in any registry-worldview/dimension are more decisively explained by the given registry-worldview’s/dimension’s ‘destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance —<including-virtue-as-ontology>—of temporal-to-intemporal-dispositions’ (with the grandest deeds of ontological-performance —<including-virtue-as-ontology>/morality/ethics, etc. rather reflected in the transcendence-and-sublimity/sublimation/suberogatory—de-mentativity of any such destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating-decisionality)—of-ontological-performance —<including-virtue-as-ontology>—as to prospective human ‘sublimating—referencing/registering/decisioning self-becoming/self-conflatedness /formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re—
conflicatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation aporeticism overcoming/unovercoming as all the more profound and truer notion of ontological-performance -<including-virtue-as-ontology>/morality/ethics, etc. and so overriding their nombrilistic “presencing—absolutising-identitive-constitutedness” conceptual naiveties of ontological-performance -<including-virtue-as-ontology>/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-constitutedness”’ <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology 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 —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation in reflection of profound-supererogation with regards to human ‘sublimating—referencing/registering/decisioning self-becoming/self-conflatedness’ /formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>’ (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying dimensionality-of-desublimating-lack-of —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-

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–profoundness 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-constitutedness’ existentialising—enframing/imprintedness—as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> needs to be critically brought to the consciousness-awareness-teleology of the ‘genuinely aspiring student of society and human-and-social-constructs’ (given a social-domain relatively undermined by ‘temporal beholding as sovereignising–imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification ’), 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-pain intelligibility -<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\(^1\) — 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\(^2\). 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\(^3\) ~ de-mentating/structuring/paradigming—<seeding/incipient–profound ~ supererogation\(^4\), as-mentally-aestheticised–postconverging/dialectical-thinking ~ qualia-schema> or ontological-bad-faith/inauthenticity\(^5\) ~ de-mentating/structuring/paradigming—<seeding/incipient–shallow ~ supererogation\(^6\), as-mentally-aestheticised–preconverging/dementing ~ qualia-schema>. It is thereafter (in the wake of ontological-good-faith/authenticity\(^3\) ~ de-mentating/structuring/paradigming—<seeding/incipient–profound ~ supererogation\(^4\), as-mentally-aestheticised–postconverging/dialectical-thinking ~ qualia-schema>) that the veridical prospect of critical pure-ontology then arises. Critically, human existence-desublimating–dementating/structuring/paradigming—by—existence-sublimating–dementating/structuring/paradigming (as of ‘relative-ontological-incompleteness /relative-ontological-completeness\(^7\) ~ {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\(^8\) ~ as-rede-mentating/restructuring/reparadigming–psychologism’) speaks to the ontological-veracity that human sublimation reflected in human ontological-performance\(^2\) —<including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals relevant ontolog-
performance\textsuperscript{71}-<including-virtue-as-ontology>’ (as can naively be construed with notions of morality/ethics, etc. failing to reflect as from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective the more ontologically profound issue of any given registry-worldview’s/dimension’s ‘destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{10}/presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> dynamics of temporal-to-intemporal-dispositions’ associated with amplifying/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{19}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{19}–narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology ).

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—over—deselectivity-of-ontological-bad-faith/inauthenticity). 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-supерerogation—<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-for-relative-ontological-completeness—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,—eliciting-of-prospective-supерerogation 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—gesturing’ exposed to existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supерerogation—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>; with such a coherent totalising-entailing knowledge-reification—gesturing accounting for overall knowledge ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing as to human limited-mentation-capacity-deepening’ imbued conceptivity/epistemic-reflexivity (so-reflected in the ‘momentousness-driven coherence of knowledge-reification—gesturing as to entailing—amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness’ so-associated with human limited-mentation-capacity-deepening’). It is important to note in this regards that ‘knowledge-reification—gesturing ‘historiality/ontological-eventfulness /ontological-aesthetic-tracing’ is
the more profound conception of ontology and science (as to human dimensionality-of-
sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflicatedness /transvalutative-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-conflictedness /formative—
supererogating—<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing>’ arising as of human limited-mentation-capacity-deepening ’). 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—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—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’), 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 antiquated—absolutising-identitive-
constitutedness 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-conflictedness /formative—supererogating—<in-projective/reprojective—
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-ascendancy 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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/paradigm-ming—
<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–re-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 beholding-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising (speaking of shallow ‘germinative intensification—amplituding of aestheticisation—beholding-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 ‘extra-knowledge/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 beholding as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’); 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’). 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-frames-of—
referencing/registering/decisioning existentialising–decisionality and so obviating genuine social intellectual–function/posture ontological-veracity as to ‘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)’, but for when it comes to the sublimating–nascence of nascent-particular/incipient-and-
material/technical-sublimations–<blinded-to-their-relative-ontological-completeness
–
reference-of-thought– devolving> subordinated to social-and-institutional-frames-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 sovereignising–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–(uninstitutionised-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 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’) following the social and industrial transformation occurring by the end of the th 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 th 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—absolutising-identitive-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 5incrementalism-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
hazardousness 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
intellectual–function/posture. Critically, such dominion/statal–logic–⟨preconverging/shallow-
supererogating–‘human-and-social–expectations/anticipations—de-
ментating/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⟩) carry a ‘bogus reflex of attributing-
and-blaming their socially cultivated ⟨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 well as pedantic ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation’ rather to the veridical genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of 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>) which is in a ‘shallow relation with sublimating/desublimating knowledge-reification accountability’ as to a relative expropriating/estranging/constraining/limiting of public sovereignty representation as to its ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification’). The fact remains that the genuine social intellectual–function/posture (even as to when it is undermined with punctual pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimatingly pandering to the powers of the day) remains the only human conduit to sublimating ontological-veracity that cannot be substituted but rather supererogated as to undermining such pedantic ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a dementative/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 ascendancy 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 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)’. 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—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>— 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
ascendancy 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 stakeholdering ends up
alienating supposed sovereign electors as to a platforming and stakeholdering 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> 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> (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-teleology ) 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 ‘-<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-constitutedness’ existentialising—enframing/imprintedness—<as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>’ (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—{uninstitutionalised-threshold}[/presublimating—desublimating—decisionality}—of-ontological-performance’—<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—{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>} 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-mentative/structural/paradigmatic sublimating—existentialising—decisionality of ‘human sovereign—function/posture as to public-sovereignty—giving function/posture’ as determining the valid sublimating—existentialising—decisionality or invalid 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>}
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—and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispens-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-vestedness/normativity—⟨discretely-implied-functionalism⟩) (as falsely implying the perpetuation of the relative-ontological-incompleteness –presublimation-construct–of—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–procrypticism occlusiveness) have always undermined the ‘prospective human sovereign–function/posture momentous sublimating–existentialising–decisionality’ derived as to veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘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) so-associated-with and rising-to-the-
measure-of the sublimating–nascence of technical-and-associated-organisational-development
associated with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow–supererogation de-mentated/structured/paradigmed to human mental-colonisation as to existentialising—enframing/imprintedness–<as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>, subontologisation/subpotentiation and collateralising dehumanisation) which is desublimatingly secondnatured as to the overall social <amplituding/formative>wooden-language–{imbued—temporal–mere-form/virtualities/dereification–/akrasiatic-drag/denatured/preconverging-or-dementing narrates—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology} as well as pedantic \[^5\]incrementalism-in-relative-ontological-incompleteness—enframed–
conceptualisation with both underlied as to dominance/vested-interest—drivenness—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-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 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
occlusive>–and–its-consociated-dominate/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—in-presencing—hyperrealisation/hyperreal-transposition> of the human sovereign–function/posture thrives on social and intellectual pedantic incrementalism-in-relative-ontological-incompleteness—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’—gesture 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—in-presencing— 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 secludingly/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/throwness-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/throwness-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-orginariness/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>) as to human-and-social—
expectations/anticipations—metaphoricity—‘as-rede-mentating/restructuring/reparadigming—
psychologism’~. 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~/relative-ontological-completeness~’-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self—
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> 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> fundamentally skewing the democratic public debate
undermining an ontology/ontological-veracity driven conception reflected as to ‘intemporal
unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence
(implied as to the very inherent knowledge-reification—as-gesturing as determining
sublimating–existentialising–decisionality’); and critically this ‘subliminally induced
existentialising—enframing/imprintedness-as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition> 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-by-
reification/contemplative-distension underlying the genuine social intellectual–
function/posture existentialising—frame as to human reifying-and-empowering
conceptivity/epistemic-reflexivity). Critically in this regards (as to underlying
‘epistemic/notional disquisitive enframed-conceptualisation–by–unenframed-conceptualisation
knowledge-reification constructivere conception’ projection of ‘reclamation/recovery of
unenframed-conceptualisation’<as-to-‘maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation>, is the fundamental issue of human limited-
It is the genuine social intellectual–function/posture existentialising—frame that projects the requisite ‘reclamation/recovery of unenframed-conceptualisation’<as-to—maximalising-recomposuring-for-relative-ontological-completeness>—unenframed-conceptualisation> for the prospect of ‘human-decisionality<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; as so-underlied by the succession of relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (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); with respect to the fact that the logical-basis/logic<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing> for all prospective sublimation/emancipation is rather as to the overall sublimation-induced human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism<as-from-perspective—ontological-normalcy/postconvergence>. Thus the genuine social intellectual–function/posture existentialising—frame is the social harbinger of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing<perspective—ontological-normalcy/postconvergence> 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.


the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification is inevitably bogged down to the <amplituding/formative-epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag of our modern ‘presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness de-mentatively/structurally/paradigmatically bound to ‘historicity-tracing—in-presencing−hyperrealisation/hyperreal-transposition. 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 conception and not naïve science-ideology ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition conception), as to foundational issues and point-of-departure of knowledge-reification—gesturing; wherein the Derridean quasi-transcendental and Foucauldian archaeology postures (as of human reifying-and-empowering conceptivity/epistemic-reflexivity in knowledge-reification) strive to supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in the ‘implicated conceptualisation of a foundational point-of-departure of knowledge-reification—gesturing’ and rather ‘implicit by their approach that human meaningfulness-and-teleology 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 de-mentating/structuring/paradigming–out the ontological-contiguity—of-the-human-institutionalisation-process 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). This conceptivity/epistemic-reflexivity difference between 'human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> vestedness/normativity—<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 suprastructuralism analysis as expressed herein with regards to the ontological-contiguity—of-the-human-institutionalisation-process) as to ‘human sublimating/desublimating—modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ sublimating—existentialising-decisionality is bound to a knowledge-reification—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-teleology> vestedness/normativity—<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-<discretely-implied-functionalism> and incapable of an orientation for addressing fundamental ontology (as to ‘requisite profound–supererogation’ entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness historiality/ontological-eventfulness/ontological-aesthetic-tracing implications of aporeticism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence--⟨implicated-‘nondescript/ignorable–void ’-as-to–presencing—absolutising-identitive-constitutedness ⟩ as of ‘presencing—absolutising-identitive-constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentialisation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness de-mentatively/structurally/paradigmatically bound to ‘historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract formulaicity of science, scientific methods, statistics and mathematics (as to totalisingly-disentailing—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 rather than genuine science supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness hermeneutically/reprojectively-educing historiality/ontological-eventfulness/ontological-aesthetic-tracing 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 and historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition with respect to true knowledge-reification 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 sublimation’ 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<perspective—ontological-normalcy/postconvergence> epistemic conception what fundamentally underlies this ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-referencing as of 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-teleology > upon inherent existence’s sublimating—nascence inducing of
many ways throughout history, human secondnaturedness relation to such an ontologising/omnipotential aspiration (as to enframed-conceptualisation associated with human dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholdinging—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>),

pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and <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—) rather speaks to a positive-opportunism conception of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity (herein construed as unsustainable for the possibility for prospective deprocrypticism/preemting—disjointedness-as-of—reference-of-
thought registry-worldview/dimension). Ultimately, such a ‘discrete inherence of sublimating/desublimating—modalisation–as-to-absolute-referencing—of—meaningfulness-
and-teleology–’ on the basis of ‘presencing—absolutising-identitive-constitutedness—social-
vestedness/normativity–<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ cannot-see/is-blinded-to-seeing the ‘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—it reflecting holographically—<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’ (as to an ontological-bad-faith/inauthenticity ~de-mentating/structuring/paradigming-
enframing/imprintedness-<as-to-\textgreater{} historicity-tracing—\textgreater{} in-presencing-
hyperrealisation/hyperreal-transposition\rangle{} } bound to fail ‘human sublimating/desublimating—
modalisation-<as-to-absolute-referencing—of—meaningfulness-and-teleology\rangle{} } upon inherent
existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’; and so by the
mere token that on the basis of the punctual <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\rangle{} of each of the above
presencing—absolutising-identitive-constitutedness \imbuved \langle amplituding/formative\rangle{} disposedness—\langle as-to-orientation/value-construct/valuation—and—derived-parameterising \rangle{} and \langle amplituding/formative\rangle{} entailment—\langle as-to-totalising-
contiguous/coherent—factuality-of-variability\rangle{} the possibility for the ontological-contiguity\rangle{}—
of-the-human-institutionalisation-process cannot be explained as to the fact that their punctual
<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag will warrant the world to de-
mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete
inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing—of—
meaningfulness-and-teleology\rangle{} on the basis of presencing—absolutising-identitive-
constitutedness social-vestedness/normativity-<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-basis/logic—
<as-to—transversality-of-affirmative-and-unaffirmative,—disambiguated-
apriorising/axiomatising/referencing\rangle{} } inherent to any relative-ontological-incompleteness
registry-worldview/dimension validating its prospectively projected relative-ontological-
completeness registry-worldview/dimension but rather an ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance \langle including-virtue-as-
ontology\rangle{} } as to projective-insights/epistemic-projection-in-conflatedness\rangle{} of
apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological—
incompleteness\textsuperscript{(2)}/relative-ontological-completeness\textsuperscript{(1)}-


expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–

psychologism\textsuperscript{(4)}, and so-reflected in the successive\textsuperscript{(5)} foregrounding—entailment–

(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal,–

eliciting-of-prospective-supererogation\textsuperscript{(6)} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{(7)},–as-operative-notional–deprocrypticism as from non-rules—apriorising/axiomatising/referencing–

psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism of base-institutionalisation–

ununiversalisation,\textsuperscript{(10)} universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism of\textsuperscript{(10)} universalisation–non-

positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-

rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of positivism–

procrypticism and preempting—disjointedness-as-of- reference-of-thought,–as-to-

\textsuperscript{*31}<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{(12)}/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 of deprocrypticism). Such a

logical-basis/logic underlying the ontological-contiguity\textsuperscript{(1)}—of-the-human-institutionalisation-

process\textsuperscript{(13)} can only be explained by the genuine social intellectual–function/posture allowing

sublimation-over-desublimation as so-upheld throughout human history (as reflected by the

Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas,

etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence

\textsuperscript{1233}
normalcy/postconvergence> nature of inherent existence (explaining the centrality of
metaphysics-of-presence--{implicated–nondescript/ignorable–void ’–as-to–’ presencing–
absolutising-identitive-constitutedness } in all thought aspiring for the momentousness of
sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing over
desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), so
because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and
veridical sublimation-over-desublimation ‘meaningfulness-and-teleology’ only avails with
human limited-mentation-capacity-deepening explaining the need for
‘<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-
thought,–in–supererogatory–epistemic-conflatedness’ 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-supererogation is ‘not of
desublimating–referenced/registered/decisioned self-presence/self-constitutedness ’ but rather
‘of sublimating–referencing/registering/decisioning self-becoming/self-
conflatedness’)/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>). While the positive-opportunism
underlying human secondnaturedness in many ways undermines prospective firstnatureness (as
to the prospective ‘human sublimating/desublimating—modalisation–as-to-absolute-
referencing—of—meaningfulness-and-teleology> upon inherent existence’s sublimating–
nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social
intellectual–function/posture, as exposing the latter ‘meaningfulness-and-teleology’ to pedantic
incrementalism-in-relative-ontological-incompleteness–enframed-conceptualisation as well as
generalised <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’}

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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–
of the fact is
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
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)’ ultimately
translates into requisite ’reference-of-thought–devolving–meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence (over
relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence (over
relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence (over
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meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence (over
relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-
meaningfulness-and-teleology comprehensiveness of prospective sublimating–nascence (over
relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-
meaningfulness-and-teleology desublimating-existentialising-decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness—presublation-construct—of—meaningfulness-and-teleology desublimating—existentialising—decisionality; and we can get a sense of this underlying notional—asceticism with the sublimating—nascence of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> wherein notional—self-distntiation/distntiation of contemplative existentialising—frame as to transversality—of—affirmative—and—unaffirmative,—disambiguated—apriorising/axiomatising/referencing—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 of human social—and—institutional—frameworks—of—referencing/registering/decisioning existentialising—decisionality as of a rather actively induced notional—self—distntiation/distntiation of contemplative existentialising—frame as to transversality—of—affirmative—and—unaffirmative,—disambiguated—apriorising/axiomatising/referencing— in attaining the same candidity/candour—capacity for prospective sublimation (so—construed as notional—asceticism.) Notional—asceticism thus arises because of the very nonpresencing—<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 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
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{16} (as grasped by notional~asceticism\textsuperscript{4}) and go on to adopt ‘discrete inherence of sublimating/desublimating—modalisation<-as-to-absolute-referencing–of—meaningfulness-and-teleology\textsuperscript{17}> on the basis of presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and qualifying such notional~asceticism\textsuperscript{4} as conspiratorial as to its ‘punctual <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{43} rather measuring-up success/accomplishment/aspiration in shallow–supererogation\textsuperscript{16} of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness<-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{41}. However, it is only a veridical nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness\textsuperscript{47} that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-\{uninstitutionalised-threshold\textsuperscript{10}/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\textsuperscript{30}) 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-conflatedness -as-to-totalitative-reification’<-in-singularisation-as-veridical-epistemic-determinism\textsuperscript{21} of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{47} implications over present day pedantising/muddling/formulaic-hollowing-out—in—
subontologisation/subpotentiation totalisingly-disentailing—discretion/whim-of-thought’ (as to relative nonpresencing-<perspective–ontological-normaley/postconvergence>) respectively are rather conspiratorial; given the fact that such a notion of prospective destructuring-threshold-(uninstitutionalised-threshold/presublimating–desublimating-decisionality)~of-ontological-performance’-<including-virtue-as-ontology> is ‘conceptually a nondescript/ignorable–void of “meaningfulness-and-teleology”’ in the contemplation of ‘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>’, 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–supererogation\(^6\) as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\(<\text{discretely-implied-functionalism}\)>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency ‘meaningfulness-and-teleology’-infrastructure as to preconverging/shallow-supererogating–human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-\(<\text{as-to-absolute-referencing–of–meaningfulness-and-teleology}\)> on the basis of ‘presencing—absolutising-identitive-constitutedness’ social-vestedness/normativity-\(<\text{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-\(<\text{as-to-absolute-referencing–of–meaningfulness-and-teleology}\> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatively 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–supererogation\(^6\) as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-\(<\text{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–supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-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/paradigmising–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-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 averse to the ‘discomfort as to manifest existentialising—anxiety- ⟨imbued-beholdening-inducing,-existentialising—
enframing/imprintedness-as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> associated with prospective profound—supererogation but for the threshold of punctual/immediate positive-opportunism’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing> of ordered human firstnatureness—deferentialism-imbuing and secondnaturedness—deferentialism—deriving as of underlying human ontological-commitment 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 ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing—perspective—ontological-normalcy/postconvergence projection) articulated prospective ‘relative-ontological-incompleteness/relative-ontological-completeness’—(sublimating—referencing/registering/decisioning,—as-self-becoming/self—confalatedness/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’ (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-<as-to-absolute-referencing–of–meaningfulness-and-teleology/> 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/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that is enabling de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology > on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation of ‘meaningfulness-and-teleology’ 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-sublimating-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-identitive-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 implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment and its consequent notional—self-distantiation/distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguating-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 naiveties 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-sbulimating-withdrawal,-eliciting-of-prospective-supererogation’ (with regards to living-development—as-
making-available/opening-up the full-potency of existence; and thus it is not truly by this most profound knowledge-reification—gesturing in an equivalence relation (as to contention) with distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation,<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〉 and sovereign—function/posture critically underlied by positive-opportunism ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/ hyperreal-transposition’. 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—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition>, 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-as-enunframed/unbeholding/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—projective-insights’/epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation) in perspective ontological-normalcy/postconvergence beyond normativities’ but when secondnaturedly habituated as to positive-opportunism 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—
just as the same can be said of budding-positivists science with medieval scholasticism or Socratic philosophers 10 universalising-idealisation with non-universalising sophists or all such human emancipation of profound-supererogation19. In this regards, distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>29 ever always involves a false elevation of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation to falsely imply a contrastive 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 temporality19 (as of the underpinning-suprasocial-construct existentialising—enframing/imprintedness—<astro-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> with its manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and <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})}, and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening  as to human self-surpassing so-reflected as of notional—self-distantiation/'distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing13′; wherein the habituatedness/mental-colonisation of the sovereign—function/posture to the presencing—absolutising-identitive-constitutedness social-vestedness/normativity is cynically construed as enabling the distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>29 pedantising/muddling/formulaic-hollowing-out—in-
existentialising—decisionality psychological-disposition. Critically and contrary to a naïve conception of the genuine social intellectual—function/posture as to its conceptualisation of human profound-supererogation (as to notional—self-distantiation/'distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing” superseding an equivalence with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to—reference-of-thought<of-apriorising/axiomatising/referencing>), ‘human profound-supererogation’ in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness avails with regards to prospective re-ontologisation/omnipotentiality’ over any given underpinning—suprasocial-construct existentialising—enframing/imprintedness<as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> or their contrastive comparisons like capitalism/communism failing prospective aporeticism overcoming/unovercoming, in the sense that any such underpinning—suprasocial-construct pretense-of-arrogation of human profound-supererogation (as to their implied beholdening-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation which is ever always subjectable to re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness—’of-notional—deprocrypticism-prospective-sublimation} (as the very manifest rule reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process”). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity hermeneutic/reprojective dynamics of notional—self-distantiation/'distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-
apriorising/axiomatising/referencing 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 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 notional–self-distantiation/distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguaied-apriorising/axiomatising/referencing 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 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 of existential hermeneutic/reprojective dynamics of notional–self-distantiation/distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguaied-apriorising/axiomatising/referencing (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formanlisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ desublimating–existentialising–
a threshold where subontologisation/subpotentiation supposedly takes over from re-on- 
tonologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any 
distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—in 
posturing for limiting human re-on-tologisation/omnipotentiality with regards to nascent- 
particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological- 
completeness—reference-of-thought—devolving—existentialising—decisionality that can so- 
arise as constrained to human temporal-and-immediate advantageously perceived positive- 
opportunism, whereas on the other hand pedantising/muddling/formulaic-hallowing-out—in- 
subontologisation/subpotentiation distractive-alignment-to—reference-of-thought—of- 
apriorising/axiomatising/referencing—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, notional—self- 
distantiation/distantiation of contemplative existentialising—frame as to transversality-of- 
affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing—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- 
completeness (with regards to their varying projection of 
<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 to foregrounding—entailment— 
(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal— 
eliciting—of—prospective—supererogation). This can starkly be appreciated in the instance of 
Being-development/ontological-framework-expansion—as-to-depth-of-on-tologising— 
development-as-infrastructure-of—meaningfulness—and—teleology wherein for instance the 
notion of God—of—plane in an animistic social—setup speaks of a fundamental rede-
mentating/restructuring/reparadigm of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology is of utter ‘<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology as to its prospective uninstitutionalised-threshold for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness 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-constitutedness existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition> for the possibility of re-ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately in self-presence/self-constitutedness of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness/formative–supererogating<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing> thus with the latter construed as the more essential definition of humanity as from nonpresencing<-perspective–ontological-normalcy/postconvergence> notion of
supererogatory–progressivity’). 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 prospective threshold of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and associated intellectual-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought-devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-preservation/self-constitutedness of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality prone to presencing—absolutising-identitive-constitutedness). 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-supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction—presencing—absolutising-identitive-constitutedness existentialising—enframing/imprintedness—tracing—in-presencing–hyperrealisation/hyperreal-transposition>) 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 of presencing—absolutising-identitive-constitutedness 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-teleology and the positive-opportunism 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/supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the genuine social intellectual—function/posture notional—self-distantiation/distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing 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 preserves—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-referance-to—aestheticisation’ pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dimensionality-of-desublimating-lack-of/supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as failing to reflect holographically—conjugatively-and-transfusively the ontological-contiguity—the-human-institutionalisation-proces. Critically, the genuine social intellectual—function/posture is thus much more than just about identitive specificities of preserves—absolutising-identitive—
constitutedness\textsuperscript{13} 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 (as so-associated with fairness/equanimity advocacy) but projects of 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-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional—deprocrypticism-prospective-sublimation)>; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to \textsuperscript{4}historiality/ontological-eventfulness /ontological-aesthetic-tracing) the genuine social intellectual—function/posture is of most profound-supererogation\textsuperscript{36} about relaying a \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating — <amplituding/formative>supererogatory—de-mentativness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (and we can appreciate that the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory—de-mentativity ‘are not in a contrastive equivalence relation’ between the prior registry-worldview’s/dimension’s \textsuperscript{7}presencing—absolutising-identitive-constitutedness\textsuperscript{13} of social-stake-contention-or-confliction and the prospective registry-worldview’s/dimension’s \textsuperscript{6}nonpresencing-<perspective—ontological-normalcy/postconvergence> social-stake-contention-or-confliction with the latter utterly redefining the existentialising—frame for human
sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of historiality/ontological-eventfulness /ontological-aesthetic-tracing as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal as of human limited-mentation-capacity-deepening’ while the former rather ‘is reflective of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to a <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal warrant for human limited-mentation-capacity-deepening”); so-underlying the contrast that historiality/ontological-eventfulness /ontological-aesthetic-tracing implications of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness — reference-of-thought- devolving> are relatively readily appraised as to their relative-ontological-completeness while historiality/ontological-eventfulness?/ontological-aesthetic-tracing implications of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality are prone to presencing—absolutising-identitive-constitutedness are prone to relative-ontological-incompleteness distorted-originariness/distorted-origination historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the human and humanity is the capacity for profound-supererogation (as to human limited-mentation-capacity-deepening implication of nonpresencing-<perspective–ontological-normalcy/postconvergence>) and so ‘more than just a positive-opportunism relation to meaningfulness-and-teleology” as of the registry-worldview/dimension station/locus of <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’) in existential-extrication-as-of-existential-unthought. Supererogation as such (as so-undergirded by notional—self-distantiation/’distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest—subpotencies—<in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence> supervening manifestations in notional-conflatedness (as to ontological-prime-movers-totalitative-framework), 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 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 and not as to constitutive chemistry) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in conflation 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 of conceptivity/epistemic-reflexivity as to ‘human consciousness point-of-departure for their knowledge-reification 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-as-
supererogating 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-<as-to-prospective–
historiality/ontological-
eventfulness>/ontological-aesthetic-tracing> (but more expansively translated as to human
intemporal-individuation dynamics of Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
television”, institutional-development–as-to-social-function-development and living-
development–as-to-personality-development as to human-subpotency ‘fatedness-of-sublation-
over-desublation 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
holigraphically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process> are the more ‘decisively empirical reason’ for human sublation-
over-desublation than any vague conceptions of inoperant and imaginary notional-
constitutedness potency of shallow—supererogation with the implication that our own self-
conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective ‘relative-
ontological-incompleteness /relative-ontological-completeness’ –
(sublimating–referencing/registering/decisioning, as self–becoming/self-
conflatedness /formative–supererogation<-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—
eliciting-of-prospective-supererogation followed). Such a conception of supererogatory–human-subpotency–effecting is critically relevant in appraising that ‘technical/profound articulations are not made gratuitously’ (in contrast to a modern day unnecessary ‘social-and-media reflex of facility/convenience’ shunning technicity/profundity which goes on it is herein argued to be at the ‘infrastructural/root source of the cultivation of institutional mediocrity’ as to ‘a cultural practice of public interestedness/profundity mediocrity and public accounting/decisioning mediocrity’ whereas the technicity/profundity of modern day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just ‘parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance’) as to the requisite notional–self-distantiative contemplative profundity/technicity that inherent existence sublimating–nascence warrants to make available appropriate supererogatory–human-subpotency–effecting. This poor appreciation of profundity/technicity in public arises as of a poor projection of existence’s sublimating–nascence to wrongly imply that the individual ‘is perfect as they are’ with supposed ‘normalised/selfhelping/etc. knowledge being brought to their service’, and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite epistemic-growth/discomfort/disquiet of the individual as to their ‘appropriate notional–self-distantiation for acquisition in epistemic-growth’, while at the same time ‘a pseudo-contrition as to awareness of relatively shallow technicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses. Ultimately, technicity/profundity is inescapable for sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations–<blinded-to-their-relative-ontological-completeness–reference-of-thought–devolving> existentialising–decisionality or with the relative blurriness
of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisonality, and critically im many ways the cultivation of shallow technicity/profundity (as to poor epistemic-growth requiring appropriate notional~self-distantiation) in public spaces is not detached from public interestedness/profundity mediocrity and public accounting/decisioning mediocrity. But then technicity/profundity as to the public discourse is all about cultivating the possibility for ‘a public formulative appraisal and habituation for an enlightened sovereign engagement with public decision-making policies and technicalities’; and in this regards it is herein contended that unlike it can be naively be construed about human capacity for understanding, a lot of ‘human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification’ so-underlying supererogatory—human-subpotency—effecting as to the formative-and-enabling formulative backdrop for sovereignty appraising meaningfulness-and-teleology technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of supererogatory—human-subpotency—effecting) is the sovereignty/independence giving possibility for epistemic-growth relation with knowledge (as to conscious awareness existentialising—decisionality implications even if complete understanding as of complete meaningfulness-and-teleology technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with regards to the competing discourse in the public spaces by such a capacity for notional~self-distantiation to cultivate epistemic-growth/discomfort/disquiet over a facility/convenience reflex). Human epistemic-stretching undergirded as of notional~self-distantiation/′distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing’ imbuing historiality/ontological-
meaningfulness-and-teleology\textsuperscript{19} is mostly appreciable as of its crossgenerational posterity implications ominously beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity; thus underlying the most profound <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism as herein articulated accounting for overall human ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing. 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-constitutedness\textsuperscript{13} 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-constitutedness\textsuperscript{13} 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-
incompleteness\textsuperscript{99}–presublation-construct–of–\textsuperscript{99}meaningfulness-and-teleology\textsuperscript{99}
desublimating–existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously
distact-from/drown/dilute/enframe the possibility for prospective incisive and diligent
ontological-veracity sublation/emancipation analysis of any such underpinning–suprasocial-
construct defining catchmenting-by-rejection of value and value-possibilities’ as to the
underlying manifestations of \textsuperscript{55}presencing—absolutising-identitve-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\textsuperscript{55} the analytical possibility for original
prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-
as–re-ontologisation/supererogitory–involuting-or-guilding-or-amplifying–scalarisation-<as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation>) is de-
mentatively/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-\textsuperscript{99}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-
ontological-completeness\(^1\) of the-Good/understanding/knowledge-reification\(^2\)/ontological-
primemovers-totalitative-framework\(^3\) 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-conflicatedness\(^4\) in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity<—of-the-human-institutionalisation-process\(^5\). In
summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-
gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’
underscores how human social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality are prone to ‘presencing—
absolutising-identitive-constitutedness\(^6\) (and so as of overall social and institutional
existentialising–decisionality implications as to the very notional/epistemic 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-
onlogising-development-as-infrastructure-of—meaningfulness-and-teleology\(^8\)), and reflects a
de-mentative/structural/paradigmatic dualising of temporal-to-intemporal-dispositions
effectuation on human institutional ontological-performance\(^9\)-<including-virtue-as-ontology>
(as to existentially dual-language/split-mentality that on the one hand fails implied emancipation

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as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{10} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{11},–as-operative-notional–deprocrypticism), hence undermining ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ of sublimating–existentialising–decisionality; and so as a fundamental de-mtentative/structural/paradigmatic sublimation/desublimation existentialising–decisionality paradox of ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as so-reflected in the successive registry-worldviews/dimensions as to the overall ontological-contiguity\textsuperscript{12}—of-the-human-institutionalisation-process\textsuperscript{13}. In many ways the ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning–suprasocial-construct as to ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ is rather more revealing of the more ontologically profound \textsuperscript{14}‘nonpresencing-\textsuperscript{15}<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity’ underlying human possibility to reproject originarily for ‘human-decisionality-\textsuperscript{16}<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality as to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking\textsuperscript{17}’-‘projective-insights’/‘epistemic-projection-in-conflatedness\textsuperscript{18}’-of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{19} as so-underlying 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{20} (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; as to the fact that any such underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality actually speak of a limitative-artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect supererogatory—progressivity (however the ‘shallow-supererogation’ of supererogatory—progressivity’) ‘unbeholdening sublimating—nascence ontologising—depth of the full-potency of existence’ existentialising—decisionality is notionally operating but rather operating as to the enframing of that underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation’ of supererogatory—progressivity’). Thus beneath any supposedly underpinning—suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental ‘nonpresencing—perspective—ontological-normalcy/postconvergence’ notion of supererogatory—progressivity’ (however the ‘shallow-supererogation’ of supererogatory—progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as in effect creatively permeating all such ‘underpinning—suprasocial-construct of “presencing—absolutising-identitive-constitutedness” existentialising—entailing”; and so (especially potent when such ‘nonpresencing—perspective—ontological-normalcy/postconvergence’ notion of supererogatory—progressivity’ is manifested as of profound—supererogation’ entailing—<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness as to dimensionality-of-sublimating—<amplituding/formative> supererogatory—de—
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation over ‘shallow-supererogation\textsuperscript{96} of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distoritive-originariness/distortive-origination–as-to–\textsuperscript{96} historicity-tracing–inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to–\textsuperscript{96} historiality/ontological-eventfulness\textsuperscript{97}/ontological-aesthetic-tracing–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distoritive-originariness/distortive-origination–as-to–\textsuperscript{96} historicity-tracing–inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of unenframed-conceptualisation’-<as-to– maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{97}—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-teleology’ 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 ascendency 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-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–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality). the so-construed notional–deprocrypticism epistemicity conception of predicative-effectivity–sublimation (as-to-underlying-ontological-commitment) as to the overall ontological-contiguity—of-the-human-institutionalisation-process provides the requisite basis for prospective human ontological-performance <including-virtue-as-ontology> convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective notional–deprocrypticism registry-worldview/dimension as of its superseding/transcending conception (beyond ‘social-construct


This reflects the sub-ontological—{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-<as-to-what-has-gone-before-aesthetically-de-
dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in effect reflexively assumes its ontological-performance”-<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” develops an ‘aestheticisation of existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’ that ‘unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its incrementalism-in-relative-ontological-incompleteness —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-constitutedness’ is, more-or-less as of its relative-ontological-incompleteness, ‘a usurpation of abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of notional~deprocrypticism/<amplituding/formative>notional~preempting—disjointedness-as-of-
hyperrealisation/hyperreal-transposition> manifestations 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-eliciting-by-or-exploiting-of-
descalarising-sycophantic-sophistic-interests, as-inducing-prospective-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~deprocrypticism implied
‘sularity/immanency of existence’s ontological-normalcy/postconvergence’ underlying the
possibility for prospective scalarisation-as-to-rescalarisation-as—re-ontologisation/supererogatory—involting-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-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/unbeholdening/outlier-conceptualisation-{imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflatedness ’of-notional—deprocrypticism-prospective-sublimation} intemporal-Disposition
supererogatory rescalarisation of ontologisation and value-construction (within any given
registry-worldview/dimension presencing—absolutising-identitive-constitutedness
existentialising—enframing/imprintedness—as-to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>) inducing prospective sublimation-over-desublimation
‘meaningfulness-and-teleology’ 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 as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity—sublimation-{as-to-underlying-ontological-commitment } inherent in the
instigative stage) but only took hold respectively as to the positive-opportunism respectively of a universalising-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 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—reference-of-thought over the respective subontologisation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought construed as descalarising, rather speak of a ‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference secondnaturing that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic—as-to—transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing of any of the transcended registry-worldview/dimension caught up in its <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<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’}. The further implication is that such ‘a merely manifest positive-opportunism underpinning—suprasocial-construct conception of the instigative dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension for prospective Being-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—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 \(^{15}\) universalising-idealisation ontological-good-faith/authenticity\(^{60}\) over non-universalising sophistry ontological-bad-faith/inauthenticity \(^{1}\) as to human limited-mentation-capacity-deepening\(^{12}\) implications of originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—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 \(^{103}\) universal-transparency\(^{104}\)—{transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } of philosophy implied \(^{15}\) universalising-idealisation as ontological-good-faith/authenticity \(^{1}\) over non-universalising sophistry as ontological-bad-faith/inauthenticity— and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the \(^{103}\) universal-transparency\(^{104}\)—{transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } of positivism/rational-empiricism as ontological-good-faith/authenticity \(^{68}\) over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity \(^{61}\), and in both cases respectively projected the \(^{103}\) universal-transparency\(^{104}\)—{transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness } that prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology resided respectively with \(^{15}\) universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity\(^{66}—of-the-human-institutionalisation-process\(^{67}\) speaks to
the fact that (as to their mere formulaic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
demtate/structures/paradigms-distortedly–the-possibility–for–the–later–ontologisation>’ speaks to a mental-disposition that reflexively assumes ‘incrementalism–in-relative-ontological-incompleteness’—enframed-conceptualisation as to the priority of ‘meaningfulness-and-teleology and value-construction as of induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-
reification /contemplative–distension for the more profound implications of prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology as to ‘scalarity/immanency of existence’s
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism’ 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-teleology is ever always about ‘idealised-typification in epistemic-conflicatedness sublimation or epistemic constitutedness /pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’. In this respect, scalarisation analysis is a projection beyond just a conceptually implied originariness/origination–<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> but is comprehensively and notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic rescalarisation and descalarisation of human ontological-performance <including-virtue-as-ontology> as to human limited-mentation-capacity implications. This incipient descalarisation reflex is critically manifested by the fact that the human is de-mentatively/structurally/paradigmatically as of its <amplituding/formative–
epistemicity>totalising-throwness-in-existence (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility’-<imbued-and-
‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-
and-deferentialism>-of–meaningfulness-and-teleology/” construed scalarisation-as-to-
rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying–
scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation” > with respect to human limited-mentation-capacity-deepening”, and so
preveniently/priorly to phenomenal/manifest concreteness/concretism/existentialising—
enframing/imprintedness-<as-to–historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>—of-human-ontological-performance/-<including-
virtue-as-ontology> descalarisation reflex). This inherent ‘human limited-mentation-capacity
implied phenomenal/manifest concreteness/concretism/existentialising—
enframing/imprintedness-<as-to–historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition>—of-human-ontological-performance/-<including-
virtue-as-ontology> descalarisation reflex’ is however concomitant with the corresponding
potential capacity for rescalarisation as to human formativeness-<as-to-intersolipsism-of-
premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of–meaningfulness-
and-teleology as to human gesturing of dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification/contemplative-distension for ‘maximalising-recomposuring-
for-relative-ontological-completeness —unenframed-conceptualisation. Such a scalarisation-
as-to-rescalarisation-as–re-ontologisation/supererogatory—involuting-or-guilding-or-
amplifying–scalarisation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation” > construal of human formativeness-<as-to-intersolipsism-of-
premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of–meaningfulness-
and-teleology (so-implied as of originariness-parrhesia,—as–spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
of intersubjectivity–of–meaningfulness-and-teleology") rather undermines the ontological-pertinence as to the ontological-performance\textsuperscript{55} of the notion of human intersubjectivity–of–meaningfulness-and-teleology\textsuperscript{29} and so very much along the same lines of the Derridean criticism of intersubjectivity–of–meaningfulness-and-teleology\textsuperscript{99} going by his ‘heterogeneous genesis’ conception (even as the latter is more-or-less caught up in metaphysics-of-presence–\textsuperscript{\langle implicted-‘nondescript/ignoreable–void’-as-to-presencing—absolutising-identitive-constitutedness\textsuperscript{13} as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness’ in the apriorising/referencing/axiomatising of meaningfulness-and-teleology\textsuperscript{99} involved with human limited-mentation-capacity-deepening\textsuperscript{12} and so-reflected rather as from ‘originariness/origination–\textsuperscript{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence} implied scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory—involuting-or-guilding-or-amplifying—scalarisation–as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’), such that intersubjectivity–of–meaningfulness-and-teleology\textsuperscript{99} 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\textsuperscript{11}–\textsuperscript{\langle including-virtue-as-ontology\textsuperscript{\rangle} and so since intersubjectivity–of–meaningfulness-and-teleology\textsuperscript{99} is rather beholdening to presencing—absolutising-identitive-constitutedness\textsuperscript{13} (as of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} existentialising—enframing/imprintedness–as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{\rangle} with the subontologisation of ontology as to dominance/vested-interest—drivenness–\textsuperscript{as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation\textsuperscript{\rangle}’) unlike is the case with human ‘formativeness–\textsuperscript{as-to-intersolipsism–of-premeaningfulness/preframing–imbued-mediativity-and-deferentialism–of–}
meaningfulness-and-teleology

and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–
psychologism’ 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 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—including-virtue-as-ontology> rather lies
with grasping: human ‘formativeness—<as-to-intersolipsism-of-premeaningfulness/preframing-
imbued-mediativity-and-deferentialism>—of—meaningfulness-and-teleology> (so-construed as human
<amplituding/formative–epistemicity>causality potentiality of ontological-
performance—including-virtue-as-ontology>) 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-infrastucture-of—meaningfulness-and-teleology as so-defining the-social or
human-social-potency’. Human ‘formativeness—<as-to-intersolipsism-of-
premeaningfulness/preframing-imbued-mediativity-and-deferentialism>—of—meaningfulness-
and-teleology> construed 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 to
prospective human ontological-performance—including-virtue-as-ontology> potential for
historiality/ontological-eventfulness /ontological-aesthetic-tracing over historicity-tracing—
in-presencing–hyperrealisation/hyperreal-transposition) de-
mentatively/structurally/paradigmatically encompasses: - human ‘germinative intensification—
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>
reflecting respectively the structure of human intemporal and temporal ontological-performance
–<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold defined as to the given registry-worldview/dimension prospectively 'descalarising–in-de-mentating/structuring/paradigming first-moving/rentier/prerogative induced beholdening-becoming—distortive-originariness/distortive-origination–as-to–historicity-tracing–inhibited-mental-aestheticising
meaningfulness-and-teleology ontological-performance
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.). In other words, the notion of ‘the other’ as aetiologisation/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 notional-contiguity/epistemic-contiguity of-mentally-aestheticised-postconverging/dialectical-thinking –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 ’s; 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-teleology misinterpreted
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 –‘projective-insights’/epistemic-projection-in-conflatedness⟩-of-notional–deprocrypticism-prospective-sublimation⟩, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity’-<profound-supererogation>-of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> as of the need for prospective relative-ontological-completeness-of-reference-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-<profound-supererogation>-of-mentally-
aestheticised-postconverging/dialectical-thinking—qualia-schema> as of prospective relative-ontological-completeness—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-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees 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 ’s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care–and–episteme’ in ontological-contiguity as of its <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness—of—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—<profound-supererogation—of-mentally-aestheticised-postconverging/dialectical-thinking—qualia—
schema> as of prospective relative-ontological-completeness\(^{1}\)-of-\(^{2}\)reference-of-thought, as implicated with the case of Derrida’s spirit insight. Ultimately, the ‘postmodern deprocriptism–or–preempting—disjointedness-as-of-\(^{2}\)reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification\(^{2}\) for prospective notional-contiguity/epistemic-contiguity\(^{1}\)-<profound-supererogation\(^{1}\)-of-mentally-aestheticised–postconverging/dialectical-thinking\(^{1}\)-qualia-schema> as of prospective relative-ontological-completeness\(^{1}\)-of-\(^{2}\)reference-of-thought implied as of deprocriptism–or–preempting—disjointedness-as-of-\(^{2}\)reference-of-thought as implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(^{1}\) thus inducing the aetiologisation/ontological-escalation addressing/resolving our ‘modern take attitude/mental-disposition/care–and–episteme’ vices-and-impediments\(^{1}\). As a further elucidation, prospective notional-contiguity/epistemic-contiguity\(^{1}\)-<profound-supererogation\(^{1}\)-of-mentally-aestheticised–postconverging/dialectical-thinking\(^{1}\)-qualia-schema> as of prospective relative-ontological-completeness\(^{1}\)-of-\(^{2}\)reference-of-thought actually points out that the uninstitutionalised-threshold\(^{2}\) is rather a point of de-mentation\(^{1}\)-<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\(^{2}\) attitude/mental-disposition/care–and–episteme\(^{1}\). We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity\(^{1}\)-<shallow-supererogation\(^{1}\)-of-mentally-aestheticised–preconverging/dementing\(^{1}\)-qualia-schema> but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity\(^{1}\)-<shallow-supererogation\(^{1}\)-of-
mentally-aestheticised–preconverging/dementing–qualia-schema> 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--<conjugatively-and-transfusively> 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\(^ {\sim}\)-<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing\(^ {\sim}\)–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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, even though in its attempt it effectively elicits many insights for the prospect of ontologically-veridical prospective postmodern apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its corresponding postmodern \(^ {\sim}\)deprocrypticism–or–preempting—disjointedness-as-of\(^ {\sim}\)reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating\(^ {\sim}\) — <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^ {\sim}\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, and Heidegger’s issue should have actually been about future Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^ {\sim}\) just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with setting up its \(^ {\sim}\)meaningfulness-and-teleology\(^ {\sim}\) in contention with prior non-

We thus see why the future redevelopment of Heideggerian misconceived prospective notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema> as of prospective relative-ontological-completeness—of—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 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/intelligibility/setup/measuring/instrument/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/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 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–confimatedness of apriorising/axiomatising/referencing as of positivism, and so from the ‘presencing—absolutising-identitive-constitutedness of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme and postmodern deprocrypticism—or–preempting—disjointedness–as–of–reference–of–thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, we may be forgiven to confuse–and-dismiss their schema as to–de–mentative/structural/paradigmatic—disseminative–implications as of prospective reasoning–through/messianic–reasoning as incoherent from a shallow–and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning–from–results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of procrypticism—or–disjointedness–as–of–reference–of–thought (since as of the latter relative-ontological–incompleteness perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing–psychologism or positivism–procrypticism apriorising/axiomatising/referencing–psychologism); thus failing to perceive that
the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{22} - by-reification /contemplative-distension\textsuperscript{22} (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{22} to supersede human temporality\textsuperscript{22}/shortness <amplituding/formative>wooden-language—(imbued—averaging—of—thought—<as—to—leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{22}—as-of—‘nondescript/ignoreable—void ’—with—regards—to—prospective-apriorising-implications>) , as of deneuterising ‘exteriorisation attitude/mental-disposition/care—and—episteme’ of meaningfulness-and-teleology\textsuperscript{22}—as—metaphoricity\textsuperscript{22} superseding/overriding prior reference-of-thought temporally neuterising ‘interiorisation attitude/mental-disposition/care—and—episteme’ of meaningfulness-and-teleology\textsuperscript{22}, reflects Being-development/ontological-framework-expansion—as—to—depth—of—ontologising-development—as—infrastructure—of—meaningfulness-and-teleology\textsuperscript{22} as of human limited—mentation—capacity—deepening implications wherein ontological-faith—notion—or—ontological—fideism—imbued—underdetermination—of—apriorising/axiomatising/referencing—as—so—being—as—of—existential—reality is sublimatively rather about a ‘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’ that comes out short and which ‘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\textsuperscript{27} reasoning—through/messianic—reasoning’ induces the successive prospective relative—ontological—
completeness -of- reference-of-thought as to the ‘ontological-contiguity’—of-the-human-institutionalisation-process\(^{17}\) as of \(^{83}\)reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of reference-of-thought implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; as we can effectively appreciate that the very mathesis \(^{103}\)universalis schema/disseminative metaphoricity \(^{5}\) engendering our positivism apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-discontiguity\(^{62}\)-<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing\(^{19}\)–qualia-schema> analysis, implied as of prospective relative-ontological-completeness\(^{87}\)-of- 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\(^{87}\)-of- 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 /circumscribing/delineating construct being the \(^{83}\)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-teleology 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-conflicatedness \(^{12}\); with such adjusting being construed as of prospective relative-ontological-completeness\(^{87}\). 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\(^{2}\) of reference-of-thought/relative-ontological-completeness\(^{3}\) of axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of de-mentation\(\langle\text{supererogatory}\text{–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\rangle\) with regards to the 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-teleology\(^{9}\) is an incrementalism-in-relative-ontological-incompleteness\(^{8}\) of already established psychoanalytic disposition rather than a maximalising-recomposing-for-relative-ontological-completeness\(^{7}\) unenframed-conceptualisation in resetting-our-psychoanalytic-disposition/prospective-grounding as of \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising-renewing-realisation/re-perception/re-thought in conflatedness\(^{\ast}\), such that this leads to constitutedness\(^{11}\), 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\(\langle\text{supererogatory}\text{–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\rangle\) that our human \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness\(^{17}\) of reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity\(^{6}\) shallow-supererogation\(\langle\text{shallow-supererogation}\text{–of-mentally-aestheticised–preconverging/dementing–qualia-schema}\rangle\). In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-
contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{97} as of difference-conflatedness \textsuperscript{7}—as-to-totalitative-reification\textsuperscript{7}—in-singularisation \textsuperscript{8}—as-veridical-epistemic-determinism\textsuperscript{21}.

\textsuperscript{<amplituding/formative–epistemicity>}causality—as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{6}\textsuperscript{9} as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{9}\textsuperscript{9} is essentially one of shifting attitude/mental-disposition/care–and–episteme\textsuperscript{5} by the successive institutionalisations reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{9}, even though beyond-the-consciousness-awareness-teleology\textsuperscript{9}<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–episteme\textsuperscript{5}’ as if other retrospective-and-prospective institutionalisations’ reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme as of their underlying relative-ontological-incompleteness\textsuperscript{88} and relative-ontological-completeness\textsuperscript{87} reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity\textsuperscript{5}—induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrpticism to the prospective postmodern man as of deprocrpticism, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-teleology\textsuperscript{9} as of prospective relative-ontological-completeness\textsuperscript{87}—of—reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-teleology\textsuperscript{9} interpretation construed as historiality/ontological-eventfulness\textsuperscript{7}/ontological-
what can be done to allay such a spirit; or with respect to our positivism–procripticism, in an
effusive-conversational-as-of-existential articulating of a clinical analysis mainly as a patient ill-
health state; or with respect to prospective postmodernism, in an effusive-conversational-as-of-
existential articulating of associated socio-economic and socio-political factors behind a patient’s
for the conception of a ‘postmodern exteriorisation attitude/mental-disposition/care–and–
episteme relative to our modern take interiorisation attitude/mental-disposition/care–and–
episteme’, as of notional–deprocrypticism protensive-consciousness in ontological-
completeness-of-reference-of-thought encapsulates: - underlying relative-ontological-
incompleteness and relative-ontological-completeness reference-of-thought as of relative-
onextricatory-existential-preempting-of-existential-unthought over relative-existential-
extrication-as-of-existential-unthought; - notional–disconguity of the prospective reference-of-
thought over the prior reference-of-thought; - and prospective deascription/deneuterising
psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
over prior ascription/neuterising
psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.

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-
recomposing-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-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
that overcome the distorsional implications of such pedantic/formulaic denaturing; by way of
‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-
derunderdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-
reasoning. singularisation/epistemic-immanence/veridical-epistemic-determinism as such is a
conception that grasps that ‘axiomatic-constructs as of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating reference-of-thought–devolving’ is the
(meaningfulness-and-teleology format implied by 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–nascent-as-of-its-coherence/contiguity’ with respect to any given
‘<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’, with potentially divergent
(meaningfulness-and-teleology format, implications as of underlying relative-ontological-
incompleteness/relative-ontological-completeness]-
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating/<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-conflicatedness 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 reference-of-thought-devolving’ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening of ‘axiomatic-constructs as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving’. singularisation/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-tracing, points out that dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness reflects that singularisation/epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-
performance\textsuperscript{\textdagger}<-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 singularisation\textsuperscript{/epistemic-immanence/veridical-epistemic-determinism} that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance\textsuperscript{-<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-deepening\textsuperscript{\textdagger} of ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-’devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification’/contemplative-distension\textsuperscript{\textdagger}. This reality of the need to construe of human-subpotency ontological-performance\textsuperscript{-<including-virtue-as-ontology}> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation\textsuperscript{/epistemic-immanence/veridical-epistemic-determinism} over dissingularisation\textsuperscript{/epistemic-nonimmanence/flawed-epistemic-determinism} has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation\textsuperscript{/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{/epistemic-immanence/veridical-epistemic-determinism} as of whole living organisms, and likewise human meaningfulness itself is a dementating/structuring/paradigming singularisation\textsuperscript{/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 / epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation 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 knowledge-reification 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—with-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 knowledge-reification 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, 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—with-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\(^1\) knowledge-reification\(^2\) that determines science practice, and so in existential conflatedness\(^3\).

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\(^4\) singularisation\(^5\)/epistemic-immanence/veridical-epistemic-
axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness\textsuperscript{12} of reference-of-thought. For instance, with regards to ‘the very same ill-health <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-verical’, with the successive \textsuperscript{11}reference-of-thought de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mention—stranding-or-attributive-dialectics) at their uninstitutionalised-threshold\textsuperscript{13} inducing successive displacement of human-subpotency reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{8}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{9}, it is rather singularisation\textsuperscript{11}/epistemic-immanence/veridical-epistemic-determinism ontologically-veridical \textsuperscript{11}reference-of-thought-level difference-confutedness—as-to-totalitative-reification—in-singularisation\textsuperscript{12}–as-veridical-epistemic-determinism\textsuperscript{21} protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{67}, so-construed-as-singularisation\textsuperscript{11}/epistemic-immanence/veridical-epistemic-determinism’ that effectively reflects the \textsuperscript{4}historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing (and so over identitive-constitutedness\textsuperscript{11}–as–‘epistemic-totality\textsuperscript{8}’–dereification\textsuperscript{9}–in-dissingularisation\textsuperscript{6}–as-flawed-epistemic-determinism\textsuperscript{8} as-cloistered-within-the-same–reference-of-thought that will simply imply the obliviousness of one \textsuperscript{9}reference-of-thought from the other since ‘identity of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}’ 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{11} of\textsuperscript{8} reference-of-thought of human-subpotency that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{9}’ increasing human-subpotency ontological-performance–<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from:
existential-contextualising-contiguity -lowest-level-reification\textsuperscript{8} perceptivity-as-of-bad-omen with recurrent-utter-ininstitutionalisation, to existential-contextualising-contiguity -second-level-reification\textsuperscript{8} perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–universalisation, to existential-contextualising-contiguity\textsuperscript{10}-third-level-reification\textsuperscript{8} 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{12}-fourth-level-reification\textsuperscript{8} perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with positivism–procrypticism, and prospectively to existential-contextualising-contiguity\textsuperscript{14}-full-reification\textsuperscript{8} perceptivity-as-of-factoring-in-socioeconomic,-hermeneutically-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with notional~deprocrypticism that then achieves difference-conflatedness\textsuperscript{21}-as-to-totalitative-reification\textsuperscript{7}-in-singularisation\textsuperscript{22}-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{66}—of-the-human-institutionalisation-process\textsuperscript{77},-so-construed-as-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-teleology\textsuperscript{9} representation of human-subpotency ontological-performance -<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 reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold\textsuperscript{102}, human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation existential-contextualising-
‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity-in-reification’ can equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-thought. For instance, we can grasp that with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of existential-contextualising-contiguity-in-reification’ reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/preconverging-or-dementing—apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity-in-reification’ at uninstitutionalised-threshold actually highlights that from a prospective perspective of prospective relative-ontological-completeness—of-reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance—<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 is coherent, failing to factor in that it is preconverging-or-dementing—apriorising-psychologism at its uninstitutionalised-threshold as reflected as disjointedness-as-of-reference-of-thought preconverging-or-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 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness—of-reference-of-thought
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument
institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity\(^1\) knowledge-reification\(^3\) is only as effective as of the institutionalisation ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology,’ for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^1\) in universal-transparency\(^2\)–(transparency-of-totalising-entailing,-as-to-entailing-\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\)), thus providing a ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^2\) about its existential-contextualising-contiguity\(^3\) knowledge-reification\(^4\). But then at uninstitutionalised-threshold\(^2\) where meaningfulness-and-teleology\(^2\) is denaturing\(^4\), this prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^2\) about existential-contextualising-contiguity\(^3\) gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance\(^2\)–\(\langle\text{including-virtue-as-ontology}\rangle\text{wooden-language–(imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology}\) in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^2\) about its existential-contextualising-contiguity\(^3\) knowledge-reification\(^4\) tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology\(^2\) within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology\(^2\) about existential-contextualising-contiguity\(^3\) knowledge-reification\(^4\), but with a shadowy uninstitutionalised-threshold\(^2\) always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness–of–reference-of-thought, and as lack of universal-transparency\(^2\)–(transparency-of-totalising-entailing,-as-to-entailing-\(\langle\text{amplituding/formative–entailing–universal-transparency}\rangle\text{totalising–in-relative-ontological-completeness}\)).
epistemicity>totalising-in-relative-ontological-completeness) as to ‘excogitative-blanking of prospective existential-contextualising-contiguity-in-reification’ elicits human temporal/shortness-of-register-of-meaningfulness-and-teleology uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity-in-reification’ can be construed as to when say the non-positivistic mindset goes about articulating ‘meaningfulness-and-teleology falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity-reification, and likewise with regards to a positivism/rational-empiricism manifestation of ‘procrypticism–or–disjointedness-as-of-reference-of-thought mindset construal of ‘meaningfulness-and-teleology’ 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
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 ‘perceptual perspective/framing/reference/horizon of ‘meaningfulness-and-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

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existentially constrained temporal ontological-performance \(<\)including-virtue-as-ontology\(>\) as \(<\)amplituding/formative\>wooden-language-(imbed—temporal—mere-
form/virtualities/dereification\(\)akrasiatc-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-recomposurer-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/superradimentary-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 \(<\)including-virtue-as-ontology\(>\) 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\textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism  ontological-performance <-including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology\textsuperscript{99} in notional\textsuperscript{-}conflatedness  as of ontological-normalcy/postconvergence (with teleology\textsuperscript{99} 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 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\textsuperscript{99} as of dissingularisation \textsuperscript{28}/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in constitutedness  as it reflects prior relative-ontological-incompleteness  -of- reference-of-thought as of identitive-constitutedness  -as–‘epistemic-totality’\textsuperscript{36}‘dereification’  -in-dissingularisation  -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 \textsuperscript{92}/epistemic-immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-conflatedness\textsuperscript{72} -as-to-totalitative-reification\textsuperscript{86}  -in-singularisation  -as-veridical-epistemic-determinism\textsuperscript{21}  as-of-the-trace-or–‘historiality/ontological-eventfulness’\textsuperscript{11}  /ontological-aesthetic-tracing’-of-postconverging-or-dialectical-thinking  –‘apriorising-teleological-elevation-in-ontological-contiguity’\textsuperscript{15}‘as-intemporality’\textsuperscript{12}  -and-preconverging-or-dementing\textsuperscript{20}–apriorising-psychologism–‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’\textsuperscript{62} (<shallow-supererogation  -of-mentally-aestheticised–preconverging/dementing\textsuperscript{11}–qualia-
living and institutional disposition is inherently inclined to identitive-constitutedness\textsuperscript{11} -as-'epistemic-totality' -dereification-in-dissingularisation -as-flawed-epistemic-determinism\textsuperscript{5} for construing 'meaningfulness-and-teleology'\textsuperscript{12} with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\textsuperscript{7}/contemplative-distension\textsuperscript{8} (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{3} to supersede human temporality\textsuperscript{5}/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{9}-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) warranting an ontologically-veridical difference-conflatedness -as-to-totalitative-reification\textsuperscript{12}-in-singularisation\textsuperscript{21}-as-veridical-epistemic-determinism\textsuperscript{21} strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness -by-reification\textsuperscript{9}/contemplative-distension\textsuperscript{7}. Thus the fundamental operant insight for reflecting reified human ‘meaningfulness-and-teleology’ as of ‘disambiguation of veridical/intemporal ontological-performance\textsuperscript{7} -<including-virtue-as-ontology> from flawed/temporal ontological-performance’ -<including-virtue-as-ontology>’ as of prospective relative-ontological-completeness over prior relative-ontological-incompleteness\textsuperscript{21} is: one that is as of ‘difference-conflatedness -as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism\textsuperscript{21} underlying ontologically-veridical epistemic-totality\textsuperscript{9} of ‘meaningfulness-and-teleology’ in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness ’ (so-construed as of singularisation\textsuperscript{1}/epistemic-
immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of identitive-
constitutedness’-as-‘epistemic-totality’-dereification’-in-dissingularisation’-as-flawed-
epistemic-determinism to ontologically-flawed parsimony/disparateness/discontiguity-as-of-
prior-relative-ontological-incompleteness in distractiveness from the ontologically-veridical
epistemic-totality of ‘meaningfulness-and-teleology’ and the latter so-reflected as of human
limited-mentation-capacity temporal dynamic implications 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> reflecting the trace/ontological-aesthetic-tracing of
meaningfulness-and-teleology denaturing (so-construed as of dissingularisation/epistemic-
nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things
singularisation/epistemic-immanence/veridical-epistemic-determinism and
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect
respectively the profoundness and shoddiness associated with human intemporal/longness-of-
register-of- meaningfulness-and-teleology and temporal/shortness-of-register-of-
singularisation/epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly
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–nascent~as-of-
its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal, eliciting of prospective-
supererogation –<as-to-perspective-ontological-normalcy/postconvergence-implied-

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‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-
surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued
apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather
in constitutedness since such notions seem to apriorise as if superseding the
apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori;
construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as
it is herein contended 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’> construed as ‘ecstatic apriorising’
subjects even time and any other notion, with the implication that the phenomenality of the
analysis herein is not time-bound but solely existential more like the principles of physics are
abstractly existential and so beyond the time-archaeology of astronomical manifestations
reflecting such physics principles. singularisation /epistemic-immanence/veridical-epistemic-
determinism thus speaks of how human subpotent prospective relative-ontological-
completeness of reference-of-thought as of its limited-mentation-capacity-deepening induce
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, with the ‘ecstatic
releasement of existence to human-subpotency’ 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 ‘ecstatic releasement of existence to human-
subpotency’ as 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’> is what has ever always debunked human subpotent
dissingularisation\textsuperscript{3} / epistemic-nonimmanence/flawed-epistemic-determinism as from the human subpotent \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} of recurrent-utter-uninstitutionalisation to our present positivism–procrypticism, as of an ‘ecstatic releasement of existence to human-subpotency’ that is increasingly in teleological nested-congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality instigated ontological-contiguity\textsuperscript{4}—of-the-human-institutionalisation-process\textsuperscript{2} as of difference-conflatedness\textsuperscript{5}–as-to-totalitative-reification –in-singularisation –as-veridical-epistemic-determinism \textsuperscript{1},<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity’, pointing to the ontological-veracity of human-subpotency ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> correspondence with the full-potency of existence as of singularisation\textsuperscript{7} / epistemic-immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> correspondence solely as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existent-reality. Such singularisation\textsuperscript{7} / epistemic-immanence/veridical-epistemic-determinism conceivable human-subpotency ontological-performance\textsuperscript{7}–<including-virtue-as-ontology> correspondence with the full-potency of existence for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective notional–dep procrypticism registry-worldview/dimension avoids human temporal individuations denaturing \textsuperscript{11} of ontological-performance\textsuperscript{7}–<including-virtue-as-ontology>, as of temporal denaturing\textsuperscript{15} of prior registry-worldviews/dimensions \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, –for-
categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought—categorical-imperatives/axioms/registry-teleology, for- 
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, as well as their correspondingly associated uninstitutionalised-threshold dereifying ‘<amplituding/formative>wooden-language—{imbued—temporal—mere-
form/virtualities/dereification'/akrasiatic-drag/denatured/preconverging-or-dementing—
otion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality potentiative-
attainment of singularisation /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—<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 ontological-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\textsuperscript{24}—<amplituding/formative>supererogatory—de-mentativeness/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 parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation\textsuperscript{12}/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 secondunder institutionalisations as of the successive prospective institutionalisation \textsuperscript{8}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{8}reference-of-thought—\textsuperscript{9}categorical-imperatives/axioms/registry-teleology,–for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold \textsuperscript{02} dereifying ‘<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 temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{99} denaturing\textsuperscript{15} ontological-performance\textsuperscript{99}<-including-virtue-as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
reflecting-the-ontological-contiguity\textsuperscript{55}—of-the-human-institutionalisation-process\textsuperscript{67}, so-construed-as-singularisation /epistemic-immanence/veridical-epistemic-determinism’ construal of ‘meaningfulness-and-teleology’; with the implication here that hitherto identitive-constitutedness\textsuperscript{13}—as-‘epistemic-totality’/dereification—in-dissingularisation—as-flawed-epistemic-determinism as-cloistered-within-the-same—reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical meaningfulness-and-teleology\textsuperscript{99} is as of the aforementioned ‘reifying <amplituding/formative-epistemicity>totalising—metaphoricity’-conception of existential-contextualising-contiguity’\textsuperscript{111}’ elaborateness of ‘meaningfulness-and-teleology’ as dynamic differentiated transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{211} of the ontological-performance <including-virtue-as-ontology> of intemporality /longness over temporality\textsuperscript{8}. The articulation of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing accounts of ‘meaningfulness-and-teleology’ failing to highlight this process of human-subpotency ontological-performance <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—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-dispositions and secondnatured institutionalisation mental-dispositions’ as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of reference-of-thought perspective (in difference-conflatedness\textsuperscript{17}—as-to-totalitative-reification—in-singularisation\textsuperscript{23}—as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity\textsuperscript{16}—of-the-human-institutionalisation-process\textsuperscript{27}, so-construed-as-singularisation /epistemic-immanence/veridical-epistemic-determinism\textsuperscript{\textdagger}). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold\textsuperscript{22} as mainly being as of ‘human intemporal secondnatured institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal and so as of the secondnatured intemporality\textsuperscript{27}/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold\textsuperscript{22} are rather a framework of ‘recurring dimensionality-of-sublimating’ —<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal’ requiring prospective institutionalisation prospective relative-ontological-completeness —of—reference-of-thought, and so without any intemporal secondnatured institutionalisation induced\textsuperscript{10} universal-transparency\textsuperscript{10} —{transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative—epistemicity>totalising—{in-relative-ontological-completeness\textsuperscript{8}}, deferential-formalisation-transference and habituation as of positive-opportunism ; 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’ —<amplituding/formative> supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal’ reality at all the successive uninstitutionalised-threshold\textsuperscript{22} 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-
dialectical-thinking\textsuperscript{20}–apriorising-psychologism state given its prospective relative-ontological-completeness -of- reference-of-thought. ‘Partialisation of meaningfulness-and-teleology’\textsuperscript{19} 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 knowledge-reification as of prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{22} -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{15} at the uninstitutionalised-threshold of prospective institutionalisation existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{8} by ‘<amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification\textsuperscript{9}/akrasiatic-drug/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology⟩′ of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions 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 -<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\textsuperscript{29} is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Such de-mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{71} -<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{17}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{17} -
<including-virtue-as-ontology>; in order to bring about the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity enabling of the ‘superior party’ that is existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-framework\(^7\) induced positive-opportunism\(^7\) for ontologically-veridical ‘meaningfulness-and-teleology’. It is further critical to understand that while \(^10\) universal-transparency\(^10\)-\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold\(^10\) as we very much know that all uninstitutionalised-threshold\(^0\) are conflicted as of their framework of ‘recurring dimensionality-of-sublimating\(^9\)-<amplituding/formative–supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\(^12\)/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness –of- reference-of-thought. Thus uninstitutionalised-threshold\(^0\), are necessarily imbued with varied temporal-to-intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^0\) narratives as of the ‘lack of intemporal secondnatured institutionalisation induced \(^\circ\) universal-transparency\(^0\)-\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}, deferential-formalisation-transference and habituation in positive-opportunism\(^\prime\); since any uninstitutionalised-threshold\(^0\) ever always brings about human ‘recurring dimensionality-of-sublimating –<amplituding/formative–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 —

the existential-contextualising-contiguity knowledge-reification framework as of ontological-primemovers-totalitative-framework. The constraining implications of existential-contextualising-contiguity knowledge-reification as of human amplituding/formative-epistemicity totalising-thrownness-in-existence (I exist therefore existence is transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance -<including-virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity —of-the-human-institutionalisation-process as of a human temporal dimensionality-of-sublimating —<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation transformation, and so fundamentally because of human limited-mentation-capacity and the correspondingly constraining consequences on its ontological-performance —<including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity —of-the-human-institutionalisation-process as of human limited-mentation-capacity-deepening, and so as of prospective intemporal seconddnatured institutionalisation induced universal-transparency -(transparency-of-totalising-entailing,-as-to-entailing—<amplituding/formative-epistemicity> totalising—in-relative-ontological-completeness ), deferential-formalisation-transference and habituation in positive-opportunism. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory-de-mentativity meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness of reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of—meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation-
(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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-teleology". Thus the metaphoricity exercise of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is not one of necessarily eliciting instant "meaningfulness-and-teleology" universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework for prospective universal positive-opportunism; 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-as-to-totalitative-reification–in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity—of-the-human-institutionalisation-process, so-construed-as-singularisation /epistemic-immanence/veridical-epistemic-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-reification as of singularisation /epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought, with regards to the construal of ‘meaningfulness-and-teleology’ as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of ‘meaningfulness-and-teleology’ varies as of underlying relative-ontological-incompleteness and relative-
ontological-completeness$^7$ of reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human$^1$amplituding/formative–epistemicity$^2$-totalising-purview-of-construal’, the

meaningfulness-and-teleology$^9$ 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$^{10}$-of-reference-of-thought despite the existential-contextualising-contiguity$^6$ knowledge-reification$^6$ ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness -of- reference-of-thought.

The fundamental implication here is that transcendental ‘meaningfulness-and-teleology$^9$ is hardly construed in any presence registry-worldview/dimension -of-reference-of-thought as of its rather prospective relative-ontological-completeness -of-reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness$^{10}$-of-reference-of-thought <$amplituding/formative–epistemicity$^2$totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag$^5$; with the possibility of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity arising as of crossgenerational induced metaphoricity$. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity$^2$-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity ‘-in-reification’ as of singularisation /epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought, with regards to the postconverging-or-dialectical-thinking$^{17}$–apriorising-psychologism and preconverging-or-dementing$^{17}$–apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-distension$^{20}$ 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-teleology underdevelopment issues'; human meaningfulness-and-
teleology is ever always caught up in a confusion of its postconverging-or-dialectical-
thinking–apriorising-psychologism or preconverging-or-dementing–apriorising-
psychologism as of the ontologically-veridicality of its underlying relative-ontological-
incompleteness and relative-ontological-completeness reference-of-thought reflection of
existential-contextualising-contiguity'. Hence 'ontologically-veridical representations 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-
supererogatory–epistemic-conflatedness 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 the
underdevelopment issues 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-teleology’, are ever always preconverging-or-
dementing–apriorising-psychologism as of living underdevelopment, institutional
underdevelopment and Being underdevelopment when construed as of the successive
destructuring-threshold—(uninstitutionalised-threshold /presublimating—desublimating-
decisionality)—of-ontological-performance —<including-virtue-as-ontology> in prospective


dereification\textsuperscript{13} in-dissingularisation \textasciitilde as-flawed-epistemic-determinism \textsuperscript{3} as-cloistered-within-the-same-reference-of-thought. The very possibility of human transcendence-and-sublimity/sublimation/supernormalisation-as-flawed-epistemic-determinism behind the ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{67} arises out of human intemporal individuation dimensionality-of-sublimating \textasciitilde <amplituding/formative>supernormalisation-de-mentative\textsuperscript{8} transcendental-hyperbolic-de-mysentativity/epistemic-growth-or-conflatedness\textsuperscript{47}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation reification\textsuperscript{16}. reification\textsuperscript{6} as such is teleologically reflected as of singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism as it reflects ontologically-veridical meaningfulness-and-teleology\textsuperscript{59}; as reification\textsuperscript{86} arises as of the de-mentative/structural/paradigmatic <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} of the 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{67}—of-reference-of-thought from within a prior relative-ontological-incompleteness\textsuperscript{69}—of-reference-of-thought. reification here as from this singularisation\textsuperscript{59}/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\textsuperscript{66} of meaningfulness-and-teleology\textsuperscript{99} as of the prospective relative-ontological-completeness\textsuperscript{67}—of-reference-thought construed as maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{67}—unenframed-conceptualisation over the prior relative-ontological-incompleteness ~of—reference-of-thought construed as incrementalism-in-relative-
social deferential-formalisation-transference. This fact about ‘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-conflednedness—
as-to-totalitative-reification ——in-singularisation ——as-veridical-epistemic-determinism

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—
for-explicating-ontological-contiguity ’ implies 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-
derdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality reflected as to ontological-good-faith/authenticity over ontological-bad-faith/inauthenticity of existential-contextualising-contiguity is not the
sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation,
but warrants a secondnaturung process of elicited and secondnatured positive-opportunism as of
ontological-prime movers-totalitative-framework articulation of meaningfulness-and-
teleology by skewing for universal-transparency (transparency-of-totalising-entailing, as-to-entailing–<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness ) 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; wherein respectively there is positive-
opportunism for prior institutionalisation and no positive-opportunism 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 as of prior-
institutionalisation-reification⁶ and uninstitutionalised-threshold ~dereification ~, that points out that hitherto the ontological-contiguity —of-the-human-institutionalisation-process has not been about ‘dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation temporal individuations dispositions’ transformation into ‘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/authenticity⁶³ over ontological-bad-faith/inauthenticity⁶³ elucidatin/reification⁶⁵ of existential-contextualising-contiguity ‘, but rather a constraining positive-opportunism⁷⁷ secondnaturing to emancipating ⁾reference-of-thought—categorical-imperatives/axioms/registry-teleology ⁾, -for-aposteriorising/logicising/deriving/intelligising/measuring —meaningfulness-and-teleology⁸⁷; 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/authenticity⁶³ over ontological-bad-faith/inauthenticity⁶³ elucidatin/reification⁶⁵ of existential-contextualising-contiguity⁸⁷’ is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuations-receptacles but as of existential-constraint of ontological-performance⁷¹-<including-virtue-as-ontology> has not hitherto been de-

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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-teleology’ 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 dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. The full implications here is that a notional−deprocrypticism ontologically-uncompromised—referentialism singularisation/epistemic-immanence/veridical-epistemic-determinism construal of ‘meaningfulness-and-teleology’ 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) 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 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
projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶, while the
conception of dereification as of uninstitutionalised-threshold in prior relative-ontological-
incompleteness reference-of-thought reflects ontologically-flawed meaningfulness-and-
teleology dissingularisation epistemic-nonimmanence/flawed-epistemic-determinism in
relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity <shallow-supererogation-of-mentally-aestheticised–preconverging/dementing—qualia-
schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic
implication; wherein from a perspective of reification-by-dereification knowledge-
notionalisation, singularisation epistemic-immanence/veridical-epistemic-determinism
contemplated as of ‘existentially-potentiative absolute reification’ so-implied as of theoretical
existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity
will reflect the attainment of notional-deprocrypticism without passing through the prior
institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing> 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-
contiguity⁵⁵, while dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism
existentially-implied as of notional–reification /dereification as to human
shallow-to-deepening–limited-mentation-capacity,—as-limited-mentation-capacity-deepening
effectively reflects the ontological-contiguity —of-the-human-institutionalisation-process as of
prior successive institutional-cumulation/institutional-recomposure-as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing> towards the attainment of
preempting—disjointedness-as-of-reference-of-thought. 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 totalising–self-referencing-synergetising/circularity/interiorising/akrasiatic-drag, as they reify meaningfulness-and-teleology 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¬<shallow-supererogation¬of-mentally-aestheticised-preconverging/dementing–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 singularisation¬/epistemic-immanence/veridical-epistemic-determinism reified insight. The insight here about reification is that all their intemporal value references are rather as subsumed in their ‘positivistic reification of meaningfulness-and-teleology’ as of their prospective relative-ontological-completeness¬reference-of-thought with the corresponding implications of human ‘prospective positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ontological-performance¬<including-virtue-as-ontology>’ as aetiologisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments. 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 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 of persons like ‘honourable aristocrats’ simply reified to the universalisation—non-positivism/medievalism registry-
worldview/dimension with its prior relative-ontological-incompleteness\( ^\text{50} \)-of-reference-of-thought vices-and-impediments\( ^\text{105} \), while favourably looked upon as of non-positivism/medievalism society \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\)\( ^\text{33} \) from a prospective singularisation\( ^\text{137} \)/epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing\( ^\text{83} \) meaningfulness-and-teleology\( ^\text{99} \), 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\( ^\text{99} \) that there is and can exist is ontological as of prospective relative-ontological-completeness\( ^\text{87} \), such that any such implied meaning is only ontologically intelligible with its reification\( ^\text{55} \) as of prospective relative-ontological-completeness\( ^\text{50} \)-of-reference-of-thought, as so implied from singularisation\( ^\text{137} \)/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology\( ^\text{99} \). This points out that as of its very own \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\), a registry-worldview/dimension\( ^\text{83} \) reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness\( ^\text{50} \)-of-reference-of-thought reification\( ^\text{66} \) of meaningfulness-and-teleology\( ^\text{99} \), 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 as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\( ^\text{99} \) as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospective relative-ontological-completeness perspective. The fact is no registry-worldview/dimension as of its
temporal/shortness-of-register-of—meaningfulness-and-teleology


notional—deprocrypticism-prospective-sublation

relative-ontological-incompleteness’ is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold-{uninstitutionalised-threshold}-/presublimating–desublimating-decisionality}–of-ontological-performance}→<including-virtue-as-ontology}. As this reification/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-{transparency-of-totalising-entailing,-as-to-entailing--<amplituding/formative–epistemicity>}totalising~in-relative-ontological-completeness}. With such charlatanism certainly knowing better but opting for denaturing conceptions of value reference as 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}) advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity 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 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 reflection of existential-contextualising-contiguity. 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—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness/of-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’ conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism 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/of-reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode medieval-scholasticism. 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-conflatedness’–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 transcendentally 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 and 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-slanchedness 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-including-virtue-as-ontology of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology 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 and 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-including-virtue-as-ontology manifestation of psychopathy and social psychopathy which is de-mentatively/structurally/paradigmatically associated with the denaturing of the <amplituding/formative–epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology; with the fundamental implication that there are thus divergent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness\textsuperscript{67} apriorising-teleological-elevation-in-ontological-contiguity\textsuperscript{66} and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing\textsuperscript{68}–apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness\textsuperscript{69}–apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity \textsuperscript{96}–shallow-supererogation of-mentally-aestheticised–preconverging/dementing–qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring meaninglessness-and-teleology\textsuperscript{97} can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care–and–episteme. Such a difference-conflatedness-as-of epistemic-totality 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/intelligibilitysetup/measuringinstruments. In this regard, the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{67} can be construed as human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification\textsuperscript{59} as ‘apriorising-teleological resetting of <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaninglessness-and-teleology\textsuperscript{99} as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaninglessness-and-teleology\textsuperscript{99} as of prospective deprocrypticism-as-ontological-completeness-of reference-of-thought’, construed as of
difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification -in-singularisation\textsuperscript{12}-as-veridical-epistemic-determinism \textsuperscript{protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{12}—of-the-human-institutionalisation-process\textsuperscript{12}},-so-construed-as-singularisation\textsuperscript{12}/epistemic-immanence/veridical-epistemic-determinism'; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposure<-<as-to->historiality/ontological-eventfulness\textsuperscript{12}/ontological-aesthetic-tracing> rather successively as lesser and lesser dereification -levels towards the notional-deprocrypticism reification\textsuperscript{86}.

Consider in that with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existentia}\textsuperscript{reality’, its reification\textsuperscript{11} as ‘apriorising-teleological resetting of <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{99} 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’-as-to-totalitative-reification’-in-singularisation\textsuperscript{99}-as-veridical-epistemic-determinism\textsuperscript{11} 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 over ‘traditional classical mechanics axiomatic-
construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity’—contrastive-reification—dissemination—and-dereification—dissemination—implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology’ as of prospective relative-ontological-completeness and as of prior relative-ontological-incompleteness. 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 will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness—as—‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity of ‘the very same physics <amplitudining/formative—epistemicity>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-constitutedness—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—procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism—or—disjointedness-as-of—reference-of-thought that speaks of our prospective preconverging-or-dementing—apriorising-psychologism at our prospective positivism—procrypticism 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 deprocrypticism—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 procrypticism—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 knowledge-reification as implied with 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 registry-worldview/dimension and not our positivism—procrypticism, in articulating ontologically-veridical difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism from this projected ‘notional—singularisation’/epistemic-immanence/veridical-epistemic-determinism as of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought perspective or attitude/mental-disposition/care—and—episteme over our positivism—procrypticism, so—implied as of their disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-
reification\textsuperscript{86}-dissemination\textsuperscript{86}-and-dereification\textsuperscript{86}-dissemination\textsuperscript{86}-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 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 \textlangle\textlangle amplituding/formative\textrangle\rangle\textlangle 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>\rangle reflex mental state and attitude/mental-disposition/care–and–episteme in our positivism–procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care–and–episteme of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{99} as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical–de-mentation of our positivism–procrypticism at its uninstitutionalised-threshold\textsuperscript{102}; and as we falsely go on to construe existential-contextualising-contiguity\textsuperscript{38}–in-reification\textsuperscript{86}/dereification\textsuperscript{86} by adopting the positivism–procrypticism dereifying perspective or attitude/mental-disposition/care–and–episteme in its prior relative-ontological-incompleteness\textsuperscript{88} in an exercise of ontologically-flawed identitive-constitutedness\textsuperscript{13}–as–‘epistemic-totality’–dereification\textsuperscript{86}-in-dissingularisation -as-flawed-epistemic-determinism\textsuperscript{48}. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism\textsuperscript{103} slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity –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—in-reification/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—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-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> 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-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness—of—reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness and relative-ontological-completeness 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-teleology underdevelopment issues. This underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought

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\amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications—for-explicating-ontological-contiguity’ 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- reference-of-thought mindset to tackle prospective issues warranting a deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought self-consciousness psychology? The ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
(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-supерerogatory–epistemic-conflatedness 2 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
spurring  Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology 99 metaphoricity 98 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-<amplituding/formative–epistemicity>totalising–renewing-
realisation/re-perception/re-thought,-in-supеrеrogаtory–ерistеmіс–соnfаltеdness  rеlаtіvе-
оntоlоgісаl–соmрlеtеnеss 91 of apriorising/axiomatising/referencing which is here construed as of
1 deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought as implied by
postmodern 2 human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation 5. Overall ‘exteriorisation attitude/mental-disposition/care—and–
eристеmе ’ is ontologically validated as of beyond-the-consciousness-awareness-teleology 99-〈in-
existential-extrication-as-of-EXISTENTIAL-UNTHOUGHT 〈1 Being-development/ontological-
meaningfulness-and-teleology 99 metaphoricity 98 behind the successive transcendence-and-
sublimity/sublimation/supеrеrogаtory–dе-mentativity of registry-worldviews/dimensions in the
ontological-contiguity 96—of-the-human-institutionalisation-process 97 so-associated with human
limited-mentation-capacity-deepening 5. Hence the ‘postmodern exteriorisation attitude/mental-

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reification\textsuperscript{,} contemplative-distension, 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-completeness-of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology,<in-existential-extrication-as-of-existential-unthought>. 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 ontological-contiguity—of-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism\textsuperscript{,} \textsuperscript{<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology>, reflecting the fact that pure-ontology that as of its secondnaturing induces the requisite level of human virtue performance at each given registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the inherent ontological-contiguity—of-the-human-institutionalisation-process as of its ontological reflection in Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{,} that virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology,<in-existential-extrication-as-of-
existential-unthought>. In this regard, any registry-worldview/dimension ‘reference-of-thought
is 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}> as of the
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag⟩, such that prospective relative-ontological-
completeness -of- reference-of-thought as required for virtue transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity necessarily implies disrupting and
superseding any such <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}> vices-
and-impediments, as of the prospective/new superseding ‘reference-of-thought–categorical-
imperatives/axioms/registry-teleology’, for-
Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so
with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold102.
Thus the ‘field of conception’/notional~conception/notion of virtue-as-ontology covers way
more than its articulation within a same registry-worldview’s/dimension’s
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, as its implications as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology need to be drawn beyond a cloistered-
consciousness as of retrospective and prospective transcendental illuminating implications. In
this regard, a postmodern suprastructuralism philosophical stance with regards to virtue-as-
ontology very much aware of the transcendental ontological sublimating-over-desublimating
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 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-as-conflatedness of
notional-deprocrypticism. However, it is equally critical to grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. 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 with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought–categorical-imperatives/axiomsregistry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of such organic-knowledge construed in intemporality as supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold–nonconviction/madeupness/bottomlining–as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism to such mere reference–categorical-imperatives/axiomsregistry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

The latter points to an inappropriate attitude/mental-disposition/care–and–episteme 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–episteme and organic-knowledge attitude/mental-disposition/care–and–episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of universal human rights, ‘economic–
opportunist-and-then-enculturated 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-teleology in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness-of-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-singularisation 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 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 to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness 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-teleology as of any specific human society relative-ontological-incompleteness reference-of-thought as fundamentally denaturing, and likely to induce transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing 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 (transparency-of-totalising-entailing,-as-to-entailing<amplitudizing/formative–epistemicity>totalising~in-relative-ontological-completeness). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of the-human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure–meaningfulness-and-teleology 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–episteme, 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–episteme 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 reification\textsuperscript{10} 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-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplitudding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87}). 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-recomposing-constructivism-towards-
singularisation\textsuperscript{97} 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–episteme\textsuperscript{5}. 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-threshold\textsuperscript{92} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{99} as
teleological-degradations-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{62}<-shallow-
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 <amplitude-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-
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-for-explicating-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–{transparency-of-totalising-entailing,-as-to-entailing<-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness-of-reference-of-thought as underscoring medieval vices-and-impediments 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-teleology; 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—reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of—meaningfulness-and-teleology 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-teleology as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. 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 <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal—as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-primemovers-totalitative-framework, and so divulged 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; as prior human presencing—absolutising-identitive-constitutedness 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 transcendental-signifier’ as of the prior classical-mechanics—
axiomatic-constructs construed as \( \text{presencing—absolutising-identitive-constitutedness} \)
enabling the obtention of any such conclusions from the given classical-mechanics—axiomaticconstructs constitutedness \( \), but rather it is by conflatedness \( \) with regards to ‘the very same physics <amplituding/formative–epistemicity>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 \( \text{nonpresencing-<perspective–ontological-normalcy/postconvergence>}. \) 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\( ^9 \) individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework\( ^9 \) tendential 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. 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 \( ^9 \) 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\( ^2 \) analysis; and insightfully, as reflected in the underlying conflatedness\( ^1 \) of accreting-substitutive-subsumption-as-futural-différance-freeplay\( ^2 \), sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological \( ^9 \) 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—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 freeplay 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-
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 <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness 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 <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness 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-of reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness-of-reference-of-thought, and so by maxamalising-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, are successively-wanting of prospective defining-transcendence and defining-sublimity going by
their successively-given mechanical-knowledge in temporality\(^{9}\)-as-of-neuterisation \(^{10}\)/relative-ontological-incompleteness \(^{11}\)/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 \(^{12}\)/reference-of-thought in prospective relative-ontological-completeness \(^{13}\)-of-axiomatic-construct-or-\(^{14}\)/reference-of-thought can’t sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension \(^{15}\)/reference-of-thought in prior relative-ontological-incompleteness\(^{16}\), 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 \(^{10}\)/universal-transparency \(^{11}\)-\(^{12}\)(transparency-of-totalising-entailing,-as-to-entailing-\(^{13}\)-amplituding/formative–epistemicity\(^{14}\)-totalising-in-relative-ontological-completeness\(^{15}\)’). 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\(^{16}\)-of-axiomatic-construct-or-\(^{17}\)/reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay comes into terms with both \(^{18}\)/presencing—absolutising-identitive-constitutedness\(^{19}\) and \(^{20}\)/nonpresencing-\(^{21}\)-\(^{22}\)<perspective–ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness\(^{23}\)/ontological-contiguity\(^{24}\) of the latter over the prior relative-ontological-incompleteness \(^{25}\) of notional-discontiguity/epistemic-discontiguity\(^{26}\)-
<shallow-supererogation> of the former as of the very same immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human
amplituding/formative–epistemicity> totalising–purview-of-construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising but rather difference-in-nature/difference-in-apriorising-or-axiomatising between presencing—absolutising-identitive-constitutedness and nonpresencing-<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’ notion-contiguity/epistemic-contiguity construed as its apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology 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/intelligibility/setup/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/measuringinstrument’; 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/measuringinstrument’;

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/intelligibilitysetup/measuringinstrument’ 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-reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness }’ such charlatanism is exposed for what it really is, explaining the panickiness 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 différence consciousness development is the notion of “de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) which by pointing out an epistemic-break as of difference-in-
nature/difference-in-apriorising-or-axiomatising-/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking –
apriorising-psychologism> of the consciousness in ontological-contiguity~/relative-ontological-
completeness -of- reference-of-thought and as unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing –apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity ~/shallow-supererogation~/of-
mentally-aestheticised–preconverging/dementing –qualia-schema~/relative-ontological-
incompleteness -of- reference-of-thought as of ‘maximalising-recomposuring-for-relative-
ontological-completeness”—unenframed-conceptualisation, and not incrementalism-in-
relative-ontological-incompleteness”—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 différence is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay différence’, 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-deepening”; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-
determined as of the implication that all meaningfulness-and-teleology” should be as of
‘difference-in-kind/difference-in-aposteriorising-or-logicising’, but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising as of prospective relative-ontological-completeness\(^\text{\textsuperscript{22}}\) of reference-of-thought bringing about transcendence-and-sublimity/sublimation/suberogatory-de-mentativity as of nonpresencing-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-diffèreance-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay diffèreance’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimity\(\text{s}\) 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-incompleteness\(^\text{\textsuperscript{88}}\) and prospective relative-ontological-completeness\(^\text{\textsuperscript{87}}\), 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-logicising’ but rather a difference-in-nature/difference-in-apriorising-or-axiomatising\(^\text{\textsuperscript{23}}\); 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\(^\text{\textsuperscript{23}}\) 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’ of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/suberogatory-de-mentativity of nonpresencing-<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\(^3\), and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\) mental-disposition as of presencing—absolutising-identitive-constitutedness\(^1\). But existence/ontology’s-directedness-as-Being as of nonpresencing-<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\(^3\), 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/supererogatory~de-mentativity as of ontological-primemovers-totalitative-framework\(^7\) 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--{implicated-’nondescript/ignorable–void ‘-as-to-\(^7\) presencing—absolutising-identitive-constitutedness\(^1\)} of any given <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\) posture; such that humankind then overlooks presencing—absolutising-identitive-constitutedness\(^1\) and re-projects/re-anticipates nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Therefore, metaphoricity\(^5\) as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity\(^5\) is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. metaphoricity\(^5\) as such simply refers to signification adjunctiveness to ‘underlying <amplituding/formative–
epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both the
meaningfulness-and-teleology implications to the so-renewed ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct
of language’ and the specific adjunctive-metaphoricity-signification within such renewed
‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating
signifying-construct of language’. metaphoricity is very much a mirroring of existential
‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-
referencing’ meaningfulness-and-teleology as an epistemic-totalising/circular construal’.
This ‘epistemic-totalisation/circularity epistemic-breaking’ of self-referencing associated
existentially with syncretising-effecting as mirrored in metaphoricity 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-
<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation
ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-
totalitative-framework. Further, metaphoricity as such speaks of the evasiveness of all human
meaningfulness-and-teleology at uninstitutionalised-threshold as recurrently pointed out
herein as of token threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing —apriorising-psychologism possibilities relation to
reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as
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-normalcy/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 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 reference-of-thought 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 \texttt{amplituding/formative–epistemicity/totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}. Galileo could well had possibly recasted his implied positivism meaningfulness-and-teleology 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 \texttt{nonpresencing–or–withdrawal–or–metaphysics-of-absence–(implicated–...
epistemic-veracity-of
nonpresencing
⟨perspective–ontological-normalcy/postconvergence⟩
or–transcendental-reasoning-of-event
-as-prospective-ontology-origination
perspective/framing/reference/horizon of positivism
meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity
episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this hermeneutic/reprojective circle
phenomenological ontology elucidation as of its psychoanalytic-unshackling conflatedness; 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. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification 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 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 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 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. 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 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 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 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 <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 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-<amplituding/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 critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive 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>) ‘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 immersed 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 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—dementativeness/epistemic-growth-or-conflatedness/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—unenframed-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-⟨implicit-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ 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 ⟨amplituding/formative–epistemicity⟩ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought of a better knowledge perspective 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 with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness of reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of nonpresencing-perspective-ontological-normalcy/postconvergence for their sublimation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into more profound and more complete meaningfulness-and-teleology. 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; 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-reference-of-thought. 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–equality of our supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/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 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 ontological-contiguity\(^{67}\) —of-the-human-institutionalisation-process\(^{67}\) as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{66}\) 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/sublimation/supererogatory—de-mentativity is behind the respective registry-worldviews/dimensions as of their given\(^{67}\) reference-of-thought specific
neuterising as well as the ultimate deneuterising\(^{16}\) —referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity\(^{3}\) is equally elicited by ‘lack of social universal-transparency\(^{12}\) —(transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness )’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension\(^{83}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the ontological-primemovers-totalitative-framework\(^{72}\) 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-
onological-incompleteness™-of- reference-of-thought (and were thus more fundamentally
projective dimensionality-of-sublimating —<amplituding/formative>supererogatory– de-
mentativeness/epistemic-growth-or-conflatedness™/transvaluative-
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-

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of the uninstitutionalised-threshold in its beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought> collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology’ 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 as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought–‘devolving’ whether beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>, and so elucidated from the ontological-normalcy/relative-ontological-completeness-of reference-of-thought perspective of notional~deprocrypticism 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-teleology as of notional~deprocrypticm referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness protensive-consciousness sound conceptualisation perspective as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising referentialism, in lieu of neutronising. 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 neutronising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of conflatedness or destructuring respectively. Basically, the construal/conceptualisation 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-
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—deprocrypticism and so by deneuterising—referentialism, which is equinominal/equivalent to nonpresencing—perspective—ontological-normalcy/postconvergence. In other words the historical 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 <amplituding/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving’ 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—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 rather defectively as of mechanical-knowledge construal in existential instantiations’, inducing prospective neuterising. This disparateness is increasingly
closed-down all along in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\) from recurrent-utter-uninstitutionalisation to positivism–procrypticism, with the underlying tenet for achieving futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^8\) as of prospective notional–deprocrypticism 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\(^9\) in existential instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional–conflicatedness\(^7\) reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\(^7\)–<including-virtue-as-ontology> ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence-{implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>} wherein across the successive registry-worldviews/dimensions a notional–deprocrypticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness’-of—reference-of-thought that underlies reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance\(^7\)–<including-virtue-as-ontology> as a wholly internal process of conflatedness\(^8\), highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing\(^1\)-deprojections-indistractiveness-of-intemporal-projection, with the former in relative longness-of-register-of—meaningfulness-and-teleology\(^8\) and the latter in relative shortness-of-register-of—meaningfulness-and-teleology\(^8\)/distractiveness’ 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) implications for 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 reference-of-thought of meaningfulness-and-teleology as of prospective relative-ontological-completeness-of-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-of-reference-of-thought construing of past-as-prior-relative-ontological-incompleteness-of-reference-of-thought in ad-hoc reassessing of meaningfulness-and-teleology of presencing-as-prospective as from its very own reference-of-thought in grasping alterations of meaningfulness-and-teleology going back from the past but not to the point of putting into question the presencing-as-prospective overall 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-teleology-in-existential-extrication-as-of-existential-unthought though ancillary as to the possibility of eventual cumulating of ‘historial différance’ realterations of meaningfulness-and-teleology enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-prospective reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Whereas such candidity/candour-capacity conceptualisation associated with notional-deprocrypticism future perspective ‘futural
différance construed suprastructurally as being fully aware of "reference-of-thought-of-
meaningfulness-and-teleology" prospective transcendental implications as of the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-
psychologism> of prospective relative-ontological-completeness -of- reference-of-thought is
articulated as from our prior/transcended/superseded relative-ontological-incompleteness-reference-of-thought but now rather contemplating of its defined "reference-of-thought as
construed from the future-as-prospective-relative-ontological-completeness-reference-of-
thought placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology" thus undermining prior/transcended/superseded defined "reference-of-thought at its
uninstitutionalised-threshold and highlighting as of existential-contextualising-contiguity's-
reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-
thought-devolving-as-of-instantiative-context that 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’ imply it is not-upholding/failing intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation (beyond-the-consciousness-awareness-teleology
<in-
existential-extrication-as-of-existential-unthought> ), and hence is construed prospectively as of
‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold”, as of the
trace of ‘institutionalised-as-postconverging/dialectical-thinking—and—uninstitutionalised-as-
preconverging-or-dementing—apriorising-psychologism meaningfulness-and-teleology” of
prior/transcended/superseded defined "reference-of-thought; and so as the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring backdrop for
prior/transcended/superseded defined "reference-of-thought transcendence-and-
sublimity/sublination/supererogatory—de-mentativity into future-as-prospective defined
reference-of-thought as of "de-mentation—supererogatory—ontological—de-mentation—dialectical—de-mentation—or-stranding-or-attributive-dialectics). In other words, such a ‘futural différance’ is predicated on what is implied by conflatedness as of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming that de-mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness—reference-of-thought the whole grounding for meaningfulness-and-teleology as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of meaningfulness-and-teleology the
as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing\textsuperscript{15}-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} and the latter in relative shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}/distractiveness’ in order to better skew for intemporality\textsuperscript{99}/longness as ontology. So a futural différance necessarily projects de-mentatively/structurally/paradigmatically conflatedness\textsuperscript{12} as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing\textsuperscript{15}-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of–meaningfulness-and-teleology\textsuperscript{99} and the latter in relative shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{99}/distractiveness’ as to imply the ontologically-veridical construal of human relations\textsuperscript{99} meaningfulness-and-teleology\textsuperscript{99} is as of prospective secondnatured institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating\textsuperscript{14}—\textsuperscript{amplituding/formative}supererogatory–de-mentativeness/epistemic-growth-or-conflatedness\textsuperscript{12} /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation exercise, more like a genuine notion of faith lies fully and completely within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology\textsuperscript{99}-as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling rather than transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{21} of the-Good/understanding/knowledge-
reification/ontological-primemovers-totalitative-framework 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-existentia


l-reality as antinihilism>100 axiomatic-construct of meaningfulness-and-teleology ‘superseding successive defining human finitudes as destructuring-threshold—(uninstitutionalised-threshold/presublimating—desublimating-decisionality)—of-ontological-performance—including-virtue-as-ontology towards attaining successive prospective relative-ontological-completeness—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/ 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-existentia

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

\text{amplituding<formative–epistemicity>} \text{causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity}

as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence-\text{implicated-epistemic-veracity-of-}

\text{nonpresencing-<perspective–ontological-normalcy/postconvergence>}

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-teleology” are inextricable and critical in reflecting holographically-\text{<conjugatively-and-transfusively> the ontological-contiguity — of-the-human-institutionalisation-process} 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- reference-of-
thought with respect to our positivism–procrysticism registry-worldview/dimension’ is by itself a de-mentative/structural/paradigmatic basis for human vices-and-impediments⁵ whether at a micro-level interactional or macro-level social and political de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag⁴ where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory de-mentating/structuring/paradigming as of constitutedness⁴, rather than intemporal/ontological/social/species/‘universal/transcendental/’ maximalising-
recomposuring-for-relative-ontological-completeness⁴—unenframed-conceptualisation de-mentating/structuring/paradigming as of conflatedness¹ as enabling and upholding the ontological-contiguity—of-the-human-institutionalisation-process⁴. Without the development of Being à la Heideggerian imagination the ontological-contiguity—of-the-human-institutionalisation-process⁴ itself comes to a halt as of failing of Being transcendentally-enabling-level–of-ontological-good-faith/authenticity⁴/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 antinhilism>¹⁰ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the transcendentally-enabling-level–of-ontological-good-faith/authenticity⁴/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 Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism to attain base-institutionalisation–ununiversalisation, which requires the same as of
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 \( ^\text{7} \) 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\(^9 \) 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 woodenucle-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\(^7 \) domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{21}—unenframed-conceptualisation—dementating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance \textless INCLUDEING-VIRTUE-AS-ONTOLOGY\textgreater )

prologism\textsuperscript{78} at worst implies an ad-hoc problem of defect--of- logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{96} of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, while postlogism\textsuperscript{77} implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion-of-reference-of-thought--\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater , that is inherently in circularity/recurrence/repetition/repeatability\textsuperscript{7} thus requires ontological-reconstituting—as-to-conflatedness\textsuperscript{1}. postlogism\textsuperscript{77} is thus an expansive construct developing into conjugated-postlogism\textsuperscript{77} associated with endemising/enculturating social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology\textsuperscript{99}--\textless in-existential-extrication-as-of-existential-unthought\textgreater perversion-and-derived-perversion-of-reference-of-thought--\textless as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater as mental-dispositions finalities/determinations inducing disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness associated with procrysticism. prelogism\textsuperscript{7} even when ontologically-flawed can be compared to the defect arising using a ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ (appropriateness-of-reference-of-thought-as-of-conflatedness\textsuperscript{1}) for aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (to derive meaningfulness-and-teleology\textsuperscript{99}) but in doing so aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
dialectical-thinking\textsuperscript{30,31} reference-of-thought in relative-ontological-completeness\textsuperscript{37} as depth-of-thought'), and so because the \textsuperscript{7}perversion-of- reference-of-thought-\textlangle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textrangle is existentially being related to as if it is of appropriateness-of- reference-of-thought-as-of-conflatedness\textsuperscript{7} with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing\textsuperscript{7}-reflexive/entailing-teleology al-differentiation implications, given that all 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-as-following-as-of-instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{39} falsely/deceptively induced by the ‘perversion-of- reference-of-thought-\textlangle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textrangle’ (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{31} as perversion-and-derived- perversion-of- reference-of-thought-\textlangle as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textrangle (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-supererogation\textsuperscript{7} of infinite deception possibilities with respect to the infinite possibilities of ‘perfect \textlangle logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation \textrangle’ on the false basis of the perversion-and-derived- perversion-of- reference-of-thought-\textlangle as-
of-thought (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces
devolving sound or unsound &quot;meaningfulness-and-teleology&quot;; with appropriateness-of-
reference-of-thought-as-of-conflatedness \textsuperscript{55} de-mentatively/structurally/paradigmatically
implying &quot;appropriate devolving &quot;meaningfulness-and-teleology&quot; of reference&quot;, &quot;perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation&quot;\textsuperscript{96} de-mentatively/structurally/paradigmatically implying
&quot;perverted devolving &quot;meaningfulness-and-teleology&quot; of reference&quot; and derived-
perversion-of.reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; de-mentatively/structurally/paradigmatically implying &quot;derived-perverted devolving
&quot;meaningfulness-and-teleology&quot; of reference&quot; (Hence the circular-pervasiveness reflex by
which a registry-worldview always resets its &quot;meaningfulness-and-teleology&quot; as
neuter/conviction-as-to-profound-supererogation-or-postconverging-or-dialectical-thinking—
apriorising-psychologism and so even at the point of its underlying demonstrated
incompleteness-of-reference-of-thought behind its perversion-and-derived-perversion-of-
reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation is nothing but &quot;a flawed &lt;amplituding/formative-
epistemicity&gt;totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
exercise&quot;, and revealed so by the prospective/transcending/superseding registry-worldview.) This
technically highlights two issues, the inherent perversion-of-reference-of thought-as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation and the registry-worldview/dimension relative-ontological-incompleteness-
induced,-&quot;threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism&quot;, that induces a
derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism’ such that it is a mindset/ reference-of-
thought of †deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought,—as-to—'
<amplituding/formative–epistemicity>growth-or-conflatedness"/transvalutative-
rationaising/transepistemicity/anamnestic-residuality/spirit-drivenness”—in-superseding-mere-
formulaic-positaising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism,—(as conflation) of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (also referred to
as †deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought), preempting
procrypticism, so construed by ‘notional~deprocrypticism ontologically-perspectival-
elevated/pedestaling-as-postconverging-or-dialectical-thinking”-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-teleology”)
of reference-of-thought’ that is effectively the de-mentative/structural/paradigmatic ontological
resolution given its ontological-completeness-of—reference-of-thought. This notion of human
growing/developing prospective relative-ontological-completeness -of- reference-of-thought
as of diminishing—human-epistemic-abnormalcy/diminishing—preconvergence from recurrent-
utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and
prospectively deprocrypticism, 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”, can effectively be construed as a 
"maximalising-
recomposuring-for-relative-ontological-completeness”—unenframed-conceptualisation
worldview’s/dimension’s institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity —of-the-human-institutionalisation-process wherein the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence—{(implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’}): illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s reference-of-thought, as of the ontological-normalcy/postconvergence epistemic/notional~projective-perspective, it is ‘preconverging-or-dementing—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 is that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory–dementativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of 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-teleology”—as-of—‘nondescript/ignorable–void ’—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 ‘can-dored 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 ‘can-dored and straight’ with itself in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiated-drag) (its metaphysics-of-presence--(implicated-
‘nondescript/ignorable–void’-as-to-‘presencing—absolutising-identitive-constitutedness))
and goes on articulating ‘meaningfulness-and-teleology’ even in the new existential
transcendental/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/akrasiated-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 since the latter is only appropriate in the instance of prospective relative-ontological-completeness-of-reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness-induced-threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology (‘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-existent-reality construed as of increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold—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—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking—apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism—procrypticism relationship to its postlogism 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-unaffirmative,-disambiguated-apriorising/axiomatising/referencing confliction’ resolved intemporally by prospective ontological-primemovers-totalitative-framework and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded reference-of-thought and a prospective/transcending/superseding reference-of-thought; given the blunt fact that ‘there is no untransvaluated–temporal-intemporality’ and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of–meaningfulness-and-teleology distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–
meaningfulness-and-teleology projections.). Critically, the notion of transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity and transcendental-enabling/sublimating/supererogatory-de-mentativity associated with intemporality /longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-
primemovers-totalitative-framework as it propounds the supersedingness/primacy/ascendency 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 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 in all prior registry-worldviews as well however relatively
inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening, as
institutionalising ontological-primemovers-totalitative-framework 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 . (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 of meaningfulness-and-teleology going by their limited-mentation-
capacity-deepening ). 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’ 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-teleology’ 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 transcendent-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 transcendent-enabling/sublimating/supererogatory–de-mentativity), with respect to transcendent-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-teleology’ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the ‘meaningfulness-and-teleology’ 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, 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-teleology\(<\text{in-existential-extrication-as-of-existential-unthought}\>\) 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
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/supererogatory—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{c} ontological-performance -\langle including-virtue-as-ontology\rangle, 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{c} as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought with regards to our positivism–procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence–\langle implicitied-epistemic-veracity-of-nonpresencing-\langle perspective–ontological-normalcy/postconvergence\rangle \rangle for the conception of meaningfulness-and-teleology\textsuperscript{c} ontological-performance -\langle including-virtue-as-ontology\rangle is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology\textsuperscript{c} -\langle in-existential-extrication-as-of-existential-unthought\rangle naively construed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{c} mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology\textsuperscript{c} ontological-performance -\langle including-virtue-as-ontology\rangle, 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 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–\langle imbued-postconverging/dialectical-thinking \textsuperscript{c} ‘projective-insights’/‘epistemic-projection-in-conflicatedness ‘-of-notional–deprocrypticism-prospective-sUBLIMATION\rangle ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology\textsuperscript{c} -\langle in-existential-extrication-as-of-existential-unthought\rangle’ 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/supercerogatory-defentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totalitative-framework with subsequent corresponding formalisation and secondnaturing. 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-ndeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing 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-teleology, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional–deprocrypticism 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-supercerogation—preconverging/dementing—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-teleology—is-in-existential-extrication-as-of-existential-unthought.

[The notion of ‘beyond-the-consciousness-awareness-teleology—is-in-existential-extrication-as-of-existential-unthought’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology—is-in-existential-extrication-as-of-existential-unthought’ speaks of the
mental state as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism by its relative-ontological-incompleteness—of—reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (also referred to as ‘uninstitutionalised-threshold’) where the mental-disposition/mindset/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-teleology—<in-existential-extrication-as-of-existential-unthought> implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism at the uninstitutionalised-threshold 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—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-teleology—<in-existential-extrication-as-of-existential-unthought>. 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{83}-of-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-teleology\textsuperscript{89}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{6} as when eliciting ignorance (as of ‘lack of constraining social universal-transparency\textsuperscript{83}-<transparency-of-totalising-entailing,-as-to-entailing-</amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’) of the psychopath’s mental-disposition of postlogism\textsuperscript{89}-<perverted-outcome-sought-precedes-existentially-veridical-logical-dueness>), and while construed as beyond-the-consciousness-awareness-teleology\textsuperscript{89}-<in-existential-extrication-as-of-existential-unthought>\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-reference-of-thought, as it leads to ‘lack of constraining social universal-transparency\textsuperscript{84}-<transparency-of-totalising-entailing,-as-to-entailing-</amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness’), associated with the successive uninstitutionalised-threshold\textsuperscript{101} states, the notion of ‘human beyond-the-consciousness-awareness-teleology\textsuperscript{89}-<in-existential-extrication-as-of-existential-unthought>’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments\textsuperscript{103} as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{102}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{101} inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism.
superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality—apriorising/axiomatising/referencing associated with intemporality\lor\longness and construed as ‘intemporality\lor-asymmetric-subsumption-of-temporality’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of–meaningfulness-and-teleology\lor in intradimensional construal of ‘meaningfulness-and-teleology’ but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness\lor-of–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 aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness–of–reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments\lor and the same approach applies to our state of positivism–procrypticism involving \lor procrypticism–or–disjointedness-as-of–reference-of-thought-as-misappropriated–\lor meaningfulness-and-teleology\lor as it endemises/enculturates \lor perversion-of–reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic meaningfulness as vices-and-impediments\lor requiring its preemption by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\lor as of prospective notional–deprocrypticism 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\lor-‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-notional–deprocrypticism-prospective-sublimation) 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 <amplituding/formative–epistemicity>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/de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further the <amplituding/formative–epistemicity>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 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 reference-of-thought. <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview 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>, which may wrongly imply being out of the scope of human-subpotency–aporia/undecidability/dilemma/ought-undeterminacy/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 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanism by which re-originary–as-unenframed/unbeklothing/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking’–‘projective-insights’/‘epistemic-projection-in-confletedness’–of-notional–deprocrypticism-prospective-sublimation) transcendental ideas (transcendental in terms–as-of-axiomatic-construct of putting in question the prior <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought-devolving, beyond just novel ideas within the same 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-teleology—in-existential-extrication-as-of-existential-unthought—, 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/akrasiatic-drag which makes it unsurprising that even socially <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is a necessary process for the ultimate acceptance of prospective ontological-prime movers-totalitative-framework as this subsumes-as-supplant-as-of-the-more-profound-construal-of-existential-contextualising-contiguity’s—s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context) the prior ontological-prime movers-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 transcendentental 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–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–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-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

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 prospective ‘postconverging-or-dialectical-thinking’-reference-of-thought in relative-ontological-completeness as depth-of-thought’) enabling social universal-transparency\textsuperscript{105} - (transparency-of-totalising-entailing-as-to-entailing-\langle \text{amplituding/formative–epistemicity} \rangle totalising-in-relative-ontological-completeness\textsuperscript{102} ) - or understanding-of-ontological-primemovers-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{102} in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise \textsuperscript{79} meaningfulness-and-teleology\textsuperscript{99} as of prospective relative-ontological-completeness\textsuperscript{97}. The difference between postlogism\textsuperscript{77} (postlogism\textsuperscript{77} - as-of-\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{76} -\langle \text{perverted-outcome-sought-precedes-existentially-veridical-logical-dueness} \rangle ) and prelogism\textsuperscript{78} (prelogism\textsuperscript{78} - as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} - (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-teleology’) 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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency (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-supererogation) is flawed since B is not committed due to its perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant’ 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 reference-of-thought is not perverted, such that A’s defect is a defect—of—logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-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 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–de-mentativity 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 to them wherein lack of ‘social
universal-transparency’-(transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) which
protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’
however ad-hoc as conjugated-postlogism”, 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’-as-of-conviction,-as-to-profound-supererogation–re-engaging
reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability the
defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(perversion-and-derived—perversion-of—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) elicited by B in terms—as-of-axiomatic-construct of B’s postlogism—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/intelligibility/setup/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\textsuperscript{10} universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}>totalising–in-relative-ontological-completeness\rangle) of perversion-and-derived-perversion-of- reference-of-thought-\langle\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle determines how prelogism\textsuperscript{70}-as-of-conviction,-as-to-profound-supererogation minds will act as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism\textsuperscript{78}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation and its protraction into conjugated-postlogism/social-psychopathy, postlogism and conjugated-postlogism 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 /psychopathy and conjugated-postlogism/social-psychopathy), and as the mere recurrence of such social confictions associated with the postlogism /psychopathy and conjugated-postlogism /social-psychopathy characters might ultimately jeopardise the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (even when other prelogism-as-of-conviction,-as-to-profound-supererogation minds do lack a social\textsuperscript{10} universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}>totalising–in-relative-ontological-completeness\rangle of the veridical postlogism /psychopathy and conjugated-postlogism /social-psychopathy underlying phenomena of perversion-and-derived-perversion-of-reference-of-thought-\langle\text{as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). In this regard, prelogism \textsuperscript{\textsuperscript{7}}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{6} 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{7}, and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s–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{7} behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s–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{7}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vivious postlogism\textsuperscript{7}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social overlooking of the ‘postlogism\textsuperscript{7}-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ vicious acts-and/or-narratives’; and so cultivating its deterministic ontological-primemovers-totalitative-framework\textsuperscript{7} faulty-mentation-procedure-deception ‘misconception of
derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>; wherein even in the
case of occasional elucidation of specific postlogism-set-of-narratives-and-acts of the
psychopath as being rather of compelling–nonconviction/madeupness/bottomlining-as-to-
threshold-of-shallow-supererogation and preconverging-or-dementing–apriorising-
psychologism, this does not necessarily transform the mental-dispositions of temporal-
dispositions in their conjugation to psychopathic postlogism as conjugated-postlogism since
the induced-deception is fundamentally of reference-of-thought-elements/registry-elements
(implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology), with the conjugated-postlogism interlocutor as
of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, even
when they recognised the specific postlogism-set-of-narratives-and-acts and are rather inclined
to contend on the basis of the same flawed and deceptively-induced reference-of-thought-
elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-
teleology=<in-existential-extrication-as-of-existential-unthought> 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=<transparency-of-totalising-
entailing,-as-to-entailing=<amplituding/formative–epistemicity>totalising~in-relative-
ontical-completeness’)) without reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to
the ontological implications of the appropriate existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness—and reference-of-

thought-devolving-as-of-instantiative-context reference-of-thought-elements/registry-elements and thus explaining derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > arises, in addition to the more fundamental issue of relative-ontological-incompleteness-reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words, ‘psychopathic/postlogism’ and social-psychopathic/conjugated-postlogism vicious acts-and/or-narratives’ as of perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ as of an association between the ‘postlogism-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vicious acts-and/or-narratives’ in order to enable the postlogism/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 -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, 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-of-reference-of-thought-as-effectively-apriorising-innonconviction/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\textsuperscript{10} compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation\textsuperscript{10} 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–\textsuperscript{11} reference-of-thought-elements/apriorising–registry-elements of implied—logical-
duence-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology\textsuperscript{9} (which are actually outside existential-contextualising-contiguity’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\textsuperscript{9}. This
underlying postlogism\textsuperscript{7}/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\textsuperscript{7}–as-of–compulsion–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 <amplituding/formative>wooden-language–(imbued–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ 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/social-psychopathy of derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation” ‘temporal-
synopsising-depth-of-meaningfulness-and-teleology’-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 (beyond-the-consciousness-awareness-teleology-
<in-existential-extrication-as-of-existing-unthought>). This at the institutional-level, a
framework as the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-
and-incompleteness-to-meaningfulness-and-teleology) without social universal-
transparency—(transparency-of-totalising-entailing-as-to-entailing<amplituding/formative-
epistemicity>totalising—in-relative-ontological-completeness) as of existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
reference-of-thought—devolving-as-of-instantiative-context as so reflected by its relative-
ontological-incompleteness-reference-of-thought (disjointedness-as-of-reference-of-
thought) is bound to induce defective/perverted ‘temporal-distractively-aligned synopsising-
depth of meaningfulness-and-teleology’ 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-teleology’/supratransversality—apriorising/axiomatising/referencing as-to-
<amplituding/formative-epistemicity>totalising-social-context-construed-conflatedness’,
‘temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-teleology’-as-
shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing in pseudointemporality lip-servicing will within the relative-ontological-incompleteness of reference-of-thought of their respective epochs poorly grasp their respective ‘intemporal synopsising-depth-of—meaningfulness-and-teleology’/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative—epistemicity>totalising—social-context-construed-conflatedness’, and 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-existental-preempting-of-existential-unthought in his asceticism the prospective intemporal/longness-of-register-of—meaningfulness-and-teleology over the temporal/shortness-of-register-of—meaningfulness-and-teleology status quo, and likewise with a Rousseau who isn’t advancing a temporal/shortness-of-register-of—meaningfulness-and-teleology 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; such that the <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 such setups will certainly be rife with distraction of such ‘temporal-distractively-aligned synopsising-depth-of—meaningfulness-and-teleology’ as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation ‘intemporal synopsising-depth-of—meaningfulness-and-teleology’ as articulated above will face in the same space of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance thresholds with respect to meaningfulness-and-teleology such ‘temporal-distractively-aligned
Ultimately, loss of social universal-transparency \((=\text{transparency-of-totalising-entailing,-as-to-entailing-}\langle\\text{amplitudes/formative–epistemicity}\rangle\text{totalising-in-relative-ontological-completeness}\rangle)\) as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(\langle\\text{devolving-as-of-instantiative-context}\rangle\) as of relative-ontological-incompleteness\(=\text{reference-of-thought}\) such that mental states with respect to postlogism’s and conjugated-postlogism’s as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness -of- reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of reference-of-thought associated with procrypticism relative-ontological-incompleteness\(\langle\\text{reference-of-thought}\rangle\). 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-of reference-of-thought\(\langle\\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\) doesn’t truly qualify for such a notion of overlooking and resetting since it is of registry-worldview’s/dimension’s-uninstitutionalised-threshold\(\langle\\text{defect}\rangle\) and not defect–of logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s 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/ 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-
utter-uninstitutionalisation’ mindset/reference-of-thought is existentially perpetuating ‘failing/not-upholding-as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’
in circularity/recurrence/repetition/repeatability as-inherently-implied-by-the-uninstitutionalised-
threshold 102 (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation)—preconverging/dementing —apriorising-psychologism-of-procrypticism), and
the ‘deprocrypticism’ mindset/9 reference-of-thought will be existentially perpetuating
‘preempting—disjointedness-as-of—reference-of-thought,-as-to—growth-or-conflatedness’/transvalutational-
epistemological/rationalising/transepistemological/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’
in circularity/recurrence/repetition/repeatability as-inherently-implied-by-its-preempting-of-any-
uninstitutionalised-threshold 102. It should further be noted that the notion of in
‘circularity/recurrence/repetition/repeatability’ is not about conceptualising in the simplistic sense
of any specific effective factual acts of circularity/recurrence/repetition/repeatability—as-of-
conflated-construal but rather about a defining defectiveness of registry-worldview 83 reference-
of-thought—(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity—reference-
of-thought-and-not-logically-contending) construed as
‘circularity/recurrence/repetition/repeatability—as-of-conflated-construal of perversion-and-
derived—perversion-of—reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ inherently-implied
(threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism-of-the-uninstitutionalised-threshold 102
whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism or procrypticism) given the registry-worldview/dimension-level of
relative-ontological-incompleteness -induced,-'threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’. So basically,
circularity/recurrence/repetition/repeatability -as-of-conflated-construal is about the ‘circularity of
recurrent-utter-uninstitutionalisation-(reflected-as-unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought-and-not-logically-contending) in need for base-
institutionalisation-(reflected-as-soundness-or-ontological-good-faith/authenticity -of-
reference-of-thought-and-logically-contending)’, the ‘circularity of ununiversalisation-
(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought-
and-not-logically-contending) in need for universalisation-(reflected-as-soundness-or-
ontological-good-faith/authenticity -of- reference-of-thought-and-logically-contending)’, the
‘circularity of non-positivism/medievalism-(reflected-as-unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought-and-not-logically-contending) in need for
positivism-(reflected-as-soundness-or-ontological-good-faith/authenticity -of- reference-of-
thought-and-logically-contending)’ and prospectively the ‘circularity of procrypticism-
(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought-
and-not-logically-contending) in need for deprocrypticism-(reflected-as-soundness-or-
successively as of their prospective relative-ontological-completeness -of- reference-of-
thought.

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism
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 reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism-as-of-compulsing–

reference-of-thought. Such naïve construal of resetting relations anew and overlooking with
gards to perversion-and-derived- perversion-of- reference-of-thought- <as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (utterly
different from 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 resetting anew and overlooking)
simply becomes at best ‘impression-driven/good-naturedness/wishfulness active enabler’ for
temporally inclined mindsets with respect to what can be habituated/endemised/enculturated as
of persion-of- reference-of-thought- <as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (where postlogism
and conjugated-postlogism can be passively socially-functional-and-accordant or actively
socially-functional-and-accordant 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 secondnaturin process construing the inherent reality and
derived-implications of perversion-of- reference-of-thought- <as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for its superseding,
which effectiveness skews (‘intemporality-asymmetric-subsumption-of-temporality’, for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity) to the veritable intemporal/longness-of-register-of–meaningfulness-and-teleology in deferential-formalisation-transference as of
aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-
reification/ontological-prime-movers-totalitative-framework construct; and so construed
suprastructurally as of beyond-the-consciousness-awareness-teleology <-in-existential-
awareness-teleology<in-existential-extrication-as-of-existential-unthought>, to avoid its
preconverging/dementing –apriorising-psychologism’ with respect to prospective
notional–deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking’-differentiation-as-of-supratransversality—
apriorising/axiomatising/referencing’; though paradoxically it will effectively recognise such a
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 postlogism77 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–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing –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 <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism
prospective relative-ontological-completeness -of- reference-of-thought, and would rather
imply ‘the decandored/oblongated and preconverging-or-dementing –apriorising-psychologism
and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism
reference-of-thought priorly without its contending status even arising in the very first place;
but then with respect to our own postlogism–and-conjugated-postlogism as psychopathy and
social psychopathy pointing to our own relative-ontological-incompleteness–induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’ as procrypticism, we will tend to advance

preconverging/dementing –apriorising-psychologism, as we strive circularly-as-of-shortness-of-register-of– meaningfulness-and-teleology in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness -induced,-

‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —


preconverging/dementing”–apriorising-psychologism”), ignoring the notion of prospective transcending with respect to “perversion-of– reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-


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unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{[10]} and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework /effectiveness validations of say a chemistry mindset/\textsuperscript{[8]} reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essenses-driven explanations ‘is not and cannot be construed as a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ validation as of alchemic mindset/ reference-of-thought’ but rather ‘a chemistry scientific mindset/ reference-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 essenses-driven explanations defective mindset/ 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{[8]} reference-of-thought based on alchemy and essenses-driven explanations given its relative-ontological-incompleteness\textsuperscript{–induced,–}‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ — preconverging/dementing –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-supererogation, ‘wrongly elevates and validates the non-positivism/medievalism mindset/ reference-of-thought’ as the mindset/ reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/ reference-of-thought is about harkening rather to a de-mentative/structural/paradigmatic and conflatedness\textsuperscript{[9]} (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the alchemy and essenses-driven explanations
mindset/reference-of-thought reflex for the ascendency of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness -of- reference-of-thought as it addresses the former defect of \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/metaphysics-of-presence--(implicitd-’nondescript/ignorable–void ’}-as-to-’presencing—absolutising-identitive-constitutedness}\) 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/reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness -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\(^7\) 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^6\), 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 — preconverging/dementing –apriorising-psychologism’ which is rather of 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).

Such an insight can be extended prospectively on the same measure with respect to our
procrypticism prior relative-ontological-incompleteness-induced,‘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-
infrastucture-of—meaningfulness-and-teleology as of prospective notional–depprocrypticism
ontological-completeness-of- reference-of-thought; though as previously indicated we will
wrongly tend to (just as any <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/metaphysics-of-presence—{implicated—nondescript/ignorable–void’-as-to-
.presencing—absolutising-identitive-constitutedness } registry-worldview/dimension) to
represent by reflex our own procrypticism threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism at worst as a nondescript/ignorable–void
(actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives)
or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-
incompleteness-of- reference-of-thought-as-an-ontologically-flawed-neuterisation’-or-
bracketing-or-epoché of <amplituding/formative–epistemicity>totalising-conflated–
meaningfulness-and-teleology—as-of-notional–depprocrypticism-reflected-
historiality/ontological-eventfulness /ontological-aesthetic-tracing in our placeholder-
setup/mentation/mental-devising-representation/consciousness-awareness-teleology rather
than the true reality from an ontological-normalcy/postconvergence

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relative-ontological-completeness\textsuperscript{97}—unenframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{99} in the very first instance, and on a second-level then imply eliciting the corresponding \(\text{meaningfulness-and-teleology}\) for such renewed psyche as reference-of-thought. Such \(\langle\text{amplituding/formative–epistemicity}>\text{totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-}\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\rangle\) involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied registry-worldview/dimension in their respective institutionalisation state (as candored/straight and postconverging-or-dialectical-thinking –apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold\textsuperscript{102} state (in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation)—preconverging/dementing –apriorising-psychologism as decandored/oblongated and preconverging-or-dementing –apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of \(\langle\text{amplituding/formative–epistemicity}>\text{totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-}\langle\text{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology}\rangle\) 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 reference-of-thought transcendence-and-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology)’ as implied by a ‘postconverging-or-dialectical-
–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–
procrysticism, and prospectively to deprocrysticism; as successively non-rules–
apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidentted-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-
level presencing—absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
universalisation-directed-rulemaking-over-non-rules–
apriorising/axiomatising/referencing–psychologism,–(as ‘second-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way to
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism,–(as ‘third-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
prospectively bringing about preempting—disjointedness-as-of reference-of-thought,–as-to–
<amplituding/formative–epistemicity>growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/sspirit-drivenness”—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism,–(as ‘conflatedness’ of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and wherein the successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> ). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation of its limited-mentation-capacity-deepening. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening—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-unconcealthe-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-unconcealthe-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 has 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 "reference-of-thought–categorical-imperatives/axioms/registry-teleology" 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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory-de-
conceptualisation at a given point in time (erroneously construed as the absolute point of human thought apriorising, without a decentering sense of projection with respect to the prior and prospective). But existential-reality as of its human mental apriorising/axiomatising/referencing (heuristically at least) started well before that point and carries on well after that point, and such an exercise is more profound when it construes human mental apriorising/axiomatising/referencing along the full existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing—further-epistemically-unconceal-the-very-
ontologically-same-existential-reality of existence as it redefines \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{9} on the basis of human limited-mentation-capacity-deepening in its construal/conceptualisation of a superseding–oneness-of-ontology construed as transcendental-enabling/sublimating/supererogatory–de-mentativity. Insightfully, this author construes an 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 \textsuperscript{4} maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{7}—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 \textsuperscript{8} 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, 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–psychology or
psychology-of-mentation-dynamics or natural-psychological-dynamics’ psyche as
‘<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 )’ of positivistic physics right back then in their
epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework 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 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 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
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 constitutedness\textsuperscript{13} 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–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–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–de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/supererogatory–de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualised/construed relations), and so as of its ‘reference-of-thought–categorical-
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/superceratory-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 than truly ontological when examined closely such that the test 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 when the implications of such notions are examined as of metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective-ontological-normalcy/postconvergence>) not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, 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 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’ be
psyche-and-thereof-philosophy’ as so 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 provides the requisite ontologically-veridical background referencing as of its conflatedness (in the same vein as the prior positivism–procrypticism 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 registry-worldview/dimension bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity notional–deprocrypticism psyche-and-thereof-philosophy’ as herein implied by this hermeneutic/reprojective psychology suprastructuralism insight construed as of metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-{<perspective–ontological-normalcy/postconvergence>}} as ‘postconverging-or-dialectical-thinking –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 psyche-and-thereof-philosophy’ as of their respective relative ontologically-veridical psychical background referencing as of conflatedness for knowledge/meaningfulness-and-teleology has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-teleology) as of its notional–conflatedness/constitutedness–to-conflatedness as the de-
mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments)‘ with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional \(<\text{amplituding/formative–epistemicity/totalising–self-referring-syneretising/circularity/interiorising/akrasiatic-drag animate-existential-referencing/subjectification emotional-involvement implications}\>\)” is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior relative-ontological-incompleteness-of-reference-of-thought (as its uninstitutionalised-threshold) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s reference-of-thought prospective relative-ontological-completeness-of-reference-of-thought; thus validating with regards to both 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 psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of conflatedness as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both reference-of-thought the articulation of coherent meaningfulness-and-teleology respectively in non-positivism terms—as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms—as-of-axiomatic-constructs, or rather in terms—as-of-axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the respective reference-of-thought organic grounding as of underlying ontological-normalcy/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-
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) relative to futural Being-

development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism

as postconverging-or-dialectical-thinking—apriorising-psychologism and centered; and so

successively, 'with respect to relative ontological veridicality of—logical-processing-or-logical-

implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation projected

meaningfulness-and-teleology as of existential-contextualising-contiguity’s—

reifying/elucidating-of-prospective-relative-ontological-completeness of reference-of-

thought—devolving-as-of-instantiative-context. de-mentation—supranegatory—ontological—
de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as of

transcendental/interdimensional/transdimensional registry-worldview/dimension-level

conceptualisation/construal as enabling prospective suprastructuration (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), is technically apprehended rather as of the ‘reference-of-thought—degraded-

devolving-as-of-uninstitutionalised-threshold’ of meaningfulness-and-teleology of the

prior/transcended/superseded registry-worldview reference-of-thought implied as of

distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> in

reflecting the prospective/transcending/superseding registry-worldview reference-of-thought

suprastructuration as the ‘new ontologically-veridical becoming-or-present-of reference-of-

thought’ since there ‘cannot be two different becoming-or-present-of reference-of-

thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective

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relative-ontological-completeness\textsuperscript{87} of reference-of-thought the becoming-or-present-of reference-of-thought. However, in all the de-mentation (supererogatory ontological de-mentation-or-dialectical de-mentionation—stranding-or-attributive-dialectics) implied successive institutional-cumulation/institutional-recomposure—\textlt;as-to\textlt; historiciality/ontological-eventfulness\textsuperscript{9}/ontological-aesthetic-tracing>, such a ‘confusion of relative ontologically-veridical becoming-or-present-of reference-of-thought’ induces an underlying ‘paradox of transcendence-and-sublimity/sublimation/supererogatory de-mentativity’ involved in all such transcendence-and-sublimity/sublimation/supererogatory de-mentativity wherein mental-dispositions as of reference-of-thought are caught between the prospective/transcending superseding registry-worldview prospective relative-ontological-completeness of reference-of-thought and the prior/transcended superseded registry-worldview prior relative-ontological-incompleteness of reference-of-thought, with respect to meaningfulness-and-teleology\textsuperscript{99} referencing. Consider in this case the human condition of transience of reference-of-thought as experienced by Okonkwo returning from banishment to 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} will not necessarily construe transitorily at its uninstitutionalised-threshold\textsuperscript{92} that ‘base-institutionalisation–ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} is the relative ontologically-veridical reference-of-thought (as explained further below with respect to ‘symmetrisation-of reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{93}
and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’ associated with distinctive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing—which ‘intemporality-asymmetric-subsumption-of-temporality’/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflicatedness in aetiologisation/ontological-escalation); such that on a logical-basis the \langle amplituding/formative \rangle wooden-language\langle imbuend—averaging-of-thought—of-leveling/ressentiment/closed-construct—of-meaningfulness-and-teleology—of—nondescript/ignorable—void —with-regards—to-prospective-apriorising-implications \rangle 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 reference-of-thought—categorical-imperatives/axioms/registry—teleology, and so over the ‘prospective relative pure-ontology conflatedness implying rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness \langle amplituding/formative \rangle wooden-language\langle imbuend—averaging-of-thought—of-leveling/ressentiment/closed-construct—of-meaningfulness-and-teleology—of—nondescript/ignorable—void —with-regards—to-prospective-apriorising-implications \rangle’ 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 do \langle amplituding/formative \rangle wooden-language\langle imbuend—averaging-of-thought—of-leveling/ressentiment/closed-construct—of-meaningfulness-and-teleology—as—of—nondescript/ignorable—void —with-regards—to-prospective-apriorising-implications \rangle so-construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness—of-reference-of-thought induced distinctive-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 (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-<amplituding/formative–epistemicity>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-<amplituding/formative–epistemicity>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-unshackling/memetic-reordering/institutional-recomposuring that progressively rids the prior conventional constructs of their essence as of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. This insight extends to all the successive registry-worldviews including ours as positivism–procrypticism as the relative pure-ontology conflatedness  as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality implying such a construct as the notional–deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of-reference-of-thought,-as-to-
apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a ‘presencing—absolutising-identitive-constitutedness’ consummated/forfeiting posture’ of intemporality -asymmetric-subsumption-of-temporality /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-teleology beyond-the-consciousness-awareness-teleology’-<in-existential-extrication-as-of-existential-unthought>’; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology’-<in-existential-extrication-as-of-existential-unthought>’ 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 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, the notion of intemporality -asymmetric-subsumption-of-temporality /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 reference-of-thought–categorical-imperatives/axioms/registry-teleology inclined beyond-the-consciousness-awareness-teleology’-<in-existential-extrication-as-of-existential-unthought> to uphold meaningfulness-and-teleology as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness of reference-of-thought will certainly grasp the pertinence of intemporality -asymmetric-subsumption-of-temporality /ontological-asymmetrisation of
deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{2} aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness—of—reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing—psychologism 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>\textsuperscript{100} meaningfulness-and-teleology\textsuperscript{9} 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\textsuperscript{1} 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-verical posture, as by their prior relative-ontological-incompleteness—of—reference-of-thought as beyond-the-consciousness-awareness-teleology<in-existential-extrication-as-of-existential-unthought> 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—<transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness'>, 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 ‘<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’ notwithstanding its failing/not-upholding—<as-of-apriorising/axiomatising/referencing> intertemporal-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-supererogation —
preconverging/dementing —apriorising-psychologism arise, however, different the perception
from ‘very-crude’ (with recurrent-utter-uninstitutionalisation) to ‘seemingly polished’ (with our
positivism–procrypticism) depending on prospective relative-ontological-completeness—of-
reference-of-thought. This is to point out that at uninstitutionalised-threshold temporal-
dispositions as of relative-ontological-incompleteness —of— reference-of-thought do not
necessarily acquiesce to intemporality—-asymmetric-subsumption-of-temporality or
asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-
and-derived—perversion-of—reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as allowing for the
derendenisation/enculturation of the denaturing of additionality and the implications thereof of
subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant due to lack of constraining social universal-
transparency—(transparency-of-totalising-entailing, as-to-entailing—aamilting/formative–
epistemicity>totalising—in-relative-ontological-completeness ) 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 dendenisation/enculturation of —perversion-of—
reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation >. Does the ‘intellectual romanticism’ of a Rousseau articulation
of universal human rights necessarily register fully in the mindset/reference-of-thought of the
<aamilting/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 his
epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology —<in—
deepening) about prospectively more profound reference-of-thought–categorical-imperatives/axioms/registry-teleology will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior projective-insights/postdication/deconstruction induced transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-consciousness-awareness-teleology in-existential-extrication-as-of-existential-unthought notion that enables the fulfilment of the promise of projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-reconstituting—as-to-conflatedness; and so, with respect to transcending from recurrent-utter-uninstitutionalisation right up to our positivism–procreticism institutionalisation 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–de-mentativity to deprocreticism, as we perceive our ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/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
language-\{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology’s-as-of-'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>\} as-instant-and-absolute-basis-for-being/existence’ (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite the relative-ontological-incompleteness -of- reference-of-thought and override any such sense of relative pure-ontology conflatedness\textsuperscript{1} as of prospective relative-ontological-completeness\textsuperscript{2} -of- reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Further, even more decisively though by reflex we naively-and-erroneously tend to construe of human virtuous-dispositions or vices-and-impediments\textsuperscript{2} as arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness\textsuperscript{3} -of- reference-of-thought as a beyond-the-consciousness-awareness-teleology\textsuperscript{5} -\langle in-existential-extrication-as-of-existential-unthought \rangle notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments\textsuperscript{10}’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments\textsuperscript{10} 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 -of- reference-of-thought defective reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{8} for the vices-and-impediments\textsuperscript{10} so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology -\langle in-existential-extrication-as-of-existential-unthought \rangle. This explains why the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{7} is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the
state of beyond-the-consciousness-awareness-teleology as of human limited-mentation-capacity-deepening in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of 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 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/ reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking—apriorising-psychologism meaningfulness-and-teleology) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as of effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology and prelogism-as-of-conviction,-as-to-profound-supererogation as of effecting-wholeness-as-of-profoundness-and-completeness-to—
with prelogism\(^5\)-as-of-conviction,-as-to-profound-supererogation\(^6\) dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case beyond just any such specific instances and such specific postlogism\(^7\)-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^6\) character(s) and specific conjugated-postlogism\(^7\) character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness\(^8\)-of- reference-of-thought at its ‘uninstitutionalised-threshold\(^9\) the threshold of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)—preconverging/dementing\(^5\)–apriorising-psychologism as a preconverging-or-dementing\(^9\)–apriorising-psychologism enculturation’. This is characteristic of the successive uninstitutionalised-threshold\(^9\) 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-hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical caricaturing-hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-misappropriating-of-meaning caricaturing-hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its relative-ontological-incompleteness -of- reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments\(^10\)’ as of its uninstitutionalised-threshold\(^9\). This consequently implies at the uninstitutionalised-threshold\(^9\) a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-
psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as a notional~deprocrypticism psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology\(^9\). Now supposed Z was another character inclined for maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation as preserving the inherent intemporality /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-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)> to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of reference-of-thought for a prospective reference-of-thought that preserves intemporality\(^9\), by factoring in the fact of this contextual relative-ontological-incompleteness -induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)—preconverging/dementing\(^8\)–apriorising-psychologism’ as it enculturates/endemises the pervasion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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\(^7\) and C, D, E, F conjugated-postlogism ) of ‘imbricatedness/threadedness/recomposuring as existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^1\)-of-reference-of-thought’s-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’ or ‘postconverging-or-dialectical-thinking - reference-
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-inducing-the-uninstitutionalised-threshold’ 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 de-mentating/structuring/paradigming enabling the ontological-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 further possibility (as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the notion 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’ (from the perspective of the ‘postconverging-or-dialectical-thinking’-reference-of-thought in relative-ontological-completeness as depth-of-
relative-ontological-completeness relative-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’ that ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by maximalising-recomposuring-for-relative-ontological-completeness unenframed-conceptualisation of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘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 as of-existential-reality’ when the idea of relative-ontological-incompleteness-induced, ‘threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—preconverging/dementing ~apriorising-psychologism’ arises (as uninstitutionalised-threshold); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism~procrypticism and prospectively to deprocrypticism. 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’ —
mentating/structuring/paradigmimg. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of—meaningfulness-and-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/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation analysis as metaphysics-of-absence-(implicit-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence>/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘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-or-dialectical-thinking—reference-of-thought in relative-ontological-completeness as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity since mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal—as-of-flawed-and-shallow-and-non-veridical-existential-reference in <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-presence—(implicit—nondescript/ignorable—void—as-to—presencing—absolutising-identitive—}
thus overlooking their ‘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-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’. Such ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ of Z’s intemporal-disposition reference-of-thought as supratransversality—apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions references-of-thought as subtransversality—apriorising/axiomatising/referencing, can be demonstrated in the archetype characters of say a Socrates or Rousseau (even though no human individual as receptacle of individuations can be qualified as purely of intemporal-disposition or purely of temporal-dispositions). Wherein within their respective registry-worldviews/dimensions setups, their maximalising-as-transcendental recomposuring 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-

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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—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’—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-unteought 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 institutionalised-being-and-craft as there isn’t any inherent intemporal /longness but for the disposition for ‘maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporal /longness as ‘maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation need its <amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the succession-of-registry-worldviews-or-dimensions-institutionalisations as to the ontological-contiguity — of the human-institutionalisation-process is ‘not a human emanance/seeding/incipient—transformation<as-to-Derridean-messianicity—wherein-even-when-the-messiah-as-intemporal-drive-comes-they-still-have-to-come> of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold (is not about the firstnaturedness of human dimensionality-of-sublimating — <amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness-induced,— threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’. The implication is that acting as-of-a—secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought’ for the requisite prospective ‘maximising—recomposuring—for-relative-ontological-completeness”—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of—universal-and-abstractive originariness-parrhesia,—as—spontaneity-of-aestheticisation nature’ but is rather in ‘<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence—(implicated—’nondescript/ignorable—void ’—as—to— presencing—absolutising-identitive—
constitutedness). Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—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 deprocrypticism. This equally explain why the notion of human transcendentual progress is relatively ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘-of-notional–deprocrypticism-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-deprocrypticism 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–or–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 procripticism for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocripticism 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-teleology—as-of—‘nondescript/ignorable–void’—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 transcendent 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/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-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’ implies a transversality-of-affirmative-and-
supererogation\(^{96}\) > ‘disjointedness-as-of-’ reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in arrogration). This relative teleological-differentiation/scission/variance/disambiguation of references-of-thought in terms–as-of-axiomatic-construct of ‘the prospective supratransversality—apriorising/axiomatising/referencing \(^{54}\) reference-of-thought’ (as maximalising-recomposuring-for-relative-ontological-completeness\(^{83}\)—unenframed-conceptualisation by way of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as it supersedes the prior ‘reference-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 ‘reference-of-thought’ (as denaturing postlogic-backtracking threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{83}\)—preconverging/dementing –apriorising-psychologism towards the \(^{19}\)reference-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 ‘reference-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 \(^{15}\)reference-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/teleology\(^{99}\)). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-
ontological-completeness\textsuperscript{-of-} reference-of-thought\textsuperscript{-of-} devolving-as-of-instantiative-context)


Recurrent-utter-uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-or-random-mental-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{ref}, i.e. 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)). This implies a human limited-mentation-capacity-deepening\textsuperscript{-of-} undergoing a ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation from shallowest limited-mentation-capacity-deepening\textsuperscript{-of-} (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-deepening\textsuperscript{-of-} (as deprocrypticism) towards a superseding–oneness-of-ontology. Such that the respective reference-of-thought registries/dimensions in successive shallow-to-deepening–limited-mentation-capacity,–as-limited-mentation-capacity-deepening\textsuperscript{-of-} as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/michaelism, positivism–procrypticism and notional–deprocrypticism successively recompose more and more profound existentialism
psychologism—(as ‘second-level presencing—absolutising-identitive-constitutedness’ of 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-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately
with deprocrypticism, ‘deprocrypticism—or—preempting—disjointedness-as-of reference-of-
thought—(as conflatedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-
becoming-transitioning to notional—deprocrypticism 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-conflatedness’. 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-conflatedness’, such that it inherently implies the ontological-
contiguity—of-the-human-institutionalisation-process which can be construed as
deprocrypticism—as-of-its-mimetic-echoness/deprocrypticism-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 conceptually
implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence reflection ‘disjointedness-as-of reference-of-thought’-as-misappropriated—meaningfulness-and-teleology—in-arrogation, along successive limited-mentation-capacity-deepening implied uninstitutionalised-threshold


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‘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 dementative/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 dementative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of—meaningfulness-and-teleology

(including psychopathy and social psychopathy, etc.) associated with ‘positivism–procrysticism’


preconverging/dementing —apriorising-psychologism positivism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing its corresponding uninstitutionalised-threshold\textsuperscript{51} state of procrypticism’; and it is the latter prospective institutionalisation (deprocripticism) that conceptually achieves ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness\textsuperscript{52} thus superseding the possibility of prospective postlogism, as it registers and implies by its\textsuperscript{53} 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{57} (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-
teleology\textsuperscript{9}, 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 teleology\textsuperscript{9} are undue for logical contention but rather ontologically reflected/perspectivated in "perversion-of" reference-of-thought-\textit{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{9}>}. In existential terms, postlogism\textsuperscript{77} in hollow-constituting-\textit{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism\textsuperscript{77}) speaks of a disposition to engage in postlogic-backtracking-\textit{<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{76}}, involving absolving/fleeting/escaping-reflex—logic, counting on the fact that others will sooner or later be in prelogism\textsuperscript{77}-as-of-conviction,—as-to-profound-supererogation\textsuperscript{9}-or-thinking relation with the formulaic slanting "compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism in preconverging—or-dementing\textsuperscript{19}—apriorising-psychologism, hence wrongly elevating its "perversion-of" reference-of-thought-\textit{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{96} into logical-contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{95}—defect-\textit{<as-Being-or-ontological-or-existential—defect\textsuperscript{95}}, postlogism in hollow-constituting-\textit{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism \textsuperscript{9}) thus inherently implies and is about articulations of "perversion-of" reference-of-thought-\textit{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{96} > with respect in the very first instance to the validity of implied reference-of-thought rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of \textit{logical-processing-or-logical-implicitation—supposedly—"}. \textit{"}}
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 tell 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-profound-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-of-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.
supplanting–conviction-as-to-profound-supererogation\textsuperscript{6}—postconverging/dialectical-thinking –apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{7}—of reference-of-thought’s-devolving-as-of-instantiative-context’. But while poor-or-bad prelogism\textsuperscript{7} may be what is perceived from a ‘normal’ social and supplanting–conviction-as-to-profound-supererogation\textsuperscript{6}—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 compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{6} 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. compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{6} being a state of ‘conscious, unprincipled and instrumentalised threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’— preconverging/dementing\textsuperscript{7}—apriorising-psychologism in veridical unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{7} of reference-of-thought as the psychopathic mindset/ reference-of-thought ontological-prime movers-totalitative-framework\textsuperscript{2} value-reference reflected by its perversion-of- reference-of-thought\textsuperscript{7} as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ in contrast to supplanting–conviction-as-to-profound-supererogation\textsuperscript{6}—postconverging/dialectical-thinking –apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking –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-supererogation\textsuperscript{96}—postconverging/dialectical-thinking \textemdash apriorising-psychologism mindset\textsuperscript{20} 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}-formulaic slanting \textemdash compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{68} as to preconverging-or-dementing\textsuperscript{78}–apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or \textsuperscript{83} reference-of-thought teleological-degradation in relation to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing \textemdash apriorising-psychologism in undermining an prelogism\textsuperscript{78}-as-of-conviction,-as-to-profoun-supererogation\textsuperscript{96} perspective which \textsuperscript{72} reference-of-thought is veridical. All the ‘poor or bad supplanting–conviction-as-to-profoun-supererogation\textsuperscript{96}—postconverging/dialectical-thinking\textsuperscript{77}–apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism\textsuperscript{78}-as-of-conviction,-as-to-profoun-supererogation\textsuperscript{96} mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism \textemdash as-of-conviction,-as-to-profoun-supererogation ‘ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing\textsuperscript{15} postlogism\textsuperscript{72}—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogic-backtracking-<iterative-looping-‘set-
supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ as it wrongly elicits just a defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation rather than the idea of ‘compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’), as at least they will then wrongly realign prelogically/(existentially-verbatim/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-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation”, rather than its hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intempest-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging /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-subknowledging 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 -or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking –apriorising-psychologism narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism-as-of-conviction,-as-to-profound-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-supererogation—postconverging/dialectical-thinking –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-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 geared towards how to perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking –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 and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism. More precisely, 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 (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. 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 associated with postlogism.
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation 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, 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’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-
reference-of-thought’s-devolving-as-of-instantiative-context, whereas the latter is exactly what validates
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation as a process reflecting existential-reality as of implied—logical-
dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology), with respect to construing meaningfulness as prelogism-as-of-
conviction,-as-to-profound-supererogation, but instead construes meaningfulness as
postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-supererogation 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—de-
mentativity 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-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’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism’s-as-of-conviction,-as-to-profound-supererogation’s 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness–of-reference-of-thought–devolving-as-of-instantiative-context’, and this is the mechanism that induces conjugated-postlogism /preconverging-or-dementing-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—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’s-as-of-conviction,-as-to-profound-supererogation’s alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation’s—postconverging/dialectical-thinking—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 due to psychopathic developmental failure to relate to meaningfulness as of prelogism-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 compulsing—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-orthological-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 -of- reference-of-thought/preconverging-or-dementing —apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity -of- reference-of-thought. Insightfully, it points out as well that the basis of the postlogism /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 -as-of-conviction,-as-to-profound-supererogation interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation’ as it will ‘normally do’ with other prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking —apriorising-psychologism minds to a postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mind, and then wrongly validates that the postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mind is in prelogism -as-of-conviction,-as-to-profound-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 -as-of-conviction,-as-to-profound-supererogation but rather as based on postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation with its personality development into adulthood on this basis, paradoxically leads to the prelogism -as-of-conviction,-as-to-profound-supererogation mind’s deception
since the latter operates on the basis that everyone must be of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ at worst) and the notion of postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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—<including-virtue-as-ontology> 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 compelling–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 knowledge-
reification 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, while the
psychopath view of the supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking — apriorising-psychologism interlocutor’s supposedly
‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity knowledge-reification 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.

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 is socially
inefficacious and trouble-inducing giving the deliriousness effect from universal-
transparency — (transparency-of-totalising-entailing-as-to-entailing — <amplituding/formative–
epistemicity> totalising—in-relative-ontological-completeness) of its acts, at adulthood
psychopathy the lack of such universal-transparency — (transparency-of-totalising-entailing,
as-to-entailing — <amplituding/formative–epistemicity> totalising—in-relative-ontological-
completeness) 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{77}, 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{77}’ 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\textsuperscript{103} universal-transparency\textsuperscript{104}–(transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩\) with respect to intrinsic meaningfulfulness further elicits supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—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, 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 faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{67} as it induces ‘socially-functional-and-accordant\textsuperscript{53} 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 —s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-
reference-of-thought—devolving-as-of-instantiative-context analysis 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-
of ’maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation-as-inducing-the-prospective-institutionalisation’. Central to such an insight, is
the understanding of what the reality of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor means about human mental-
disposition. The implication is that 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—⟨implicated—nondescript/ignorable–void—as-to presencing—
absolutising-identitive-constitutedness⟩ and metaphysics-of-absence—⟨implicated-epistemic-
veracity-of nonpresencing—⟨perspective—ontological-normalcy/postconvergence⟩⟩
representations. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-
disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation
reference-of-thought—categorical-imperatives/axioms/registry-teleology , for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation (as-not-failing/upholding
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-
ormalcy/postconvergence which always factor in human limited-mentation-capacity-
deepening by a re-equilibrating metaphysics-of-absence—⟨implicated-epistemic-veracity-of-
nonpresencing—⟨perspective—ontological-normalcy/postconvergence⟩⟩/postdication). Then,
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
—
preconverging/dementing –apriorising-psychologism as of perversion-and-derived-
perversion-of- reference-of-thought→as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation→ of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as
applicable with the construal of psychopathy and social psychopathy postlogism>)
procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-
devising-representation/consciousness-awareness-teleology‘ nondescript/ignorable–void
(actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives)
scheduling or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-
incompleteness→of- reference-of-thought-as-an-ontologically-flawed-neuterisation→or-
bracketing-or-epoché of <amplitunding/formative–epistemicity>totalising~conflated–
meaningfulness-and-teleology‘ as-of-notional–deprocrypticism-reflected-
historiality/ontological-eventfulness /ontological-aesthetic-tracing as of the prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, at
uninstitutionalised-threshold (reflecting uninstitutionalised-threshold), is now substituted
(from ontological-normalcy/postconvergence epistemic/notional~projective-perspective of the
prospective registry-worldview/dimension institutionalisation → reference-of-thought) by its
‘decentering and dialectical~de-mentation of its → reference-of-thought’; which we can
effectively acquiesce to as of the uninstitutionalised-threshold but will rather have a mental
complex when this is implied prospectively to imply our uninstitutionalised-threshold as
procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental
complex when their construal as uninstitutionalised-threshold is implied. Thus this implied
human ‘postconverging-or-dialectical-thinking→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’-of-’reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing> peculiar psychologists/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/’reference-of-thought/consciousness-awareness-teleology’; whether as recurrent-utter-uninstitutionalisation psychologists, base-institutionalisation–ununiversalisation psychology, universalisation–non-positivism/medievalism psychologists, positivism–procrypticism psychologists, and prospectively notional–deprocrypticism psychologists equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologists/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologists/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 psychologists’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 psychologists of meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologists here has to fundamentally do with a psychology arising out of
induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-
 performance of positivism–procrypticism and all the lower registry-worldviews/dimensions.
 Basically, this idea of ‘human temporal uninstitutionalised-threshold mental-disposition’ as
 metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-⟨perspective–
onontological-normalcy/postconvergence⟩} points out that ontological analysis should rather be
 from the prospectively implied ‘human registry-worldview’s/dimension’s institutionalisation
 mental-disposition’, and in this instance implying an ontological analysis of psychopathy and
 social psychopathy from 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 {reference-of-thought and not the
 present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should
 rather be from the prospective positivism registry-worldview {reference-of-thought and not its
 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-{implicated-epistemic-veracity-of- nonpresencing-
 ⟨perspective–ontological-normalcy/postconvergence⟩} ‘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’ or 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 ascendancy 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\(^1\)’ that has accompanied human limited-mentation-capacity-deepening\(^2\) in construing/conceptualising meaningfulness-and-teleology\(^9\). 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\(^16\)—preconverging/dementing\(^19\)—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--\(\langle\text{implicated-`}nondescript\text{-}\text{ignorable}\text{-}\text{void}	ext{-}\text{as}-\text{to}\text{-}\text{presencing}\rangle\) and metaphysics-of-absence--\(\langle\text{implicated-}\text{-}\text{epistemic-}\text{absolutising}\text{-}\text{identitive}\text{-}\text{constitutedness} \rangle\)
veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩) 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 registry-worldviews/dimensions references-of-thought but for the fact that they have different reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from the prior ones as of their respective elucidation-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-as-of-instantiative-context (recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition failing/not-upholding—<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presupencing—absolutising—
identitive-constitutedness\textsuperscript{13} of \textsuperscript{13}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding–\textsuperscript{10}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{79} (as ‘second-level presencing—absolutising-identitive-constitutedness\textsuperscript{13} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding–\textsuperscript{10}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{79} (as ‘third-level presencing—absolutising-identitive-constitutedness\textsuperscript{13} of \textsuperscript{83}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism–procrypticism or prospectively, positivism failing/not-upholding–\textsuperscript{10}universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{79} (as ‘first-level presencing—absolutising-identitive-constitutedness\textsuperscript{13} of \textsuperscript{17}reference-of-thought’ deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{83}reference-of-thought,\textsuperscript{93} ⟨as full-conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for perpetuating-deprocrypticism). Supposed there was no apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no perversion-of- reference-of-thought–\textsuperscript{10}as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) with social \textsuperscript{10}universal-transparency\textsuperscript{10}–⟨transparency-of-totalising-entailing,–as-to-entailing–<amplitude/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this \textsuperscript{17}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 but for failure in performance 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. But then human existential-reality comes with human limited-mentation-capacity-deepening with limited grasp of intrinsic-reality at various stages of human emancipation up to the present day, such that social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness} ) 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, 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 of 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 \langle\text{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} \rangle\text{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-(implicit-epistemic-veracity-of- non-presencing-<perspective–ontological-normalcy/post-convergence>/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview 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-(implicit-epistemic-veracity-of- non-presencing-<perspective–ontological-normalcy/post-convergence>)) 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 -threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of- reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-completeness — 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\(^\text{\textsuperscript{51}}\)-drive (longness-of-register-of—meaningfulness-and-teleology\(^\text{\textsuperscript{55}}\) 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\(^\text{\textsuperscript{66}}\) are bound to arise successively in the ontological-contiguity\(^\text{\textsuperscript{66}}\)—of-the-human-institutionalisation-process\(^\text{\textsuperscript{67}}\) (out-of-human temporality\(^\text{\textsuperscript{98}}\)) together with corresponding prospective institutionalisations (out of-human intemporality\(^\text{\textsuperscript{51}}\)) with the latter enabling \(<\text{amplituding/formative—epistemicity}>\text{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}\(^\text{\textsuperscript{61}}\)—<\text{profound—supererogation—of—mentally—aestheticised—postconverging/dialectical-thinking}>\text{qualia-schema}> in reflecting holographically—<\text{conjugatively—transfusively}> the ontological-contiguity\(^\text{\textsuperscript{66}}\)—of-the-human-institutionalisation-process\(^\text{\textsuperscript{67}}\). 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\(^\text{\textsuperscript{12}}\) with no conventioning complexes’! (As a reminder, the notion of intemporality /temporality\(^\text{\textsuperscript{98}}\) 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\(^\text{\textsuperscript{72}}\)—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/superceratory-de-mentativity as an otherness from any emotional-involvement/subjection/notional <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘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 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-temporal-to-intemporal-dispositions-dissociability social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘contingent ontologising-capacity driven apriorising/ axiomatising/referencing–psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ in resolving registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mention-
dynamics or natural-psychological-dynamics’. This fundamentally highlights a ‘notional-conflatedness/to-conflatedness-to-conflatedness dynamic relationship’ with meaningfulness-and-teleology as directly reflecting ‘ontological-normalcy/postconvergence dynamics (in abstractly elucidating any given registry-worldview’s/dimension’s ‘supraestructuration’ 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 so by the successive registry-worldviews/dimensions in corresponding snowballing succession of synopsising-depth of meaningfulness-and-teleology reconstrual going by ontological-normalcy/postconvergence implications); involving successively, <amplituding/formative-epistemicity>totalising-random-as-impulsive-phenomenal-abtractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality prospective institutionalisation as base-institutionalisation), <amplituding-formative-epistemicity>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’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-
reference-of-thought’s—
devolving-as-of-instantiative-context/first-level

presencing—absolutising-
identitive-constitutedness of
reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
fuctional-and-accordant ‘modular-thresholds’—
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),
<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’s—
reifying/elucidating-of-prospective-relative-ontological-completeness’s—
reference-of-thought’s—
devolving-as-of-instantiative-context/second-level

presencing—absolutising-
identitive-constitutedness of
reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
fuctional-and-accordant ‘modular-thresholds’—
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
psychologism). Interestingly, could such a referentialism-based construal in parallel to the (epistemic-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’’-of-“reference-of-
thought-’’ developing-as-of-instantiative-context/epistemic-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-’’ developing-as-of-instantiative-context/epistemic-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”’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’’-of-“reference-of-
thought-’’ developing-as-of-instantiative-context/epistemic-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”’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’’-of-“reference-of-
thought-’’ developing-as-of-instantiative-context/epistemic-totalising ~ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{17}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology\textsuperscript{99} construal in this regard, that explains our metaphysics-of-presence—\textit{implicitly} ‘nondescript/ignorable–void\textsuperscript{99}’–as-to-presencing—absolutising-identitive-constitutedness\textsuperscript{99} 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{17}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{99} construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{17}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s–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-\textit{amplituding/formative–epistemicity} totalising~renewing-realisation/re-perception/re-thought,–in-supercerogatory–epistemic-conflatedness\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 \textit{amplituding/formative–epistemicity} totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textit{of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness}
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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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/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 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/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 meaningfulness-and-teleology construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>) insight that a prospective registry-worldview as notional–deprocrypticism will be an improvement over our 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 meaningfulness-and-teleology construal capacity). Prospectively a transcendentally-enabling-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
meaningfulness-and-teleology 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 as ontologically-flawed. Such construal of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing —apriorising-psychologism at uninstitutionalised-threshold is critical because then and in effect, the mental-reflex to ontologically validate these as of reference-of-thought—prelogism—as-of-conviction,—as-to-profound-supererogation mental-disposition so-construed as of sound/existential-contextualising-contiguity logical-dueness is ontologically put into question given the perversion-and-derived- perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. Such that ontological-veridicality/intrinsic-reality transcendent-enabling/sublimating/supererogatory—de-mentativity is projectable about the uninstitutionalised-threshold, and not as it is circularly construed within the uninstitutionalised-threshold frame as a construal of logical pertinence (logical-processing-or-logical-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), but rather involving priorly the determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing —apriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity—of—reference-of-thought, that is, establishing whether or not there is perversion-and-derived—perversion-of—reference-of-thought—<as-effectively—apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence—(implicated-epistemic-veracity—of—nonpresencing—<perspective—ontological-normalcy/postconvergence>) or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-
derived conjugated-postlogism\(^7\), human \(^3\) reference-of-thought–prelogism \(^7\)-as-of-conviction, as-to-profound-supererogation \(^5\) 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-teleology \(-\langle\text{in-existential-extrication-as-of-existential-unthought}\rangle\) )
given our relative-ontological-incompleteness\(^8\)-of\(^2\) reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold \(^2\). 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 \(^3\) reference-of-thought–prelogism \(^7\)-as-of-conviction, as-to-
profound-supererogation \(^7\) 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/paradigmning 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-teleology\(^9\)) of all human institutions, and particularly where social \(^10\) universal-transparency\(^10\)-(transparency-of-
totalising-entailing,-as-to-entailing-\langle\text{amplituding/formative–epistemicity}\rangle\) of all
meaningfulness and teleology\(^9\)) 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\(^9\)-at-the-other-moment in a circular \(^3\) reference-of-thought. This tendency is
further exacerbated with the dynamic conjugation of temporal-dispositions (\(\langle\text{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation}\rangle\) to postlogism\(^7\)-slantedness. This reality of our \(^3\) reference-of-thought–prelogism \(^7\)-as-of-conviction, as-to-

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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 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—categorical-imperatives/axioms/registry-teleology in the first place to establish or not perversion-and-derived— perversion-of— reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. This delineation is in line with the idea of human temporal (shortness-of-register-of—meaningfulness-and-teleology) to intemporal (longness-of-register-of—meaningfulness-and-teleology ) 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
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 has to do with the possibility of attaining or not attaining social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness). 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-supererogation — preconverging/dementing–apriorising-psychologism) with regards to reference-of-thought–prelogism–as-of-conviction,-as-to-profound-supererogation. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/dementing–apriorising-psychologism within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-teleology, 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-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness -of- reference-of-thought. This imbued potency in social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) 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 reference-of-thought–prelogism–as-of-conviction,-as-to-profound-supererogation to meaningfulness-
and-teleology 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 -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mind set threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing –apriorising-psychologism arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social transparency’-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}) such that it can induce threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing –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 of reference-of-thought as social procrypticism—or–disjointedness-as-of-reference-of-thought 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 perversion-of–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-of–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 de-
mentating/structuring/paradigming, and not by ontological-veridicality insight as of de-
mentative/structural/paradigmatic <amplituding/formative–epistemicity>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–<amplituding/formative–
epistemicity>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/superrerogatory-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\(^8\)-of-\(^4\) 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\(^8\)-of-\(^4\) reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness\(^8\)-of-\(^4\) reference-of-thought induced distractive-alignment-to-reference-of-thought\(<\)of-apriorising/axiomatising/referencing>\(^2\) and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness\(^8\)-of-\(^4\) reference-of-thought conflatedness\(^12\)). 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\(^8\)-of-\(^4\) 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\(^8\)-of-\(^4\) reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology\(^9\) which is now antipodal to his, hence his confliction with his circular-pervasiveness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^8\)-as-of-‘nondescript/ignorable—void’-with-regards-to-prospective-apriorising-implications>) which
is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe 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-reference-of-thought with regards to ‘meaningfulness-and-teleology’ construal where Nunez’s ‘seeing of the environment’ reference-of-thought as of it prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a wooden-language-<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⟩⟩ that hardly entertains its own transcendability/de-mentatability, and why transcendence-and-sublimity/sublimation/superceleratory—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-of-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-apriorising/axiomatising/referencing-from an ontological-normalcy/postconvergence 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-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-reference-of-thought-devolving-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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior 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/supererogation-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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/reference-of-thought meaningness-and-teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness -of-

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reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuring instruments representing the successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights construct their respective meaningfulness-and-teleology, so grounded axiomatically as apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different successive registry-worldviews/dimensions for meaningfulness-and-teleology’), construed say at ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for predicative-insights’ (as universalisation–positivism), ‘airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for predicative-insights’ (as positivism–procrypticism) and ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument for predicative-insights’ (as deprocrypticism), rather as successive mental-states/ reference-of-thought unbeknown-to-each other in ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuring instrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements’. We know that having never experienced ‘hill-level-height
perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (base-institutionalisation–ununiversalisation) the ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (recurrent-utter-uninstitutionalisation) will hardly countenance operating the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights of the former as more ontologically profound, given its ‘circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ on the basis of its ‘sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’; and this same mental-reflex applies successively to relatively ‘lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prior registry-worldviews/dimensions) with respect to relatively ‘higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (prospective registry-worldviews/dimensions). The fundamental difficulty 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 \(\text{de-mentation-} \langle \text{supererogatory-ontological-} \text{de-mentation-or-dialectical-} \text{de-mentation—stranding-or-}\)
attributive-dialectics) with the prior ontologically construed as decentered and preconverging-or-dementing–apriorising-psychologism as of distractive-alignment-to-reference-of-thought-
<of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist 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) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective reference-of-thought (as the author in here with a supposed notional–deprocrypticism reference-of-thought construal as implying a prospective relative-ontological-completeness of reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective 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 reference-of-thought being construed as ‘preconverging-or-dementing–apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing–apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as preconverging-or-dementing–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—apriorising-psychologism and not thinking representation of ourselves construed
from futural Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology as of
prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought
perspective as in disjointedness-as-of—reference-of-thought and rather in distractive-alignment-to—
reference-of-thought—of-apriorising/axiomatising/referencing>! Thus the reality of this
analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-
involvement/subjıctification/epistemic-totalising—self-referencing-syncretising-as-of-
perceived—social-stake-contention-or-confliction nature’ for the sake of deconstructive-
engagement/engaged-destruktion because an analysis construed as of—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—reference-
of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of—
meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-
completeness-of—reference-of-thought/axiomatic-construct and not a change in logic as a
change along the same—reference-of-thought/curve-of-prior-relative-ontological-
incompleteness-of—reference-of-thought/logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation . In other words, a truly
direct notional–deprocrypticism ontological analysis will be a ‘mental break-in’/preconverging-
or-dementing—apriorising-psychologism of our positivism–procrypticism as we by reflex
‘mentally break-in’/dement a non-positivistic—reference-of-thought (as we don’t engage it on
the basis of the non-positivistic—reference-of-thought—categorical-imperatives/axioms/registry-
teleology,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness—
and-teleology just as a notional-deprocrypticism analysis will not engage us on the basis of our procrypticism–or–disjointedness-as-of reference-of-thought, for aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness-of reference-of-thought of non-positivism and procrypticism–or–disjointedness-as-of reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshacklle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness’–of reference-of-thought over prior relative-ontological-incompleteness–of 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-teleology; 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-completeness–of reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism–or–disjointedness-as-of-
failing/not-upholding intemporal-preservation-entropy-or-contiguity—or--ontological-preservation, and thus failing to grasp the notional--deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging-or-dementing—apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage "meaningfulness-and-teleology" in positivism–procrypticism terms—as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/ reference-of-thought insisting to contendingly engage a positivistic mindset/ reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness–of-reference-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-dementing—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-dementing—apriorising-psychologism with respect to an implied prospective mental state of ununiversalisation, the ‘mental tools’ available to a state of ununiversalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing—apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing—apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of
logical-processing-or-logica-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation, issues of perversion-and-derived-perversion-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation rather render such notions as forgiveness/overlooking/resetting nothing more
but vague <amplituding formative epistemicity> totalising self-referencing-
syncretising/circularity/interiorising/akrasia-akrasia-drag misconstruing based on ‘a naive traditional
reflex’ that truly has no grander virtuous implications but quite the contrary as actually
endemising/enculturating vices-and-impediments as when so-construed as a
<amplituding formative> wooden-language- (imbued—temporal—mere-
form/virtualities/dereification)/akrasia-akrasia-drag/denatured/preconverging-or-dementing
—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology
failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation; thus transforming such ‘denaturing’ notions of forgiveness/overlooking/resetting
into a temporal mental-disposition ontological-primemovers-totalitative-framework
‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-
impediments! 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-of-reference-of-
thought beyond-the-consciousness-awareness-teleology-<in-existential-extraction-as-of-
existential-unthought> circular-pervasiveness at its uninstitutionalised-threshold in
perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrusticism? It
effectively means perpetuating the endemising/enculturation of the given uninstitutionalised-
threshold reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ontological-contiguity—of-the-human-
ontological-completeness -of- reference-of-thought superseding successive de-
mentative/structural/paradigmatic basis of vices-and-impediments; –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-

ationalising/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. And by that same ‘ironic token’ the notion of grander human
lives should not be construed as of the mental-disposition perpetuating the ontological-
contiguity—of-the-human-institutionalisation-process in an opened-construct-of—
meaningfulness-and-teleology, allowing for reference-of-thought—categorical-
imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’
but rather <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>) starting
at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any such
transcending enabled by the ontological-contiguity—of-the-human-institutionalisation-
process. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness-of-reference-of-thought’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised–ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional–deprocryptic as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring and so allowed by de-mentation—supererogatory–ontological–de-mentation-or-dialectical–de-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-of-reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-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 syncretising/circularity/interiorising/akrasiatic-drag 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 involving human limited-mentation-capacity-deepening. 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—procrysticism disjointedness-as-of-reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> naïve perpetuation in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the fundamental vices-and-impediments with both uninstitutionalised-threshold, thus explaining the fundamental dilemma of all institutional Establishments in their 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 confusion arises from a misconstruing of what is veridically implied
categorical-imperatives/axioms/registry-teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as soundness-or-ontological-good-faith/authenticity -of- reference-of-thought’, we are rather less apt to concur going by our<br/>&lt;amplituding/formative–epistemicity&gt;totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>&gt; as of our relative-ontological-incompleteness -of- reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness -of- reference-of-thought’ and thus wrongly implying our unde-mentability hence our untranscendability for a de-mentative/structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology ,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness -of- reference-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-teleology\(^9\) temporal/shortness-of-register-of– meaningfullness-and-teleology\(^1\) 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-impediments\(^8\) 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-reification\(^7\)/ontological-primemovers-totalitative-framework\(^2\) 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 reference-of-thought is inherently a metaphysics-of-presence--\(\langle\text{implicated-}`\text{nondescript/ignoreable–void }{`\text{as-to- }\text{presencing--absolutising-identitive-constitutedness}\rangle\) construed as postconverging-or-dialectical-thinking\(^9\)-and-centered-prospective-institutionalisation’s– categorical-imperatives/axioms/registry-teleology\(^9\) soundness-or-ontological-good-faith/authenticity\(^9\)-of- reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence--\(\langle\text{implicated-epistemic-veracity-of-}\text{nonpresencing-<perspective–ontological-normalcy/postconvergence>}\rangle\) construals/conceptualisations as implied by prospective relative completeness-of- reference-of-thought which rather construes it as a preconverging-or-dementing\(^9\)-and-decentered-prior-institutionalisation’s– categorical-imperatives/axioms/registry-teleology\(^9\) unsoundness-or-ontological-bad-faith/inauthenticity\(^9\)-of- reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness\(^9\)-of- reference-of-thought and a prospective relative-ontological-completeness\(^9\)-of- reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing -and-decentered-prior-institutionalisation’s– categorical-
imperatives/axioms/registry-teleology\textsuperscript{9} unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{2} -of- reference-of-thought by the latter as a postconverging-or-dialectical-thinking -and-centered-prospective-institutionalisation’s– categorical-imperatives/axioms/registry-teleology\textsuperscript{9} soundness-or-ontological-good-faith/authenticity\textsuperscript{2} -of- reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{6} 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 -of-reference-of-thought with respect to its prior relative-ontological-incompleteness\textsuperscript{4} -of-reference-of-thought. But since we have been habituated as of our existential formation within our \textless amplitude/formative\textgreater wooden-language-(imbued—averaging-of-thought-\textless as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textgreater as-of-’nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\textgreater) to be in logical-dueness for \textgreater logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation by default and thus always contendingly relevant on the basis of sharing a mutual positivism\textsuperscript{2} reference-of-thought, we will hardly entertain though a notional-deprocrypticism cross-engagement implied invalidation of our logical-dueness for \textgreater logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness\textsuperscript{4} -of-reference-of-thought construed as disjointedness-as-of- reference-of-thought. But then ironically such a unde-mentability posture could as well be adopted by a non-positivism/medievalism\textsuperscript{4} 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\textsuperscript{7} -and-centered-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 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 amplituding/formative—epistemicity causality—as-to-projective-totalitative—implications—for-explicating-ontological-contiguity of vices-and-impediments of our prior relative-ontological-incompleteness—of 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 <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>) 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—as-of- reference-of-thought is restored by doing away with
‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-
in’/preconverging-or-dementing—apriorising-psychologism of positivism–procrypticism
meaningfulness-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’/preconverging-or-dementing—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 reference-of-thought perspective 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 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 in positivism–procrypticism 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-prime-motion-totalitatively-framework and percolation-channelling involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing behind the ontological-contiguity—of-the-human-institutionalisation-process as pertinent for notional-deprocriptism ‘without in the very least entertaining’ the 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}>} mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposing—<as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing> that has always been a drawback as of temporal extricatory de-mentating/structuring/paradigming 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 ontological-contiguity—of-the-human-institutionalisation-process 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 as of the transcendental prospective positivism prospective relative-ontological-completeness—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—of—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 intemporal/’-asymmetric-subsumption-of-temporality/’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-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-of-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-or-dialectical–de-mentation—stranding-or-attributive-dialectics) by superseding the prior non-positivism prior relative-ontological-incompleteness-of-reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness-of-reference-of-thought by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework in the long run as superseding the prior beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> and initiating the appropriate prospective social universal-transparency—(transparency-of-totalising-entailing, as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) that will de-mentatively/structurally/paradigmatically harken back to undermine
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 individuations accounts respectively for human intemporality/longness and human temporality/shortness as the ‘more fundamentally ontological-primemovers-totalitative-framework’ analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation conflatedness which enables prospective institutionalisations or


preconverging/dementing –apriorising-psychologism) is a mental-disposition for caricaturing-hollow-staging-and-performance (with respect to whatever narratives or acts can be made or
committed opportunistically by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-
projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ out of existential-
contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-ontological-
completeness’-of- reference-of-thought-‘devolving-as-of-instantiative-context’), while the 
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”—
preconverging/dementing”—apriorising-psychologism arising as of a corresponding derived-
perversion-of- reference-of-thought—‘as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ caricaturing-hollow-
staging-and-performance of the temporal conjugated-postlogism individuation’s mental-
disposition is as of corresponding ‘reference-of-thought—looseness-of-tethering—to–prelogism’-as-of-conviction,—as-to-profound-supererogation (as of ‘derived–vague-rhyming-or-copied-
mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging’ out of existential-contextualising-contiguity ‘s-reifying/elucidating-of-
prospective-relative-ontological-completeness’-of- reference-of-thought—‘devolving-as-of-
instantiative-context’). Such temporal postlogism—‘as-of—compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation individuation’s mental-disposition threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation —preconverging/dementing”—apriorising-psychologism failing existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-
ontological-completeness -of- reference-of-thought—‘devolving-as-of-instantiative-context as 
‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-
and-vague-vocalisation-or-subknowledging’—as–nonconviction/madeupness/bottomlining-as-
to-shallow-supererogation ‘-of-tethering-trajectory to ‘reference-of-thought–prelogism -as-of-
conviction,—as-to-profound-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\(^{14}\)-\(\text{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising--in-relative-ontological-completeness}^{14}\) is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism\(^{7}\) leads to contextualised social dynamics of temporal individuations\(^{8}\) reference-of-thought–looseness-of-tethering–to–prelogism\(^{8}\)-as-of-conviction,-as-to-profound-supererogation\(^{9}\) that underlies various shades of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{9}\) —
supererogation\(^{16}\) and reference-of-thought–looseness-of-tethering–to–prelogism \(^{17}\) as-of-conviction,-as-to-profound-supererogation \(^{18}\) (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \(\sim\) apriorising-psychologism) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework\(^{2}\) of existential-contextualising-contiguity\(^{3}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness \(^{4}\) -of- reference-of-thought- devolving-as-of-instantiative-context of \(^{5}\) meaningfullness-and-teleology \(^{6}\) 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\(^{7}\) out of existential-contextualising-contiguity\(^{8}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness \(^{9}\) -of- reference-of-thought\(-\)devolving-as-of-instantiative-context’ with temporal-dispositions or logical-dueness as of existential-contextualising-contiguity \(^{10}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought\(-\)devolving-as-of-instantiative-context with the intemporal/conviction-as-to-profound-supererogation\(^{11}\) mental-disposition; so-construed as of their contrastive-synopsising-depths-of– meaningfullness-and-teleology \(^{12}\) rather for a ‘conflation\(^{13}\) construal/conceptualisation’ and not a rather deceptive analytical reflex of ‘constitutedness of reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to social \(^{14}\) meaningfullness-and-teleology \(^{15}\) by constitutedness \(^{16}\) as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity \(^{17}\) which by habit or chance will often turn out to be as of existential-contextualising-contiguity \(^{18}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern precedingly so-established/so-institutionalised by \(^{19}\) maximalising-recomposuring-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-recomposuring-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 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/akrasiatic-drag metaphysics-of-presence--{implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } 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 with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>) as its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. The implication is that postlogism/psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often wrongfully construed on the basis of intemporal secondnatured institutionalisation human nature whereas the conflatedness requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by conflatedness to establish the uninstitutionalised-threshold reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology rather as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming secondnatured institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity (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 which
require their own new specific \textquotesingle reference-of-thought\textquotesingle–categorical-imperatives/axioms/registry-teleology\textquotesingle-,for-aposteriorising/logicising/deriving/intelligising/measuring–\textquotesingle meaningfulness-and-teleology\textquotesingle which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. Consider the childhood psychopathy \textquotesingle dereifying act\textquotesingle of spilling water on a chair and accusing another, even at that relatively social universal-transparency\textquotesingle–(transparency-of-totalising-entailing, as-to-entailing–<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness) 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\textquotesingle s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold situation which is necessarily beyond-the-consciousness-awareness-teleology\textquotesingle–<in-existential-extrication-as-of-existential-unthought> and without social universal-transparency\textquotesingle–(transparency-of-totalising-entailing, as-to-entailing–<amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness) of the visitor. This example is exactly along the lines of the \textquotesingle reference-of-thought\textquotesingle–categorical-imperatives/axioms/registry-teleology\textquotesingle–,for-aposteriorising/logicising/deriving/intelligising/measuring–\textquotesingle meaningfulness-and-teleology\textquotesingle needed for construing postlogism/psychopathy and conjugated-postlogism as of its social model at uninstitutionalised-threshold, and so by way of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring existential-contextualising-contiguity\textquotesingle s-reifying/elucidating-of-prospective-relative-ontological-completeness\textquotesingle–of–reference-of-thought–devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which is what renders-operant/incidenting predicative-insights). 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 on the basis of the established reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology before the institutionalisation of such a specific uninstitutionalised-threshold 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. 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-or-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated–meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness-of-reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated–meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again
in its relation with the childhood psychopathy the visitor will now construe of notional–deprocrypticism of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology to preempt the slanted inducing of procrysticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated–meaningfulness-and-teleology and gives up on positivism–procrysticism of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional–deprocrypticism of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology has superseded the prior positivism–procrysticism of reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, 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. 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 /psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism /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 as of habits and
thinking patterns consequences as of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology\(^9\)) by formality dynamics; with the implication of lack of social universal-transparency\(^{10}\)-(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness\(^8\)) as the manifestation is beyond-the-consciousness-awareness-teleology\(^{99}\)-<in-existential-extrication-as-of-existential-unthought> at this uninstitutionalised-threshold\(^{102}\), 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-\(^7\)perversion-of-\(^7\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional–deprocrypticism \(^8\)reference-of-thought–\(^9\)categorical-imperatives/axioms/registry-teleology \(^99\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{55}\)meaningfulness-and-teleology\(^{99}\) that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of-\(^7\)reference-of-thought’-as-misappropriated–meaningfulness-and-teleology\(^9\) will meet with a mental-complex of <amplituding/formative–epistemicity-totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence–(implicited-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’) and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration
void ‘-as-to-presencing—absolutising-identitive-constitutedness’). 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-reference-of-thought is 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 ‘-of-reference-of-thought 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 amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. This new positivism ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 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 reference-of-thought as beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> and ‘lack of constraining social universal-transparency (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–defect<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 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–
procrpticism 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\(\textsuperscript{79}\)–in-reification\(\textsuperscript{80}\)/dereification\(\textsuperscript{81}\) entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity\(\textsuperscript{7}\)-<profound-supererogation\(\textsuperscript{96}\)-of-mentally-aestheticised–postconverging/dialectical-thinking\(\textsuperscript{85}\)–qualia-schema>-with superstitious claims in its meaningfulness-and-teleology\(\textsuperscript{99}\). 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 ‘logically-due prelogism’-as-of-conviction,-as-to-profound-supererogation\(\textsuperscript{96}\) conflatedness\(\textsuperscript{12}\) as of positivism ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(\textsuperscript{88}\), going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism’-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(\textsuperscript{95}\) denaturing\(\textsuperscript{12}\) as of non-positivism ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(\textsuperscript{88}\) over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism’/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(\textsuperscript{96}\) derived-denaturing\(\textsuperscript{15}\) as of non-positivism ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(\textsuperscript{88}\), with both latter logically ‘reference-of-thought construed as of distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>\(\textsuperscript{23}\) or lacking-an-ontologically-veridical-reference-of-thought due to their derived-denaturing 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-threshold which should thus be always construed as being in distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing with respect to its prospective institutionalisation. It is effectively derived-denaturing that induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as of uninstitutionalised-threshold, as we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-teleology are in effect ontologically-speaking threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism-as-of-conviction,-as-to-profound-supererogation conflatedness as of positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology’,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology 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-recomposuring, 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-teleology—as-of—nondescript/ignorable—void ’-with-regards-to-

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 postlogism /psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> as undermining conflatedness induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness of reference-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-postlogism as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 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-as-of-conviction,-as-to-profound-supererogation-reference-of-thought’ is in an ‘intemporality-asymmetric-subsumption-of-temporality’/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 as of its asymmetrisation with respect to the visitor whose reference-of-thought ontologising-deficiency/relative-ontological-incompleteness-reference-of-thought as not factoring in the childhood psychopathy postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation-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-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 reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity-reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity-reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation reference-of-thought/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-reference-of-thought-devolving-as-of-instantiative-context as contextually-manifest prospective relative-ontological-completeness-reference-of-thought in contrast to the visitor’s ‘supposed reference-of-thought/axiomatic-construct’ which is non-existential/non-ontological as not-of-existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^3\)-of-
reference-of-thought–devolving-as-of-instantiative-context as contextually-manifest prior
relative-ontological-incompleteness–of–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’ of temporal-dispositions perversion-and-
derived–perversion-of–reference-of-thought–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism in relation to intemporal
‘meaningfulness-and-teleology’ as ontological; as such symmetrisation and subsequent
desymmetrisation will wrongfully lead to the reference-of-thought–categorical-
imperatives/axioms/registry-teleology —–for–
aposteriorising/logicising/deriving/intelligising/measuring—‘meaningfulness-and-teleology’
of the visitor’s ‘reference-of-thought so ontologically-destructured by the childhood psychopathy
postlogism’ ‘dereifying act’ of spilling water on a chair and accusing another, thereby
undermining ontological-veridicality where logic-as-of-prelogism–as-of-conviction,–as-to-
profound-supererogation is wrongly assumed thus supposedly implying \(^3\)logical-processing-
orlogical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
is now to be engaged on the basis of the visitor’s ontologically-destructured ‘reference-of-
thought/axiomatic-construct rather than implying the reference-of-thought–categorical-
imperatives/axioms/registry-teleology —–for–
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology’ of
the explainer of the situation ‘reference-of-thought/axiomatic-construct as soundness-or-
ontological-good-faith/authenticity–of–reference-of-thought and the visitors and childhood
psychopathy ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised–
in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-
perversion-of-\-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is construed operantly as of temporal postlogism\-as-of\-compulsing\-nonconviction/madeupness/bottomlining-as-to-
threshold-of-shallow-supererogation\-and-conjugated-postlogism \‘exercise of distracting from’ the intemporal prelogism\-as-of-conviction,-as-to-profound-supererogation\-reference-of-thought as of conflatedness\’, and so construed as distinctive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>. That is, a ‘temporality\-distracting from intemporality ’ construct; wherein the ‘conflatedness’ of intemporal prelogism -as-of-conviction,-as-to-profound-supererogation projection’ is misconstrued in ‘denaturing’ of psychopathy/postlogism with the consequent alignment to it of conjugated-postlogism as ‘derived-denaturing’. In other words, prospective relative-ontological-completeness\-of-

Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion-of-
prior relative-ontological-incompleteness\textsuperscript{18}-of- reference-of-thought is ‘susceptible to integrate’ perversion-of- reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater as derived-
perversion-of- reference-of-thought-\textless as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textgreater, and ‘build a de-
mentative/structural/paradigmatic ontology as of prospective relative-ontological-
completeness -of- reference-of-thought going from this more comprehensive-possibilities
bases that doesn’t allow for ‘incrementalism-in-relative-ontological-incompleteness\textsuperscript{19}’—
enframed-conceptualisation’ with the implication that no logical interlocution of the
\textless amplituding/formative\textgreater wooden-language-\{imbued—averaging-of-thought-\textless as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology \textless-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\textgreater\} arises as
of prior relative-ontological-incompleteness -of- reference-of-thought. We can appreciate that
the childhood psychopathy ‘dereifying act’ of spilling water on a chair is a distractiveness-drive
with no existentially/ontologically veridical \textsuperscript{20}reference-of-thought which when wrongly implied
as valid prelogism -as-of-conviction,-as-to-profound-supererogation \textsuperscript{8} reference-of-
thought/axiomatic-construct leads to its \textsuperscript{21}reference-of-thought–categorical-
imperatives/axioms/registry-teleology \textless-as-of-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{99}
wrongly transforming the issue into one of logic-as-of-prelogism -as-of-conviction,-as-to-
profound-supererogation\textsuperscript{6} thus supposedly implying logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{6} by
wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought implying its dismissal as distractive-alignment-
to- reference-of-thought-\textless of-apriorising/axiomatising/referencing\textgreater; and this flaw extends into
the visitor’s conjugated-postlogism\textsuperscript{7} as conjugated-ignorance given its relative-ontological-incompleteness –of– reference-of-thought as of positivism–procrypticism disjointedness-as-of-
reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity –in-reification\textsuperscript{9}/dereification of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical reference-of-thought which when wrongly implied falsely as ontologically-veridical reference-of-thought/axiomatic-construct also leads to its \textsuperscript{8}reference-of-thought– categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{9} wrongly transforming the issue into one of logic-as-of-prelogism –as-of-conviction, -as-to-
profound-supererogation\textsuperscript{6} thus supposedly implying logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation\textsuperscript{7} by wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{8}– reference-of-thought and thus also implying as well its dismissal as distractive-alignment-to- reference-of-thought.<of-
apriorising/axiomatising/referencing>\textsuperscript{9}. In both wrongful ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology\textsuperscript{9} what is produced isn’t ontologically-veridical meaningfulness-and-teleology but rather threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{6}—
preconverging/dementing –apriorising-psychologism qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism\textsuperscript{7}/psychopathy distractive-alignment-to-
reference-of-thought.<of-apriorising/axiomatising/referencing>\textsuperscript{9} out of existentially/ontologically veridical context; and its social integration/derivation in conjugation
with human temporality/shortness of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism due to relative-ontological-incompleteness-of-reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of-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-(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-teleology⟩-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩) as respectively non-positivism reference-of-thought’ or as procrypticism reference-of-thought’, then in effect the phenomena of non-positivism/medievalism postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism-and-its-social-integration as of our procrypticism–or–disjointedness-as-of-reference-of-thought 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 reference-of-thought can only arise where there is mutual appropriateness-of-reference-of-thought-as-of-conflatedness 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-of-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implicitation—supposedly-apriorising-
in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic-as-prelogism-as-of-conviction,-as-to-profound-supererogation, and this latter is what tends to be falsely implied in situations of postlogism/psychopathy and conjugated-postlogism/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation rather reflected-as-of-soundness-or-ontological-good-faith/authenticity-of-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-teleology 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 /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 /psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness⟩ with consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-teleology-⟨in-existential-extrication-as-of-existential-unthought⟩ dynamics further associated with a generalised social ‘lack of constraining social universal-transparency-⟨transparency-
thought’–as-conflatedness or-ontological-reprojecting; while constitutedness can equally be construed as tying down ‘supposed objectivity as of conscious or unconscious denaturing ontological-bad-faith/inauthenticity’ 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 } failing intemporal-preservation-entropy— or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness of reference-of-thought in temporal prioritisation teleology. As such conflatedness is the underlying drive of a human hermeneutic/reprojective psychology as of an ontologically-driven developing psyche as ‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ construed as of notional—conflatedness/constitutedness—to-conflatedness from constitutedness/recurrent-utter-uninstitutionalisation, first-level—presencing—absolutising-identitive-constitutedness of base-institutionalisation—ununiversalisation, second-level—presencing—absolutising-identitive-constitutedness of universalisation—non-positivism/medievalism, third-level—presencing—absolutising-identitive-constitutedness of positivism—procrypticism, and full-notional—conflatedness/deprocrypticism. We can appreciate that prior relative-ontological-incompleteness—of—reference-of-thought inherently undermines the capacity for 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 a notional <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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/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> enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-reference-of-thought driven by conflatedness as articulated above over denaturing, and explaining why conflatedness 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 behind the successive institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing referencing of any one registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology 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 as of our positivism–procrypticism. Notional–conflatedness/constitutedness-to-conflatedness 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 from our positivism–procrypticism 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 <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
mental-complex of considering 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) 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 ontological-contiguity—as of-the-human-institutionalisation-process as our positivism–procrypticism. 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 ontological-
contiguity—as of-the-human-institutionalisation-process as of our positivism–procrypticism
institutionalisation doesn’t speak of our firstnatured/intemporal projection-of-thought but rather
of a secondnatured institutionalisation that induced our prospective relative-ontological-
completeness—as of-reference-of-thought by the ontological-contiguity—as of-the-human-
institutionalisation-process that cannot be confused with the idea of construing our present
positivism–procrypticism uninstitutionalisation—reference-of-thought as the definite
ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional
ontological-contiguity—as of-the-human-institutionalisation-process 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~conflatedness /constitutedness—to-
conflatedness, 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~conflatedness/to-constitutedness/to-confusedness as an
opened-structure for futural Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of
prospective deprocrypticism, and not a closed-structure naïve <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
nombrilism as of flawed/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology
at our positivism–procripticism uninstitutionalisation of procripticism as disjointedness-as-of-
reference-of-thought, and by so doing denying the ‘grander human existential-tale implications of notional~conflatedness/to-confusedness’. This fundamental and protracted epiphenomenal insight as of ‘human
subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-
referential-nature/of-intemporal-preservation-entropy-or-contiguity–or–ontological-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought–in-supererogatory–epistemic-confusedness more than just as of a virtue
conceptualisation is more profoundly/all-embracingly an echoness 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 as 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-
social construction supposedly coherent ontological-commitment that goes well beyond any given specific epiphenomenon—in-the-overall-ecstatic-existence-supervening-conflatedness/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment as of aetiology/ontological-escalation for universal retrospective to prospective understanding of postlogism/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment is inherently the more expansive, universal, decisive, objective and easier 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 the social construction supposedly coherent ontological-commitment as of the possibilities of easily 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/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 rather on the basis of any such specific epiphenomenon—in-the-overall-ecstatic-existence-supervening-conflatedness/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 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 is the possibilities of easily 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> 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 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 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~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{\textdegree} is wrong, such an insight about the supposedly coherent ontological-commitment\textsuperscript{\textdegree} 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{~}self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of the social as of its blurriness. 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{\textdegree} 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{~}self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence-{(implicated-epistemic-veracity-of-\textlangle perspective–ontological-normalcy/postconvergence\textrangle)} refers to any such projections, as of human imaginative capacity derived from 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-commitment\textsuperscript{\textdegree} as of ontological-primemovers-totalitative-framework\textsuperscript{\textdegree}\textlangle amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{\textdegree} 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~sublimating–nascence; thus enabling human limited-mentation-capacity-deepening\textsuperscript{\textdegree} 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology", relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology) 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 conflatedness within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing are the conjoined effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of reference-of-
thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. Construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however, the ‘emotional involvement’ in conflatedness 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 reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and notional–deprocrypticism 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 over the prior distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>. In conclusion, such a construal/conceptualisation as of notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology over our positivism–procrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of our ‘lived social’ uninstitutionalised-threshold with respect to psychopathy and social psychopathy and procrypticism 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 within the positivism institutionalisation framework. Beyond the above contrastive individuation-level and registry-worldview/dimension-level of analysis with
respectively in reference-of-thought–looseness-of-tethering–to–prelogism–as-of-conviction,-as-to-profound-supererogation\textsuperscript{9} and reference-of-thought–closeness-of-tethering–to-prelogism–as-of-conviction,-as-to-profound-supererogation\textsuperscript{9} of the new 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9} (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\textsuperscript{9}); implying an underlying ontological-contiguity\textsuperscript{9} 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\textsuperscript{5}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} and prior ‘lack of constraining social universal-transparency\textsuperscript{4}-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{5}⟩ 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\textsuperscript{10} as its beyond-the-consciousness-awareness-teleology\textsuperscript{5}-<in-existential-extrication-as-of-existential-unthought>\textsuperscript{5} and ‘lack of constraining social universal-transparency\textsuperscript{4}-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{5}⟩ inducing anew the new reference-of-thought owns threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
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—meaningfulness-and-teleology and the prior ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing, as-to-entailing—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—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-existential-reality 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 wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drug/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 reference-of-thought–categorical-imperatives/axioms/registry-teleology 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 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 reference-of-thought, social organisations and institutions as organic meaningfulness-and-teleology then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective reference-of-thought social and institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-
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-of-narratives) inducing its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing —apriorising-psychologism and its consequent derivation as conjugated-postlogism or social psychopathy threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing —apriorising-psychologism. This process is mirrored with the various conjugated-postlogism’s conscious or unconscious aligning to the psychopathic/postlogic postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging. Thus effectively such a postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation process is rather very simplistic, and the deception arises actually from the prelogism -as-of-conviction,-as-to-profound-supererogation mental-states to be by mental-reflex in prelogism -as-of-conviction,-as-to-profound-supererogation thus inducing wrongful teleological elevation of the postlogism /psychopathic meaningfulness-and-teleology, which wouldn’t occur at childhood psychopthy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the ‘distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> of any registry-worldview/dimension institutionalisation ‘meaningfulness-and-teleology as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism ‘distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> of ‘meaningfulness-and-teleology, - the generalised temporal-dispositions to integrate such

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 construing that the respective prospective institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights when availed by contemplation as based-institutionalisation, universalisation, positivism and notional–deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring 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


The statements articulated priorly (before the square brackets texts digression) speak of the reality of ‘human temporal uninstitutionalised-threshold mental-disposition’ even in our own
void ’-as-to-presencing—absolutising-identitive-constitutedness⟩ 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 reference-of-thought and ‘human
temporal uninstitutionalised-threshold’ mental-disposition’ registry-worldview’s/dimension’s
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 ontological-contiguity —of-the-human-
institutionalisation-process as of human limited-mentation-capacity-deepening leading to the
positivistic registry-worldview/dimension) and that our inherent solipsistic sense of
intemporality /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-threshold’ mental-disposition’ as all humans past when it comes to
making solipsistic choices at uninstitutionalised-threshold, which choices when of
intemporality -drive solipsistic-choices are maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation leading to prospective
institutionalisations. This notion of human mental-disposition and by extension
meaningfulness-and-teleology as comprising, rather as a more complete and grander
conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an
uninstitutionalised-threshold facet, so-construed by metaphysics-of-absence-{implicated-
epistemic-veracity-of nonpresencing-<perspective—ontological-normalcy/postconvergence>},
carries institutionalisation and uninstitutionalised-threshold implications with respect to the
determination of ontologically-veridical meaningfulness-and-teleology 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--de-mentativity. Such metaphysics-of-absence-\{implicated-epistemic-veracity-of- nonpresencing-\langle perspective--ontological-normalcy/postconvergence\rangle\} considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing.

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--de-mentativity 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-teleology (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--de-mentativity) 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-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory--de-
mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold 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-de-mentativity, 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 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-prime-movers-totalitative-framework 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 secondnaturing 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. In another respect, with regards to scientific
meaningfulness-and-teleology 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 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 <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’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness-of-reference-of-thought increasingly defer domains of ‘meaningfulness-and-teleology’ 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-teleology) as of its free-for-all nature. The bigger point being that even in our positivism–procrypticism 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-teleology 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 <amplitude/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’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism/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 <amplitude/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 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 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--{(implicated-‘nondescript/ignorable–void ’-as-to-

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presencing—absolutising-identitive-constitutedness ) instead of assuming a ‘human temporal uninstitutionalised-threshold mental-disposition’ of the social by prospective metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩), since the construal of our postlogism 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-teleology as of prospective notional–deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩) 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-drives such that it is endemised/enculturated in various temporality/shortness 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 <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 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 to 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-recomposing-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 being at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede universalisation–non-positivism/medievalism equates that striving for notional-deprocrypticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> or registry-worldviews/dimensions inevitably
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 and relative-ontological-completeness reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification 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—in-reification /dereification as of their prior relative-ontological-incompleteness-of-reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity—in-reification 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 registry-worldview/dimension as of its
prior relative-ontological-incompleteness\textsuperscript{89}-of-\textsuperscript{83}reference-of-thought, as the notion of
proof/evidence is more critically tied down to existential-contextualising-contiguity\textsuperscript{87}-
reification\textsuperscript{84} as of singularisation\textsuperscript{87}/epistemic-immanence/veridical-epistemic-determinism; just
as postmodern-thought notional-contiguity/epistemic-contiguity\textsuperscript{87}--\textsuperscript{86}<profound-supererogation\textsuperscript{87}-
of-mentally-aestheticised–postconverging/dialectical-thinking–qualia-schema> in decentering
the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-
teleology\textsuperscript{87} as reflected particularly more vividly in gender, race, class, etc. Interestingly, this
paradox is very much typical of all transcendental situations and explains the \textsuperscript{10}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 de-
mentative/structural/paradigmatic virtue implications as of prospective positivism prospective
relative-ontological-completeness\textsuperscript{87}-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{93};
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 as of reasoning-through/messianic-reasoning
contortion is rather in transversality-of-affirmative-and-unaffirmative-, disambiguated-apriorising/axiomatising/referencing of the prior relative-ontological-incompleteness-of-reference-of-thought and the contorted prospective relative-ontological-completeness-of-reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness-of-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 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-of-reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness-of-reference-of-thought but for the induced crossgenerational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity 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-of-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-of-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-of-reference-of-thought transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity into the ordinariness of prior relative-ontological-incompleteness—as-of-reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness—as-of-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—as-of-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 reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness—as-towards-ontological-completeness-of-deprocrypticism’ as of their specific reflection of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—human-amplituding/formative—epistemicity>totalising—purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health <amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of 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>
contextualising-contiguity\textsuperscript{10} knowledge-reification’ at a given ‘reference-of-thought dementative/structural/paradigmatic nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) threshold as of its prior relative-ontological-incompleteness\textsuperscript{13} construed as uninstitutionalised-threshold\textsuperscript{10}, while falsely implying the given ‘reference-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 ‘reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument that by its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation falsely implies that its ‘meaningfulness-and-teleology\textsuperscript{19} is necessarily as of ‘identitive <amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging-or-dialectical-thinking\textsuperscript{19}–apriorising-psychologism’ even at its uninstitutionalised-threshold\textsuperscript{10} where it is effectively preconverging-or-dementing\textsuperscript{19}–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{10}. We can imagine as of a non-positivistic social-setup ‘reference-of-thought identitive-constitutedness\textsuperscript{13}–as–‘epistemic-totality\textsuperscript{19}’-dereification\textsuperscript{18}–indissingularisation –as–flawed-epistemic-determinism\textsuperscript{15} <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{19}meaningfulness-and-teleology\textsuperscript{19}, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold\textsuperscript{10}, much like as from futural Being-development/ontological-framework-expansion–as–to–depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{19} as of prospective notional–deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism–procrypticism that ‘integrates procrypticism–or–disjointedness-as-of- reference-of-thought as-thinking’ as of its
for reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed meaningfulness-and-teleology

aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-teleology 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 reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity instigation of ontological-faith-notion-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality’ reference-of-thought/epistemic-totalising/syncretising/circularity conception of
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! 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 as of difference-conflatedness—as-to-totalitative-reification—as-in-singularisation—as-veridical-epistemic-determinism.


<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity’ 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 is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,—as–reprodicibility-of-aestheticisation, and likewise the latter doesn’t anticipate the universalisation reproducibility—mathesis/motif/thrownness-disposition,—as–reprodicibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,—as–reprodicibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocripticism. 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 implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of singularisation/epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-thrownness, as reflected by the successive prior relative-ontological-incompleteness reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought; 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 of reference-of-thought meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of an amplituding/formative–epistemicity-totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions of reference-of-thought is rather one that shouldn’t wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism has its very own complete transformative and emancipative potential as if of fully-attained 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-unaffective-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-unaffective-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 ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology ’/’reference-of-thought—devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking’—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing’—apriorising-psychologism uninstitutionalised-threshold which it tends to represent as nondescript/ignorable—void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into prospective institutionalisation. This reality is known as human ‘supererogatory—de-mentative constraint’ to prospective
institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the possibility of prospective relative-ontological-completeness\textsuperscript{87}–of–reference-of-thought. Human supererogatory–de-mentative constraint is fundamentally associated with poor universal-transparency\textsuperscript{83}–of–transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{87} with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold\textsuperscript{87}. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of <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\textsuperscript{83}) as of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} that stifle the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness –of–reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness\textsuperscript{83}, for resolving a given registry-worldview/dimension vices-and-impediments\textsuperscript{105}; this notion of human supererogatory–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–de-mentativity as implied by a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—
and-teleology 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 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/akrasiat dragged and vague untransvaluated—temporal-intemporality gesturing. The ontological-contiguity—of-the-human-institutionalisation-process can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness; wherein across the successive institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing>, 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-primemovers-totalitative-framework 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—(transparency-of-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness).

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 and emotional-involvement. In another respect the implications of
flawed identitive-constitutedness ‐as‐ ‘epistemic-totality’ ‐dereification ‐in‐dissingularisation ‐as‐flawed-epistemic-determinism as of dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance ‐as‐<including-virtue-as-ontology> 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-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness ‐as‐‘epistemic-totality’ ‐dereification ‐in‐dissingularisation ‐as‐flawed-epistemic-determinism implied as of dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity knowledge-reification as of singularisation /epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness ‐as‐‘epistemic-totality’ ‐dereification ‐in‐dissingularisation ‐as‐flawed-epistemic-determinism’ 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/infering-of-elucidation-outside-existential-contextualising-contiguity without the constraint of existential-contextualising-contiguity knowledge-reification as 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 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. 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. 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 preceding/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification 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-confiliatedness/formative–supererogating—in-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing>) with respect to temporal-to-intemporal ontological-performance ⟨including-virtue-as-ontology⟩ which is what enables the reification\(^{10}\) 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\(^{11}\) knowledge-reification\(^{86}\) with regards to the possibility of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as can be projected from an Ancient Greece context right up to our modern and futsal 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\(^3\) 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\(^{12}\) connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness\(^{13}\)-as-‘epistemic-totality\(^{36}\)-dereification’-in-dissingularisation -as-flawed-epistemic-determinism\(^9\)

\[^{10}\]<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\(^{11}\)-as-to-totalitative-reification -in-singularisation\(^{9}\)-as-veridical-epistemic-determinism \[^{9}\]<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^{9}\) 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\(^3\) nature outside existential-contextualising-contiguity\(^8\)
for-explicating-ontological-contiguity of

'supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to human limited-mentation-capacity-deepening as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent edging towards completion of ontological-performance-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 constitutedness mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,—in-
positivism—procrypticism/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,—in-positivism—
procrypticism/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-measuringinstrument-validating-measuring—as-to-postconverging-or-
dialectical-thinking—apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 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<br>of supposedly coherent ontological-commitment implied as of ‘axiomatic-construct construed 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 construed 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-de-mentativity…) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct construed 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 herein articulated by this author is as difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism 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 as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment about ‘axiomatic-construct construed 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
While the analytic tradition posture as 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 meaningfulness-and-teleology, even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject.
ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment\(^5\) in want of existential-contextualising-contiguity\(^6\) knowledge-reification\(^6\) for knowledge as ontologically-veridical ‘meaningfulness-and-teleology’\(^7\), as can be validated and falsified by ontological-primemovers-totalitative-framework\(^7\) for-explicating-ontological-contiguity\(^9\). 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\(^5\) 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\(^2\) for-explicating-ontological-contiguity\(^9\), and goes on to naively deploy outside existential-contextualising-contiguity knowledge-reification\(^6\) such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in constitutedness\(^1\) 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\(^5\) for knowledge elucidating/reifying which validation and falsifiability\(^8\) is rather a matter of ontological-primemovers-totalitative-framework\(^7\) for-explicating-ontological-contiguity\(^9\). The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is
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\textsuperscript{-slantedness} as of the\textsuperscript{historiality/ontological-eventfulness} /ontological-aesthetic-tracing of its\textsuperscript{meaningfulness-and-teleology} as from difference-conflatedness\textsuperscript{-as-to-totalitative-reification\textsuperscript{-in-singularisation\textsuperscript{-as-veridical-epistemic-determinism\textsuperscript{in ontological-contiguity}}}, we go on to aposteriorise/logicise/derive/intelligise/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-discomfriture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism\textsuperscript{-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
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or any
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 /relative-ontological-completeness -

scholasticism pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness’s 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’s 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’s. The point here being that the stake for prospective transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity are ever always beyond 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/ignorable–void’—with-regards-to-prospective-apriorising-
implications>) conventioning-referencing <amplituding/formative—epistemicity>totalising—self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag’, and by that token is geared
towards antinihilistic undermining of sophistic/pedantic dispositions as of “incrementalism-in-
relative-ontological-incompleteness”—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
grap/ appreciate the conflicting implications of their differing knowledge commitments as of
supposedly coherent ontological-commitment 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-commitment\textsuperscript{65} about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as of ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,\textsuperscript{44} for-explicating-ontological-contiguity\textsuperscript{66}, 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-commitment\textsuperscript{65}, and all the physics that is relevant is their further existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} as physics knowledge as of its ontological-veridical meaningfulness-and-teleology\textsuperscript{99} as can be validated and is falsifiable by ontological-primemovers-totalitative-framework\textsuperscript{72} <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,\textsuperscript{44} for-explicating-ontological-contiguity\textsuperscript{66}. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment\textsuperscript{65} as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity\textsuperscript{38} knowledge-reification\textsuperscript{86} 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\textsuperscript{40} 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 difficultly 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/intelligibility/setup/measuring/instrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment 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\(^{65}\) in producing knowledge as ‘meaningfulness-and-teleology’\(^{59}\); 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\(^ {72}\), 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\(^ {12}\) 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 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 specificisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity /ecstasy 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 of supervening-conflatedness<sup>12</sup>. Knowledge as <sup>5</sup>meaningfulness-and-teleology<sup>99</sup>, whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment<sup>65</sup> as reflected by ontological-primemovers-totalitative-framework<sup>72</sup>. Inherently, because human-subpotency supposedly coherent ontological-commitment<sup>65</sup> is very much intimately linked with the ontological-performance<sup>1</sup><including-virtue-as-ontology> of human as of prospective relative-ontological-completeness appraisals, it is always ever the case that as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence the validation of knowledge as ‘meaningfulness-and-teleology’ as of supposedly coherent ontological-commitment<sup>65</sup> 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<sup>12</sup> with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,<as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or
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-contiguity38. Rather any such science approaches and methodologies striving to
validate knowledge as \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{5} by the supposedly coherent ontological-commitment\textsuperscript{5} 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{72}, is necessarily instigated as 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’. 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-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{72}, this unexplicated 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 naïvely 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-primemovers-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-supercerogatory~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~devolved~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-invalidation outcomes as of ontological-primemovers-totalitative-framework 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 theorisation 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’ 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’ 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’ 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-conflatedness2 sublimating-validation/desublimating–invalidation implications, beyond their conventioning-referencing existentialising—enframing/imprintedness-as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>. 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 ‘<amplituding/formative–epistemicity> reference-of-thought–devolving 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 are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional–deprocrypticism ontology as
‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—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 de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> as of human emotional-involvement and sophisticated/pedantic distortion of perception of reality so-implied in our present positivism—procrypticism ‘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-supererogation in reflecting ‘immanent-ontological-contiguity’),—as-operative-notional—deprocrypticism 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-supererogation in reflecting ‘immanent-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—<unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’>(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-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation> so-reflected in its 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’. This weakness is often reflected in naïve use of statistics and methods as well as drawing out conclusions based rather on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations and conclusions ensuing naturally and arborescently 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  knowledge-reification> implications derived from the general-theoretical-level of the subject-matter as reflecting 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-supererogation in reflecting ‘immanent-ontological-contiguity’),–as-operative-notional–deprocrypticism implications articulated herein in reflecting holographically<conjugatively-and-transfusively> the ontological-
contiguity of-the-human-institutionalisation-process can be garnered by the fact that all the knowledge-reification herein implied arises as of the very same underlying 'objectifying cogent unifying process and gesturing' as of '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>, 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—immanent-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’, such that the underlying ‘cogent-unifying-operant-dynamics’ of the supposed knowledge-reification is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification in the social should reflect such blurriness -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-ontological-contiguity’),—as-operative-notional—deprocrypticism, and so by conjugating ‘relative-ontological-completeness’
contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existential-contextualising-contiguity conflatedness; 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-reification’ reflecting inherent domains-of-study as of their given epistemic-conceptions 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—
‘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-reification 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-ontological-contiguity’ is inherently convenient as of a mental-reflex oriented towards ordinary wooden-language—{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
epistemicity>totalising—renewing—realisation/re-perception/re-thought,—in—
supererogatory—epistemic-conflatedness <amplituding/formative—epistemicity> causality—as—
to-projective-totalitative–implications,-for-explicating-ontological-contiguity 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/presublimating–desublimating-decisionality)–of-ontological-performance including-virtue-as-ontology to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeneness 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 and thereof the knowledge for that given right mindset-as-
of-prospective-relative-ontological-completeness as of the causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity of existential-contextualising-contiguity conflatedness. It is thus not surprising that naive disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-immanent-ontological-contiguity leads to subject-matters and studies whose supposed knowledge-reification 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 establishing supposedly coherent ontological-commitment as validatable and falsifiable 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-supercategorical-epistemic-conflatedness 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 as of ontologically-flawed identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism is basically caught up in its very own enframed 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〉 which as of its presencing—absolutising-identitive-constitutedness is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a presencing—absolutising-identitive-constitutedness inclination in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as of

<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>) involving the
displacement/decentering-of-the-human-subject for the right
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity for prospective meaningfulness-and-teleology as
knowledge-reification as associated with the suprastructuralism/postmodernism perspective in
relative-ontological-completeness. This contrast with suprastructuralism/postmodernism
‘difference conception of meaningfulness-and-teleology’ as of ontologically-veridical
difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-
epistemic-determinism in its re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking ‘projective-
insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrysticism-prospective-
sublimation) opened-construct-of meaningfulness-and-teleology so-implied with respect to
‘the transcendental-signifier that is ecstatic-existence’, as so-reflected in existential-
contextualising-contiguity conflatedness for elucidating, deriving and knowledge-reification of
concepts and conceptualisations as of

<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). 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 of postmodern-thought only arise rather in the reification process/gesturing involving the displacement/decentering-of-the-human-subject implied as of its 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) for elucidating, deriving and knowledge-reification of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of presencing—absolutising-identitive-constitutedness by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisationos thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification process/gesturing as of 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>). 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 of Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing for its specific physics elucidation, derivation and knowledge-reification as of its \(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness}\) - (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating<-in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>). It is rather the suprastructuralism/postmodernism reification process/gesturing as of \(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness}\) - (sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating<-in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification, just as the same can be said of Einsteinian physics reification process/gesturing as of \(<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness}\) - (sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness/\text{formative–supererogating-<in-projective/reprojective—aestheticising-re-motif—}
and–re-apriorising/re-axiomatising/re-referencing\rangle in supersedingly inducing its specific
implied concepts and conceptualisations elucidation, derivation and knowledge-reification\rangle of
say space-time, force, etc. In both instances, when interpreted from the relative-ontological-
incompleteness\rangle perspective in ontologically-flawed \text{presencing—absolutising-identitive-
constitutedness}\rangle 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 \text{presencing—absolutising-identitive-
constitutedness}\rangle with concepts like truth, space, time, force, etc. and the latter rather perceive
these as ontologically-flawed elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity\langle as from the relative-ontological-completeness\rangle perspective which
emphasises construing existential-reality as it manifests itself as of existential-contextualising-
contiguity\langle in conflatedness\rangle; and likewise, the fact that existential-contextualising-contiguity\rangle
in conflatedness\rangle ‘epistemically implies human limited-mentation-capacity-deepening\rangle for
construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-
conflatedness\rangle-as-to-totalitative-reification\rangle-in-singularisation\rangle-as-veridical-epistemic-
determinism\rangle all \text{presencing—absolutising-identitive-constitutedness}\rangle traditional conceptions
beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend
to be construed from the relative-ontological-incompleteness\rangle perspective in \text{presencing—}
absolutising-identitive-constitutedness\rangle as nominalistic rather than as of ‘\text{foregrounding—
entailment-(postconverging–narrowing-down–sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation}\rangle in reflecting ‘immanent-ontological-
contiguity\rangle\rangle,–as-operative-notional~deprocrypticism
\text{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 implicating/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-dementing–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/measuringinstrument
for-explicating-ontological-contiguity implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-dialectical-thinking—apriorising-psychologism>. A further naivety is the appreciation of postmodern knowledge-reification process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—imbued-and-
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating—in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>/relative-ontological-incompleteness, such that for instance even a naïve traditional conception of the physics domain-of-study as of 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-pedagogic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojective insight as of maximalising-recomposing-for-relative-ontological-completeness—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 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 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/reproductive 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/reproductive circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reproductive 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/reproductive circle of knowledge-reification’s 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—gesturing/process is the notion that the prior/all-the-prior hermeneutic/reproductive 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’s priorities. While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reproductive circle of levels of understanding’ more or less very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic/reproductive
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 reference-of-thought reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying 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-prime-movers-totalitative-framework as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, 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—unforegrounding-disentailment,—failing-to-reflect—immanent-ontological-contiguity 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 is a hermeneutic/reprojective circle involving: the analyst’s/philosopher’s baseline re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—imbedded—postconverging/dialectical—thinking—projective-insights’/epistemic-projection-in-conflatedness—of—notional—deprocrypticism—prospective—sublimation) up-to-date knowledge-reification.
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/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking\textsuperscript{20}–‘projective-insights’/‘epistemic-projection-in-conflatedness’–‘of-notional–deprocrypticism-prospective-sublimation’)\textsuperscript{10} up-to-date knowledge-reification\textsuperscript{10} process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification\textsuperscript{10}; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance’–\textlt<including-virtue-as-ontology> 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\textsuperscript{10} as of inherent existence/ontological implications thus amenable to foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{10} in reflecting ‘immanent-ontological-contiguity’–as-operative-notional–deprocrypticism with other so-constructed knowledge-reification\textsuperscript{10}, that are well beyond a disparateness-of-conceptualisation–\textlt<unforegrounding-disentailment, failing-to-reflect–‘immanent-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{27}, is particularly telling not about postmodern thinkers knowledge-reification\textsuperscript{1} epistemic-veracity but
rather ‘the knowledge-reification 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 process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity’ epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification 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 and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected existential-contextualising-contiguity in conflatedness, an issue that has always been a difficult knot throughout the ontological-contiguity—of-the-human-institutionalisation-process 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 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
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-ricochetingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reproductive 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/reproductive insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reproductive 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/supererogatory—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/supercratory-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 ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ 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\textsuperscript{72} as of existence-potency–sublimating–nascence? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-
primemovers-totalitative-framework\textsuperscript{72} as of good-practice/epistemic-veracity and bad-
practice/epistemic-impertinence for knowledge-reification\textsuperscript{72}; wherein objectifying
foregrounding—entailment–(postconverging–narrowing-down–sublimation as to existence—
as-sublimating-withdrawal–eliciting-of-prospective-supererogation\textsuperscript{66} in reflecting ‘immanent-
ontological-contiguity\textsuperscript{66}),–as-operative-notional–deprocrypticism as good-practice/epistemic-
veracity of knowledge-reification\textsuperscript{86} involves the construal of ontological-primemovers-
totalitative-framework\textsuperscript{72} as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed
veridically as ‘ontological-primemovers-totalitative-framework\textsuperscript{72} as of existential-
contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}, whereas disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity\textsuperscript{66}> as
bad-practice/epistemic-impertinence of knowledge-reification\textsuperscript{86} involves the construal of
ontological-primemovers-totalitative-framework\textsuperscript{72} as ‘disjointing/disparateness/disentailing of
primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework\textsuperscript{72} in
constitutedness\textsuperscript{14} outside existential-contextualising-contiguity\textsuperscript{38}. Thus
‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation–
<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity\textsuperscript{66}>’
basically undermines the veridical underlying ‘ontological-totalitative-framework as of
existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12}, and thus undermines
aetiology/ontological-escalation predicative-effectivity–sublimation–(as-to-underlying-
ontological-commitment\textsuperscript{15}). ‘disjointing/Disparateness/Disentailing of primemovers as
disparateness-of-conceptualisation–<unforegrounding-disentailment,-failing-to-reflect–
‘immanent-ontological-contiguity\textsuperscript{66}>’ undermines the inherent ‘cogent-unifying-operant-
dynamics of primemovers’ reflecting existential-contextualising-contiguity\textsuperscript{38} conflatedness\textsuperscript{12},

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encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity \(^1\) conflatedness \(^1\), ‘the blurriness and remoteness of falsifiability\(^1\) and validation as of \(^<\text{amplituding/formative–epistemicity}>\text{causality–as-to-projective-totalitative-implications,}-for-explicating-ontological-contiguity\(^1\) 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 \(^1\) conflatedness \(^1\), as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity\(^1\)> 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-\(<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness}\(^1\) driven \(^<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness}\(^1\) on human-subpotency. Human \(^<\text{amplituding/formative–epistemicity}>\text{totalising–renewing-realisation/re-perception/re-thought,–in-supererogatory–epistemic-conflatedness}\(^1\) meaninglessness-and-teleology\(^9\) as of its ontological-performance\(^9\)-<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-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—for-
conceptualisation’ so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation
(which is actually constrained to ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity
3
/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>’), precedes-and-defines the pertinence of
‘methods/methodologies/approaches as to 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, given human
limited-mentation-capacity implications, is reflected in all human aestheticisation construals
whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow
aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation
construct or subsuming aestheticisation construct with respect to sought out ontological-
performance—<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-teleology’ lies with the fact that, however human
limited-mentation-capacity-deepening implications of more and more profound
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
given supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
human meaninglessness-teleology\textsuperscript{99} 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{2} 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{1}.-<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{1}.-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation meaninglessness-teleology\textsuperscript{99} 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{2} sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—
with regards to living-development–as-to-personality-development \textsuperscript{5} meaningfulness-and-teleology \textsuperscript{9}, 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 \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9}’ 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-completeness \textsuperscript{5} by-reification \textsuperscript{5} /contemplative-distension \textsuperscript{5} 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-completeness \textsuperscript{5} by-reification \textsuperscript{5} /contemplative-distension \textsuperscript{5} 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 \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{9} (‘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{11} conflatedness \textsuperscript{12} involving ‘hermeneutic/reprojective reactactualising as \textless amplituding/formative–epistemicity\textgreater 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-teleology’ 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-manifestation’, as the child already has a ‘complex sense of meaningfulness-and-teleology’ aestheticisation’ before its ‘recognised’ acquisition of ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, and that acquisition of a specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ in due course (though annunciative) is rather secondary-and-prolongative of the
implications,-for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’. This basically explains the constantly developing nature of human ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness -of-meaningfulness-and-teleology (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-totalitative–implications,-for-explicating-ontological-contiguity purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development meaningfulness-and-teleology outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ to be necessarily as of existential-contextualising-contiguity in conflatedness and not in constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity. In another respect, ‘living-development–as-to-personality-development meaningfulness-and-teleology 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-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-teleology so-reflected in ‘human existence’ historicity/ontological-eventfulnessONT/ontological-aesthetic-tracing creative aestheticisation of meaningfulness-and-
drivenness—equalisation of the registry-worldview/dimension—meaningfulness-and-teleology 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’ in contrast to the essentially mechanical/mere-form of reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation of secondnaturedness. This fundamental originariness and secondnaturedness conundrum in reflecting holographically—<conjunctively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process is reflected by the fact that the human Self is ever always in disseminative constructiveness/destrukturing defining its given registry-worldview/dimension shiftiness-of-the-Self as of ‘a subpar existence-potency—sublimating—nascence,—disclosed—
of—<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in—supererogatory—epistemic-conflatedness at its uninstitutionised-threshold’ its prior secondnatured reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation. The possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity has ever always been able to arise at such uninstitutionalised-threshold 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{1} 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-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—procrysticism 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—amplituding/formative—epistemicity—totalising—renewing-realisation/re-perception/re-thought—in—supererogatory—epistemic-conflatedness\textsuperscript{5} but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of deprocrysticism—or—preempting—disjointedness—as—of—reference-of-thought foregrounding—entailment—(postconverging—narrowing-down—sublimation as to existence—as—sublimating-withdrawal,—eliciting-of-prospective-supererogation\textsuperscript{6} in reflecting ‘immanent-ontological-contiguity’\textsuperscript{6} )—as-operative-notional—deprocrysticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/set-up/measuring/instrument. In other words, the uninstitutionalised-threshold\textsuperscript{7} of all registry-worldviews/dimensions as of their shiftiness-of-the-Self\textsuperscript{8} are the aporetic point at which their languages collapse into ‘wooden languages’ that
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩’, and likewise between base-institutionalisation and universalisation, non-positivism/medievalism and positivism/rational-empiricism, and prospectively positivism–procrypticism and deprocrypticism. But then in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process 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—<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/tranepistemicity/anamnestic-residuality/spirit-drivenness–equalisation element of meaningfulness-and-teleology 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—<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 as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality/shortness within such a framework as of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag is wrongly reconstrued as ‘intemporality’ (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 and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional–deprocrypticism registry-
worldview/dimension, as of its notional-deprocrypticism reflexivity of this human limited-
mentation-capacity instigating ‘aporetic deficiency of ontological-performance’ along the overall ontological-contiguity—of-the-human-institutionalisation-process\(^7\), effectively elicits originariness-parrhesia—as-spontaneity-of-aestheticisation but then as of its ‘foregrounding—entailment—\(\langle\)postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^5\) in reflecting ‘immanent-ontological-contiguity ’),—as-operative-notional-deprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ’, it is not receptive to a human dephasing shiftiness-of-the-Self\(^1\) 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 \(\langle\)presencing—absolutising-identitive-constitutedness\(^4\) \(\langle\)amplituding/formative—epistemicity\rangle totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(\langle\)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 \(\langle\)historiality/ontological-eventfulness /ontological-aesthetic-tracing of human recurrent deestructuring-threshold—\(\langle\)uninstitutionalised-threshold \(\langle\)presublimating—desublimating-decisionality\rangle—of-ontological-performance \(\langle\)including-virtue-as-ontology\rangle and its superseding with human recurrent constructiveness-of-ontological-performance \(\langle\)including-virtue-as-ontology\rangle, and so beyond just the nombrilism of our ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’. This orientation is very much the peculiarity of notional-deprocrypticism as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional—procrypticism or notional—disjointedness-as-
<amplituding/formative–epistemicity> causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^8\) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^9\)—of-the-human-institutionalisation-process\(^7\) that one can reflect upon the ‘notional–procrypticism/notional–disjointedness as of difference-conflatedness -as-to-totalitative-reification'-in-singularisation -as-veridical-epistemic-determinism\(^3\) of our procrypticism–positivism "meaningfulness-and-teleology\(^9\) in order to construe its induced virtue at constructiveness-of-ontological-performance -<including-virtue-as-ontology> and vices-and-impediments\(^2\) at destructuring-threshold-{uninstitutionalised-threshold \(^7\)/presublimating–desublimating-decisionality}–of-ontological-performance \(^7\)-<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-teleology\(^9\). We can thus appreciate that just as a presencing—absolutising-identitive-constitutedness\(^1\)/identitive-constitutedness -as-‘epistemic-totality’‘-dereification’-in-dissingularisation’-as-flawed-epistemic-determinism\(^9\) assessment of the virtue and vices-and-impediments\(^2\) of individuals in any of the preceding 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\(^1\)/ontological-aesthetic-tracing> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^9\)—of-the-human-institutionalisation-process\(^7\) ‘relative-ontological-incompleteness’/relative-ontological-completeness\(^7\)-{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating-<in-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axisolating/re-referencing> as to human-and-
social–expectations/anticipations—metaphoricity –as-rede-
mentating/restructuring/reparadigming–psychologism’ of limited-mentation-capacity-deepening”, pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of <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 as so-implied by the prospective registry-worldview/dimension supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it reflects upon the preceding registry-worldview/dimension ‘notional–procrypticism/notional–disjointedness as of difference-conflatedness ’–as-to-totalitative–reification ‘–in-singularisation ‘–as-veridical-
epistemic–determinism ’ in order to construe/assess/supersede by its induced virtue at the prospective constructiveness–of–ontological–performance —<including-virtue–as–ontology> over vices-and-impediments at the destructuring-threshold–(uninstitutionalised-
<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-
infrastucture–of–meaningfulness–and–teleology”. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity —of-the-

<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’-by-reification*/contemplative-distension for living-development–as-to-personality-development’ (and so as of existential-contextualising-contiguity conflatedness becoming as from childhood postlogism /psychopathy overt manifestation to adulthood postlogism /psychopathy covert manifestation) when effective/successful elicits in others corresponding manifestations as of difference-in-kind/difference-in-aposteriorising-or-logicising‘ (on the basis of the very same registry-worldview’s/dimension’s

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-

<including-virtue-as-ontology> construed rather as of its manifest ‘preconverging-or-dementing’–apriorising-psychologism-as-of-postlogism*/psychopathy-⟨as-of-the-
‘preconverging/dementing’–qualia-schema’-at-its-uninstitutionalised-threshold “–it-wrongly-

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implies-as-nondescript/ignorable–void at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance -<including-virtue-as-ontology>’
onologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for
social-functioning-and-accordance now construed rather as from the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the prospective
registry-worldview/dimension for aposteriorising/logicising/deriving/intelligising/measuring
cognisant-and-integrative social ‘meaningfulness-and-teleology’ speaks of the de-
mentative/structural/paradigmatic manifestation of the given prior registry-
worldview’s/dimension’s corresponding notional–procrypticism/notional–disjointedness
(whether such a corresponding notional–procrypticism/notional–disjointedness, starting as from
the basis of ‘fundamental animality failing dispensing-with-immediacy-for-relative-ontological-
completeness”–by-reification/contemplative-distension”, is recurrent-utter-
uninstitutionalisation’s trepidatious–self-consciousness specific
notional–procrypticism/notional–disjointedness of ‘failing rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-
relative-ontological-completeness”–by-reification/contemplative-distension”, from base-
institutionalisation perspective, ununiversalisation’s warped–self-consciousness specific
notional–procrypticism/notional–disjointedness of ‘failing universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given
dispensing-with-immediacy-for-relative-ontological-completeness”–by-
reification/contemplative-distension”, from universalisation perspective, non-
positivism’s/medievalism’s preclusive–self-consciousness specific
notional–procrypticism/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
psychologism destructuring-threshold—(uninstitutionalised-threshold presupublimating—
desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology>’
manifestation on ‘the given registry-worldview/dimension defining basis of failing dispensing—
with-immediacy-for-relative-ontological-completeness—by-reification’/contemplative-
distension’: 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—
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’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
with positivism—procrypticism, and prospectively ‘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—

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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/instrument⁰ of recurrent-
utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-
positivism/medievalism and our positivism–procrypticism respectively reflexive of their
‘prelogism’/postconverging-or-dialectical-thinking–apriorising-psychologism
constructiveness-of-ontological-performance –<including-virtue-as-ontology❯’ disposition as
of their ‘presencing—absolutising-identitive-constitutedness’, do not factor in that their
destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)—of-ontological-performance –<including-virtue-as-ontology> wherein
respectively the transcendental/nonpresencing–<perspective–ontological-
normalcy/postconvergence> prospective base-institutionalisation, universalisation,
positivism/rational-empiricism and notional–deprocrypticism arise as of
‘prelogism /postconverging-or-dialectical-thinking –apriorising-psychologism
constructiveness-of-ontological-performance’ –<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
destructuriing-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-entionation-capacity as of its relative-
ontological-incompleteness’ (successively as of recurrent-utter-uninstitutionalisation, base-
institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our
explains what is the human and its becoming beyond any epochally blinded nornbritism. But then while realistically the ontological-contiguity<sup>66</sup>—of-the-human-institutionalisation-process<sup>67</sup> is driven as of human dimensionality-of-sublimating —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and secondnatured institutionalisation dispositions with respect to the fact that the human <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology<sup>99</sup>—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) disposition of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective ‘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<sup>56</sup>—as-rede-mentating/restructuring/reparadigming—psychologism’<sup>89</sup>}; that is, until when that fragility is exploited by temporal sophistic/pedantic 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<sup>103</sup>universalising-idealisation narrative in terms of their epochal <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of— meaningfulness-and-teleology<sup>99</sup>—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism<sup>55</sup>meaningfulness-and-teleology and harkening rather to its dogmatic pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation, and as to when modern day pedantising/muddling/formulaic-
hollowing-out—\(\text{in-subontologisation/subpotentiation-}\{\text{blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-}\langle \text{amplituding/formative-epistemicity}\rangle\text{totalising-} \text{in-relative-}
ontological-completeness\}\) seems to be blinded to the implication of ‘prospective
\text{event}/aporetic thinking implied \(\text{deprocrypticism–or–preempting—disjointedness-as-of-}
\text{reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation-}
\langle \text{unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity}' \>
unconstrained to existential-reality as of ontological-primemovers-totalitative-framework\)” 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-\(\text{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-\(\text{as-the-limitation-of-human-}
subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-
existence’s–sublimating–nascence> \) \(\text{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 as of
\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-}
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument; that is, human
aestheticisation as from prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor, that ‘all registry-worldviews/dimensions are ever always at the
crossroads of knowledge-reification’ and sophistry as the latter is facilitated by underlying social
<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 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-
underdetermination-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-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality, and is only prospectively validated as of ontological-primemovers-totalitative-
framework in reflection of the-transcendental-signifier 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’) parrhesiastic seeding—promise of prospective
knowledge-reification reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation’ as of reasoning-through/messianic-reasoning induced
constructiveness-of-ontological-performance—including-virtue-as-ontology> and
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising as mere-form of the prospective knowledge-reification reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ as of reasoning-
from-results/afterthought induced destructuring-threshold-(uninstitutionalised-
beyond just its reproducibility—mathesis/motif/thrownness-disposition—-as—reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness -by-reification™/contemplative-distension™’). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition—-as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect—‘immanent-ontological-contiguity’> at a registry-worldview/dimension destructuring-threshold-{uninstitutionalised-threshold}~of-ontological-performance~—<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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) as of institutional-being-and-craft normativities, conventions, practices, etc. in ‘ procrypticism—or—disjointedness-as-of—reference-of-thought reproducibility—mathesis/motif/thrownness-disposition—-as—reproducibility-of-aestheticisation as of its lack of prospective 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\textsuperscript{106} in reflecting ‘immanent-ontological-contiguity\textsuperscript{103}’,-as-operative-notional–deprocrypticism

\textit{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’ on the basis that such social practices are absolutely deterministic of ‘meaningfulness-and-teleology’. In other words, adherence to prospective knowledge-reification\textsuperscript{66} as of human temporality\textsuperscript{55}/shortness arises as of the existentially constraining untenability of positive-opportunism induced reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-sublimating\textsuperscript{8}—〈amplituding/formative〉supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for prospective knowledge-reification\textsuperscript{9} 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\textsuperscript{103}〉 at uninstitutionalised-threshold\textsuperscript{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–nascent,-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 ‘as of parrhesiastic 〈amplituding/formative–epistemicity〉totalising–renewing-realisation/re-perception/re-thought of ontological-veracity’
subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification of disparate
ness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity’> along the very same reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of an
ontologically-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-conflicatedness imposing ontological-veracity as of prospective
ontological-primemovers-totalitative-framework. This explains why the universalising-
idealisation 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/thrownness-
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-conflicatedness constraining parrhesiastic aestheticisation
of prospective reproducibility—mathesis/motif/thrownness-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 disparate
ness-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–procrysticism reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation{(blurring/undermining-of-prospective-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness”} as of positivism–procrysticism ‘disjointedness-as-of”reference-of-thought reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation as of its lack of prospective deprocrysticism—or—preempting—disjointedness—as-of reference-of-thought foregrounding—entailment{(postconverging—narrowing-down—sublimation as to existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity’), as-operative-notional—deprocrysticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument; as all that is as of knowledge-reification at uninstitutionalised-threshold⁹² is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition, as reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of ”reference-of-thought-level reproducibility—
mathesis/motif/thrownness-disposition,as-reproducibility-of-aestheticisation’ construed as from <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness-
supererogatory~epistemic-conflatedness induced 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 at registry-worldview/dimension reference-of-thought-level for devolving meaningfulness-and-teleology as validated by ontological-primemovers-totalitative-framework reflecting 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 so-implied in reflecting holographically<conjugatively-and-
transfusively> the ontological-contiguity—of-the-human-institutionalisation-process successive registry-worldviews/dimensions with respect to human limited-mentation-capacity-deepening
implications
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency dialogical-equivalence implied disparateness-of-
disparateness-of-conceptualisation-unforegrounding-disentailment,-failing-to-reflect-
‘immanent-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-idealisation 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

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; likewise the
budding-positivists 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-conflatedness (as from ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existent-reality intemporal parrhesiastic seeding-promise dimensionality-of-
sublimating —<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation for prospective knowledge-reification, with respect to human limited-
mentation-capacity-deepening ) 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-conflatedness implied prospective relative-ontological-
completeness parrhesiastic instigation implications of ‘positivism/rational-empiricism’ as the

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument’; and likewise prospective suprastructuralism/postmodern-thought is not obstinate as all the prospective possibility for our 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 \(^3\) (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 —\(<amplituding/formative>\) supererogatory—de-mentativeness/epistemic-growth—or-confoundedness \(^7\) /transvaluative-rationalising/transepistemicity/anamnetic-residuality/spirit-drivenness—equalisation for prospective knowledge-reification\(^8\), with respect to human limited-

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-reification.
gesturing/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-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-reification—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 ‘incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of a poor sense of intemporality’/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-supercerogation) in reflecting ‘immanent-ontological-contiguity’,—as-operative-notional–deprocrypticism’ reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/-<imbued-and-

(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-<including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity knowledge-reification. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness-as-'epistemic-totality'-dereification-in-dissingularisation-as-flawed-epistemic-determinism that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity and then reifies-out conceptualisations as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism. 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 /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-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void ‘with-regards-to-prospective-apriorising-implications>) 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/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 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 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-teleology/knowledge as of existential-contextualising-contiguity knowledge-reification’, 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 of their manifestations as validated or can be falsifiable by ontological-primum-movers-totalitative-framework; 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
process\textsuperscript{12} as of difference-conflatedness\textsuperscript{12} as to-totalitative-reification \textsuperscript{12} in-singularisation\textsuperscript{12} as- verbal-epistemic-determinism \textsuperscript{4}<amplituding/formative-epistemicity> causality\textsuperscript{4} as to- projective-totalitative-implications, \textsuperscript{4} for-explicating-ontological-contiguity \textsuperscript{4} as of Being- development/ontological-framework-expansion\textsuperscript{4} as to-depth-of-ontologising-development\textsuperscript{4} as- infrastructure of\textsuperscript{12} meaningfulness-and-teleology \textsuperscript{12}; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness \textsuperscript{12} as epistemic-totality \textsuperscript{12} dereification \textsuperscript{12} in-dissingularisation \textsuperscript{12} as flawed-epistemic-determinism \textsuperscript{8}. 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\textsuperscript{12} absolutising-identitive-constitutedness\textsuperscript{12} <amplituding/formative-epistemicity> totalising\textsuperscript{12} self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{12} mental-dispositions as if all the world that has ever existed is as of ‘ presencing\textsuperscript{12} absolutising-identitive-constitutedness\textsuperscript{12}’, and displaces/decenters the human subject as of its ‘ presencing\textsuperscript{12} absolutising-identitive-constitutedness\textsuperscript{12} 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 \textsuperscript{amplituding/formative} wooden-language\textsuperscript{(imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of—\textsuperscript{17} meaningfulness-and-teleology\textsuperscript{17} as-of-‘nondescript/ignorable–void \textsuperscript{19}-with-regards-to-prospective-apriorising-implications}>\textsuperscript{19}) populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—\textsuperscript{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 actually
points to appropriate attitude/mental-disposition/care—and—episteme as of ontologically-
veridical difference-conflatedness—as—to—totalitative-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 ecstactically 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 transcendence-and-
sublimity/sublimation/supererogatory—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—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 of
existential-contextualising-contiguity 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-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-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 knowledge-reification. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of existential-contextualising-contiguity knowledge-reification. This process is one of human limited-mentation-capacity-deepening as of ‘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’amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness—’-reflected as of difference-conflicatedness—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—‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism;
‘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<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness’ rather reflected as of ontologically-veridical difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism which implied singularisation /epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity/sublimation/supererogatory-mentativity 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 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<amplituding/formative–epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness’ is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the

‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ with increasing prospective relative-ontological-completeness 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—<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness is considered as postconverging-or-dialectical-thinking—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 identitive-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
grounded 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-existent-
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 Critical, 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-existental-contextualising-contiguity. This failure in fully appreciating the import of ontologically-veridical difference-confoundedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation for existential-
contextualising-contiguity, knowledge-reification, inducing successive differences of ontological-performance of meaningfulness-and-teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-human-totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness’ as of implied singularisation /epistemic-immanence/veridical-epistemic-determinism has fundamental causality-as-to-projective-totalitative-implications, for-explicating-ontological-contiguity, as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity. Consider in this regard that the repeated maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification insight often goes missing with many a subscriber to the formalisation credo, as of reification 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 knowledge-reification 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 originally/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\(^1\) knowledge-reification\(^2\) causality\(^3\) as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\(^4\) 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\(^5\) 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-for-relative-ontological-completeness\(^6\)’—unenframed-conceptualisation for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance\(^7\) including-virtue-as-ontology> of meaningfulness-and-teleology\(^8\) as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human\(^9\) totalising-purview-of-construal’ with increasing prospective relative-ontological-completeness\(^10\)’’. 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{18} knowledge-reification\textsuperscript{18}. 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-teleology\textsuperscript{50} as of prospective \textsuperscript{51} deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought ontologically-veridical difference-conflatedness -as-to-totalitative-reification- in-singularisation -as-veridical-epistemic-determinism\textsuperscript{31}. 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{57} orientation making the human subject thinking as of mathesis \textsuperscript{100} 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-primemovers-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–procrypticism human subject is rather undecentered’ relative to the prospective postmodern—notional-deprocrypticism self-conscious mindset we fail to truly appreciate the de-mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-
framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory-de-mentativity to ‘continually select’ postmodern—notional–deprocripticism 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 de-mentative/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-contiguity knowledge-reification 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 knowledge-reification here implies human displacement/decentering even though our temporal/shortness-of-register-of—meaningfulness-and-teleology dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-teleology. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of
meaningfulness-and-teleology of trite existential-contextualising-contiguity knowledge-reification causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity, 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 as of nonextricatory-existential-preempting-of-existential-unthought. Such ‘pure-ontology’ orientation grounded on creative existential-contextualising-contiguity knowledge-reification is ever always a ‘conflatedness’ totalising-entailing/nested-congruence as it aspires to grasping and articulating meaningfulness-and-teleology as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human-totalising-purview-of-construal; with such construal in reality rather very much as of singularisation /epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their ‘creative existential-contextualising-contiguity knowledge-reification’ 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 deprocrypticism—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-aporetism-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 <amplituding/formative–epistemicity> 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 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 constitutedness\textsuperscript{13} token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity’ knowledge-reification\textsuperscript{8} of existence—‘as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’\textsuperscript{38}—<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied constitutedness\textsuperscript{13} 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\textsuperscript{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\textsuperscript{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\textsuperscript{72} are naturally and ad-hocly de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of ‘totalising-entailing/nested-congruence conflatedness\textsuperscript{12} with existence as of its ecstatic singularity’ with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of ‘conflatedness\textsuperscript{12} with existence as of its ecstatic singularity’ given its inherent blurriness, <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework\textsuperscript{72} knowledge conception as of singularisation /epistemic-immanence/veridical-epistemic-determinism. In
effect this ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-ontological-completeness
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-
epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in-suprerogatory—epistemic-confalatedness to supersede human temporality
'nondescript/ignorable—void '—with-regards-to-prospective-apriorising-implications>)
construed as ‘dispensing-with-shallow-mathesis/motif/throwness-disposition’—for-relative-ontological-completeness
by-reification; with human self-consciousness rather prone to its given reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for singularisation
epistemic-immanence/veridical-epistemic-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/throwness-disposition’—for-relative-ontological-completeness
by-reification, as increasing prospective relative-ontological-completeness—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/intelligibilitysetup/measuringinstrument for wholeness/nested-congruence conceptualisation as of the conflatedness of 'prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism

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singularisation\(^9\)/epistemic-immanence/veridical-epistemic-determinism implied conflatedness\(^7\) as it enables ‘ontological-performance’ -<including-virtue-as-ontology> to be utterly as of predictable de-mentative/structural/paradigmatic internal-necessity/determinism so-construed as immanence-function-conflatedness \(^9\). Thus the inherent ecstatic singularity of existence carries intemporal ‘immanence-functions-conflatedness\(^9\) <-<amplitunding/formative-epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity’ as of singularisation\(^9\)/epistemic-immanence/veridical-epistemic-determinism conflatedness\(^7\), while dissingularisation\(^7\)/epistemic-nonimmanence/flawed-epistemic-determinism constitutedness\(^7\) arises as of \(<amplitunding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) ontological-construal defect when naively failing to convey the ‘immanence-function-conflatedness\(^9\) implication’ of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^7\)<-<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\(^7\)<-<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 constitutedness\(^7\). 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\(^7\)<-<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity’ as of ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—is—<imbued-and—‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> is of an altogether social and socio-psychological immanence; with the implications that a hypothetical instantaneous erasure of all humans memory and knowledge will lead to humankind’s retrograding to its most basic animalistic background potential for social emanance as of the earliest of humans, speaking of an altogether substantive cumulated abstract tissue of social emanance as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—is—<imbued-and—‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> built up by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—is—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” as of institutional-cumulation/institutional-recomposure−<as-to-historiality/ontological-eventfulness>/ontological-aesthetic-tracing>. In this regard, immanence−function-conflatedness rather reflects ‘the ontological-normalcy/postconvergence disposition as of ontological-completeness-of-reference-of-thought notional−deprocrypticism point−of-departure/perspective as of its protensive self−consciousness’ that fulfils−and−assumes meaningfulness−and−teleology as of singularisation /epistemic-immanence/veridical-epistemic-determinism going by its full comprehension of existence’s ecstatic singularity immanence −<amplituding/formative−epistemicity>causality−as−to−projective−totalitative−implications−for−explicating−ontological−contiguity, hence overcoming our positivism−procrypticism <amplituding/formative−epistemicity>totalising−self−referencing−syncretising/circularity/interiorising/akrasiatic−drag mental−reflex in constitutedness that induces dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism; and so, as of immanence−function−conflatedness insight as to overall reifying−and−empowering−reflexivity−of−ecstatic−existence−as−panintelligibility−<imbued−and−‘hermeneutically/repjectively−educing’−human−subpotency−epistemic−perspective−of-projective/reproductive−aestheticising−re−motif−and−re−apriorising/re−axiomatising/re−referencing−conceptualisation>, and so−reflected the supervening−conflatedness of subject−matter epistemic−conceptions say chemistry immanence−function−conflatedness reifying−and−empowering−reflexivity−of−ecstatic−existence over physics, biology immanence−function−conflatedness reifying−and−empowering−reflexivity−of−ecstatic−existence over chemistry, neurology immanence−function−conflatedness reifying−and−empowering−reflexivity−of−ecstatic−existence over biology, mental/psychological immanence−function−conflatedness reifying−and−empowering−reflexivity−of−ecstatic−existence over neurology, social emanance−function−conflatedness reifying−and−empowering−reflexivity−of−ecstatic−existence over
mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity\textsuperscript{16} as of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing) immanence-function-conflatedness\textsuperscript{12} reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-function-conflatedness reifying-and-empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought. Basically, immanence-function-conflatedness\textsuperscript{12} speaks of the counterintuitive mental-reflex for drawing out the full <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{65} for ‘creative understanding’/insight as of singularisation /epistemic-immanence/veridical-epistemic-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\textsuperscript{17} <imbued-and–hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>. This immanence-function-conflatedness\textsuperscript{12} insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of-reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity \textsuperscript{64}<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{65} of singularisation /epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed constitutedness’\textsuperscript{14} or ‘we are as potently immanent as of our virtuous conflatedness’. Immanence-function-conflatedness\textsuperscript{12} points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness\textsuperscript{17} 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 anticipation we do know immanently that a non-positivism mindset is bound to a non-positivist-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of dementative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness 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 immanence-function-conflatedness as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought inclination. In other words, immanence-function-conflatedness is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework as of 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 meaningfulness-and-teleology as if of prospective relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness equally highlights knowledge as of its essential organic construct implications. As a 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-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/intelligibilitysetup/measuringinstrument 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/intelligibilitysetup/measuringinstrument 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/intelligibilitysetup/measuringinstrument 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/intelligibilitysetup/measuringinstrument 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 contortion reifying gesture necessarily questioning our positivism-procrypticism 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-teleology
as of prospective \textsuperscript{7} deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{8} reference-of-thought transcendence-and-sublimity/sublimation/superrerogatory-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{7}, likewise does base-institutionalisation–ununiversalisation fails as of prospective \textsuperscript{10} universalisation immanence-function-conflatedness \textsuperscript{11}, \textsuperscript{10} universalisation–non-positivism/medievialism fails as of prospective positivism immanence-function-conflatedness \textsuperscript{12}, and prospectively positivism–procrypticism fails in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology \textsuperscript{9} as of prospective notional–deprocrypticism immanence-function-conflatedness \textsuperscript{7}; so-implied as of singularisation \textsuperscript{7}/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 \textsuperscript{6}—of-the-human-institutionalisation-process \textsuperscript{7} as of difference-conflatedness ‘-as-to-totalitative-reification \textsuperscript{7} in-singularisation \textsuperscript{9} as-veridical-epistemic-determinism \textsuperscript{21}

<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity \textsuperscript{6} implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness \textsuperscript{7} reference-of-thought as of immanence-function-conflatedness \textsuperscript{7}, 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 \textsuperscript{7}

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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/akrasiac-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 and validation and validation-or-deferring-falsifiability and validation-or-deferring-validation. It is herein contended that it is the implicated 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 knowledge-reification 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
knowledge-reification. This insight equally informs this author’s supplanting—conviction-as-to-profound-supererogation —postconverging/dialectical-thinking —apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity knowledge-reification, as well as existential-contextualising-contiguity knowledge-reification as of the disposition for advancing the metalevel transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing 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 the ‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence’ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability—or-deferred-falsifiability and validation-or-deferred-validation as of existential-contextualising-contiguity knowledge-reification as implied by the articulation of ontological-good-faith/authenticity herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme ‘implicitation of ontological-primemovers-totalitative-framework’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity knowledge-reification as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity knowledge-reification, and thus an immanence-function-conflatedness 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 /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—de-mentativity 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"—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>) socially intelligible "meaningfulness-and-teleology" 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 /shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic intemporality /longness parrhesiastic askance, and as of immanence-function-confiliatedness: ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality 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 ’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–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the 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-teleology conceit, 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 reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism 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 knowledge-reification 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 knowledge-
reification 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 singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation\(^7\)/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism—procrypticism. Thus, if immanence-function-conflictedness\(^12\) reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity’ knowledge-reification’ 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\(^8\) knowledge-reification\(^6\) are nothing more but <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation\(^6\)<as-to-perspective-ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) predispositions may actually be dementatively/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/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>). 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
1 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-assertive-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-assertive-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–deprocrypticism. 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\(^7\) \(<\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications,}-\text{for-explicating-ontological-contiguity}\), and so as of the dementsive/structural/paradigmatic implication of singularisation\(^7\)/epistemic-immanence/veridical-epistemic-determinism over dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness is inherently bound with its very own epistemic\(^7\)<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^8\) as of the ‘decentering of the human subject’ involved in knowledge-reification\(^8\). This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold\(^9\)’ 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-primemovers-totalitative-framework\(^2\) selective epistemic-veracity transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. In this regard and at the general epistemic level of reference-of-thought\(^10\) 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 ontological-contiguity—of-the-human-institutionalisation-process\(^11\) as of difference-conflatedness–as-to-totalitative-reification–in-singularisation–as-veridical–
epistemic-determinism causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity' is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity induced from ontological-primemovers-totalitative-framework. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity —of-the-human-institutionalisation-process 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 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> epistemic impertinence. Prospective notional–deprocripticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism–procripticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-reference-of-thought uninstitutionalised-threshold and superseded by futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as of prospective notional–deprocrypticism 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- reference-of-thought disseminative research-programme coherence and ontological-contiguity. The idea being that the notional–deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability—or-deferred-falsifiability 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—amplituding/formative–epistemicity—causality–as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity 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 knowledge-reification for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Such a notional–deprocrypticism epistemic-veracity implication is pertinent because blurriness 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, such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework 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{01}
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{1} 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{20} 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
ontological-contiguity\textsuperscript{62} of observations, conceptualisations and predictions, in their
conflatedness totalising-entailing/nested-congruence or how these conflate as of prospective
relative-ontological-completeness\textsuperscript{67} with existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation\textsuperscript{96}<-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 knowledge-reification\textsuperscript{86} as of their critical operant implications and
unmuddled conceptions. Furthermore, the notional-deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality <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>). With the <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity that the deprocrypticism—or–preempting—disjointedness-as-of—reference-of-thought 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 sense-of-things. This is critical because the notional-deprocrypticism—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/transvaluative-rationalising/transepistemicity/anamnestic-residuality/speedrivenness–equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-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-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 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—as of prospective notional-deprocrypticism—as-meaningfulness-and-teleology—is the need for a notional-deprocrypticism 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 <amplituding/formative–epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag, 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—totalising—renewing—realisation/re-perception/re-thought,—in-supereccotary—epistemic—confabulatedness—in absolutising epistemic reference, specifically as so-construed from our positivism—procrypticism 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’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of our <amplituding/formative–epistemicity>totalising—thrownness—in-existence. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of
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–procrypticism prior relative-ontological-incompleteness\textsuperscript{94}-of-reference-of-thought as of an ontological-normalcy/postconvergence/referentialialism notional–deprocrypticism perspective of analysis as of singularisation /epistemic-immanence/veridical-epistemic-determinism. We can perceive the ‘<amplituding/formative-episticity>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\textsuperscript{97}-as-to-totalitative-reification -in-singularisation\textsuperscript{97}-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\textsuperscript{102} of the prior relative-ontological-incompleteness -of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness\textsuperscript{97}- reference-of-thought mental-disposition reflects its uninstitutionalised-threshold\textsuperscript{102} as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-<shallow-supererogation\textsuperscript{66}-of-mentally-aestheticised–preconverging/dementing –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-constitutedness\textsuperscript{1}\-as–‘epistemic-totality ’-dereification -in-dissingularisation -as-flawed-epistemic-determinism\textsuperscript{68} of notional-discontiguity/epistemic-discontiguity\textsuperscript{62}-<shallow-supererogation\textsuperscript{66}-of-mentally-aestheticised–preconverging/dementing –qualia-schema>. Such akrasia-

totalitative-framework\textsuperscript{12} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{7}\textsuperscript{9}<amplituding/formative–epistemicity>causality–as-to-projectivetotalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{4} in accounting for human differences of ontological-performance\textsuperscript{25}–<including-virtue-as-ontology>. It is herein contended that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness\textsuperscript{11}–as–‘epistemic-totality\textsuperscript{23}’–dereification\textsuperscript{24}–in-dissingularisation\textsuperscript{25}–as–flawed-epistemic-determinism\textsuperscript{4}. Thus the notion of ‘human akrasia-susceptibility-or-akrasiac-drag/shiftiness-of-the-Self\textsuperscript{12}/ontological-fracturing/desublimation/gimmickiness complex’ refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance\textsuperscript{<including-virtue-as-ontology>–of-the-self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific ontological-performance\textsuperscript{<including-virtue-as-ontology>–and-vices-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-suprerogatory–epistemic-conflatedness\textsuperscript{12} constrainious-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and construed as of difference-conflatedness\textsuperscript{11}–as-to-totalitative-reification\textsuperscript{11}–in-singularisation –as-veridical-epistemic-determinism\textsuperscript{11}. Such a conflatedness\textsuperscript{11} 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-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
As it construes of human-subpotency 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 as of the causality-as-to-projective-totalitative-implications, for explicating-ontological-contiguity 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. Thus fundamentally the causality-as-to-projective-totalitative-implications, for explicating-ontological-contiguity and orientations underlying construction-of-the-Self as of a notional-deprocrypticism 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 with successive registry-worldviews/dimensions human-subpotency reference-of-thought induced recurrently from the instigative causality-as-to-projective-totalitative-implications, for explicating-ontological-contiguity of dementation{supererogatory-ontological-dementation-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 /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’’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology 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. Thus intemporal ontological-performance -<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness-of-reference-of-thought for empowering and responsible meaningfulness-and-teleology 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 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 -<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’.
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-existence⁴ 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-teleology⁹-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-performance⁷-<including-virtue-as-ontology> as of human-amplituding-formative-epistemicity-totalising-thrownness-in-existence⁴ 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-Self⁷-ontological-fracturing/desublimation/gimmickiness
reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance<sup>71</sup> -<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance<sup>71</sup> -<including-virtue-as-ontology> of the social epistemic-totality<sup>66</sup> of <meaningfulness-and-teleology<sup>5</sup> so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity<sup>66</sup>—of-the-human-institutionalisation-process<sup>5</sup>). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self<sup>91</sup>/ontological-fracturing/desublimation/gimmickiness complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency<sup>amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> when it recognises that we do fall short of intemporal ontological-performance<sup>71</sup> -<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as 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<sup>12</sup>/intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our<sup>7</sup> presencing—absolutising-identitive-constitutedness<sup>9</sup> <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup> inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness<sup>88</sup> <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity<sup>66</sup> in the shiftiness-of-
the-Self as of living, institutional and Being ontological-performance\textsuperscript{7}<-\textit{including-virtue-as-ontology}> arising as of human temporality\textsuperscript{9}; wherein ‘human-subpotency temporality’/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance\textsuperscript{7}<-\textit{including-virtue-as-ontology}> by its <\textit{amplituding/formative-epistemicity}>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{8} ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance<-\textit{including-virtue-as-ontology}> of the 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-conflationedness /intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing~as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness\textsuperscript{7} as reasoning-through/messianic-reasoning enabling in reflecting holographically<-\textit{conjugatively-and-transfusively}> the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{9} as of difference-conflationedness -as-to-totalitative-reification -in-singularisation -as-veridical-epistemic-determinism\textsuperscript{21} \texttt{<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textsuperscript{6}’ brings about successively weaker degenerative constitutedness \textit{‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’}, with increasing ontological-performance\textsuperscript{7}<-\textit{including-virtue-as-ontology}> as of the successive registry-worldviews/dimensions \textsuperscript{8}reference-of-thought. The implied psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical is rather as of the
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-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). 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-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-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~{uninstitutionalised-threshold}/presublimating–desublimating-decisionality}–of-ontological-performance~{including-virtue-as-ontology}, and thus what is more profoundly critical is knowledge-reification as of the transepistemic implications of human limited-mentation-capacity-deepening. Aristotle as successor to their thought effectively had to move on to more fruitfully
and complementarily elaborate phronetically/practically the implications of universalising-idealisation meaningfullness-and-teleology 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 and thus allows prospective dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation insight for further human limited-mentation-capacity-deepening (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 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 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 projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and phronesis existential-contextualising-contiguity in order to grasp
practical-virtue, rationality, etc. in superseding universalising-idealisation phronesis existential-contextualising-contiguity at the latter’s destructuring-threshold-uninstitutionalised-threshold-presublimating-desublimating-decisionality-of-ontological-performance-including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ existential desublimation manifestation of meaningfulness-and-teleology as of both a universalisation–non-positivism/medievalism and our positivism–procrypticism registry-worldview/dimension with regards to mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity geared to undermine ontological-veracity; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness 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 –qualia-schema’ as of the former’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as it underlies non-positivism preconverging-or-dementing–apriorising-psychologism acts ‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ as of its “...
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
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-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.
determinism 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-conflatedness as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the veridical protractedness of the notional--deprocrypticism protensive self-consciousness as of its <amplituding/formative>notional--preempting—disjointedness-as-of-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/epistemic-nonimmanence/flawed-epistemic-determinism

<amplituding/formative--epistemicity>causality--as-to-projective-totalitative--implications,-for-explicating-ontological-contiguity of prior relative-ontological-incompleteness 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 of prospective relative-ontological-completeness of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a notional--deprocrypticism 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 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{7}–apriorising-psychologism\textsuperscript{7} of prospective relative-ontological-completeness\textsuperscript{7} like base-institutionalisation with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{7} as from its singularisation\textsuperscript{7}/epistemic-immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness\textsuperscript{8} like recurrent-utter-uninstitutionalisation as from its dissingularisation \textsuperscript{7}/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter’s \textsuperscript{amplituding/formative–}epistemicity\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} 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–\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{7} \textsuperscript{amplituding/formative–epistemicity}causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity\textsuperscript{6}, 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–\textsuperscript{7}meaningfulness-and-teleology\textsuperscript{7} of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold\textsuperscript{102} in reflecting holographically–\textsuperscript{conjugatively-and-transfusively} the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{7} 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\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{7} as of transversality–of-affirmative-and-unaffirmative,—
disambiguated-apriorising/axiomatising/referencing epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity, 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'

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

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 medieval-scholasticism pedantising/muddling/formulaic-hallowing-out—in-subontologisation/subpotentiation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness

as of social enlightenment common

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in 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

that is of 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–deprocripticism transcendence-and-sublimity/sublimation/supererogatory–dementativity, this author is of the opinion that any intellectual endeavour must exceedingly 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–conflectedness 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-teleology^.

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 <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) 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-referring-
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-medievalism ontological-fracturing, positivism–procrypticism 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-
derdetermination-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 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. 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-teleology -<in-existential-extrication-as-of-existential-unthought> only human intemporal ontological-performance -<including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance -<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 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-<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-<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—<amplituding/formative>supererogatory–de-mentativity/epistemic-growth-or-conflatedness/ 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—as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) framework that ‘invents’ and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory–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
meaningfulness-and-teleology as-of-nondescript/ignorable—void ’-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 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 for our prospective transcendence-and-sublimity/sublation/supererogatory—de-mentativity rather than as of prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing 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 to bring about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism 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/sublation/supererogatory—de-mentativity, it is inevitably the case that the examination of any such representation with say for instance the physics totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such transcendence-and-sublimity/sublation/supererogatory—de-mentativity idealisation necessarily had to pass through the intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing projection as of
driveness–equalisation epistemic internalisation for intemporal ontological-performance\textsuperscript{71}–<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of suprasocial or \textsuperscript{amplituding/formative}wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}–as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) abstract integration/assimilation of such resultant intemporal ontological-performance\textsuperscript{71}–<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 denaturing secondnatured institutionalised intemporal ontological-performance –<including-virtue-as-ontology> at the uninstitutionalised-threshold\textsuperscript{102} as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-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-completeness\textsuperscript{87} epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness\textsuperscript{88} \textsuperscript{amplituding/formative–epistemicity}causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity . Interestingly, thus if there is no suprasocial or \textsuperscript{amplituding/formative}wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}–as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/supercorogatry–de-mentativity but for prospective dimensionality-of-

absolutising epistemic reference for the transcendence-and-sublimity/sublimation/supererogatory—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{105} intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—asso-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding seconndnatured institutionalisation of intemporal ontological-performance -<including-virtue-as-ontology>. Likewise, it is herein contended that this difference-conflatedness\textsuperscript{106}—as-to-totalitative-reification\textsuperscript{107}—in-singularisation\textsuperscript{108}—as-veridical-epistemic-determinism\textsuperscript{109}

\<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{110} equally applies prospectively with respect to the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought 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{111} 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 seconndnatured institutionalisation of intemporal ontological-performance -<including-virtue-as-ontology>, as herein implied; overriding pretences of suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
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-prime movers-totalitative-framework as from 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 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-<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 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 as of its ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity of prospective meaningfulness-and-teleology ontological-veracity implications of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness. In other words, as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing of human metaphoricity of temporal-to-intemporal—ontological-performance —including-virtue-as-ontology>—of-narratives, we know that the ontological-primemovers-totalitative-framework 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—conflicatedness 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 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—ontological—contiguity ’ ultimately has a direction as of intemporal—preservation—entropy—of—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—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’. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment 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 of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the prospective relative-ontological-completeness 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-conflatedness selection/skewing of ontological-primemovers–totalitative-framework as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity 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 of the underlying sciences
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-ricochetting/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 as 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 <amplituding/formative-epistemicity>totalising–thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of ontological-primemovers-totalitative-framework, 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-teleology<sup>6</sup>-<in-existential-extrication-as-of-
existential-unthought><sup>6</sup> nonpresencing-<perspective–ontological-normalcy/postconvergence>
ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness<sup>6</sup> appraisal. The reason for making
this point is equally to undermine any overrating of human comprehensive contemplation of any
such implied suprasocial or <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>}
presencing—absolutising-identitive-constitutedness<sup>11</sup> 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<sup>6</sup> implications of operant prospective intemporal individuation
transversality-of-affirmative-and-unaaffirmative,-disambiguated-
apriorising/axiomatising/referencing<sup>10</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. We can appreciate
as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards
to any such suprasocial or <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>}
epistemic-veracity pretence, as expressed before with respect to Plato’s idea<sup>10</sup> 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 medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. Just as we can appreciate that in ‘the very same physics <amplitudding/formative-epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existentia-reality’ as of prospective relative-ontological-completeness -of-axiomatic-construct-or- 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-<perspective–ontological-normalcy/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 dementative/structural/paradigmatic meaningfulness-and-teleology 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 validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective meaningfulness-and-teleology as knowledge on a vague notion of any “presencing—absolutising-identititive-constitutedness” epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability. Thus
metaphoricity** as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology** as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology** as say the commonality of such metaphoricity** inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking-'projective-insights'/epistemic-projection-in-conflicatedness’-of-notional–deprocrypticism-prospective-sublimation) thinkers sharing a common emancipatory metaphoricity** 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-teleology** that is instigative, metaphoricity** is critically about the prospective ricochetting de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology** implications on the fabric of the social as an epistemic-totality framework beyond-the-consciousness-awareness-teleology-<in-existential-extrication-as-of-existential-unthought>, as the supposedly coherent ontological-commitment of ‘self-assuredness-of-ontological-good-faith/authenticity–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. This is so because in the long run transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing of temporal-to-intemporal–ontological-performance-<including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-totalitative-framework selecting/skewing-towards intemporality /ontological-veracity 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  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*¹⁹, when it comes to assessing the possibility of prospective
meaningfulness-and-teleology*¹⁹ 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*¹ 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-
infrasstructure-of—meaningfulness-and-teleology*¹ including our modern period, is a flawed
appraisal; as in many ways, beyond our <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiac-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*²² 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–deprocrypticism metaphoricity in our positivism–procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional–deprocrypticism 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 conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology
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-teleology
common universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness's but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-as-to-preconverging-or-dementing—apriorising-psychologism> devaluing their presencing—absolutising-identitive-constitutedness
critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is 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/intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework and then its deferential-formalisation-transference and percolation-channelling implications, while it can be appreciated that the preceding three dispositions as of their <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are not critically as so-committed to ontological-veracity. Narratives as such are the very <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag drive for human meaningfulness-and-teleology underlying language development, wherein ‘ontologically-hegemonising-narrative ontological-performance’-<including-virtue-as-ontology> as of its dispensing-with-immediacy-for-relative-ontological-completeness profoundness is as of singularisation/epistemic-immanence/veridical-epistemic-determinism and so over the temporal–ontological-performance -<including-virtue-as-ontology>-of-narratives as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. 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-tracing> is rather regular and stable as of the dynamics of temporal-to-intemporal–ontological-performance -<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness-by-reification /contemplative-distension/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\(^7\)-\(<\text{including-virtue-as-ontology}>\)-of-narratives will drag out as of preconverging-or-dementing –apriorising-psychologism–‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’\(^6\)-\(<\text{shallow-supererogation}>\)-of-mentally-aestheticised–preconverging/dementing –qualia-schema’ of akrasia-susceptibility-or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of ontological-primemovers-totalitative-framework\(^7\) 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 supereogatory–epistemic-conflicatedness\(^3\) of intemporal ‘ontologically-hegemonising-narrative’\(^7\) ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\)’, going by the fact that the supposedly coherent ontological-commitment\(^4\) so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity’\(^6\)–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\(^5\) of ‘ontologically-hegemonising-narrative’\(^7\) ontological-performance ‘\(<\text{including-virtue-as-ontology}>\)’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance \(<\text{including-virtue-as-ontology}>\)-of-narratives across the institutional-cumulation/institutional-recomposure-<\text{as-to-historiality/ontological-eventfulness}/ontological-aesthetic-tracing>, critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor <amplituding/formative-
epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-
contiguity as of the de-mentative/structural/paradigmatic <amplituding/formative-
epistemicity> causality—as-to-projective-totalitative—implications,—for-explicating-ontological-
contiguity of ‘human akrasia-susceptibility—or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of 
singularisation /epistemic-immanence/veridical-epistemic-determinism over 
dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the 
possibility in reflecting holographically—<conjugatively-and-transfusively> the ontological-
contiguity of-the-human-institutionalisation-process arises as of human generation 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
<including-virtue-as-ontology> ontological-performance
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the specific destructuring-threshold—(uninstitutionalised-
threshold /presublimating—desublimating-decisionality)—of-ontological-performance
<including-virtue-as-ontology> of ‘human akrasia-susceptibility—or-akrasiatic-drag/shiftiness-
of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’. It is ultimately 
‘ontologically-hegemonising-narrative ontological-performance
<including-virtue-as-ontology>’ that is implicated with respect to the supposedly coherent ontological-commitment
so-implicated 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’ opening 
it up to prospective intemporal-as-ontological metaphoricity, such that sublimating
historiality/ontological-eventfulness /ontological-aesthetic-tracing in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^66\) can effectively be construed as of the dynamism of the ‘ontologically-hegemonising-narrative\(^70\) ontological-performance’-<including-virtue-as-ontology>’, as it supersedes temporal–ontological-performance\(^71\)-<including-virtue-as-ontology>-of-narratives as of its constraining 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-conflatedness\(^12\) as of ontological-primemovers-totalitative-framework over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the ‘ontologically-hegemonising-narrative’\(^70\) ontological-performance’-<including-virtue-as-ontology>’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. oeleagating social opinionatedness and substituting social deferential-formalisation-transference and percolation-channelling for ‘ontologically-hegemonising-narrative’\(^70\) ontological-performance’-<including-virtue-as-ontology>’.

<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup>; but rather has to project as of prospective epistemic-ricochetting/transepistemicity the requisite deferential-formalisation-transference and percolation-channelling as the mechanism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology<sup>9</sup> as of prospective notional–deprocrypticism institutionalisation based on deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising, and so just as with the positivism projection of the requisite deferential-formalisation-transference and percolation-channelling of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising as the mechanism of prospective positivism institutionalisation rather than engaging in defective non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag<sup>33</sup>. Besides and overlaid on this underlying human-subpotency background deficiency as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, is the reality that human meaningfulness-and-teleology<sup>9</sup> fundamentally develops out of the constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold<sup>10</sup>/presublimating–desublimating-decisionality)–of-ontological-performance<sup>7</sup>-<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-teleology, 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-teleology 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 /presublimating–desublimating-decisionality}–of-ontological-performance–<including-virtue-as-ontology> of meaningfulness-and-teleology 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-teleology–<in-existential-extrication-as-of-existential-unthought> the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/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 /presublimating–desublimating-decisionality}–of-ontological-performance–<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance–<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 akrasia-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-teleology is beyond-the-

<amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity for affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking> apriorising-psychologism> of prospective registry-worldview/dimension. The ultimate point here being that critically the notion of human transcendence-and-
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}-<including-virtue-as-ontology>}_ontological-performance^\textsuperscript{71}-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality\textsuperscript{36}_meaningfulness-and-teleology\textsuperscript{99}, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative\textsuperscript{70}_ontological-performance^\textsuperscript{71}-<including-virtue-as-ontology>’ is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance\textsuperscript{71}-<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance\textsuperscript{71}-<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}-<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}-<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing\textsuperscript{15} as of uninstitutionalised-threshold\textsuperscript{102} implications. Ultimately, it is herein contended that conceptualising ontological-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of prior meaningfulness-and-teleology de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to as supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to human limited-mentation-capacity-deepening as of prospective psychoanalytic unshackling/memetic-reordering/institutional-recomposuring; speaking of the recurrent edging towards completion of ontological-performance 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’<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 as of difference-conflatedness—as-to-totalitative-reification—in-singularisation—as-veridical-epistemic-determinism in ontological-contiguity from notional—deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology 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 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-
construed as its ‘identitive-constitutedness’-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism of meaningfulness-and-teleology’, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential implications of its prior-presencing—absolutising-identitive-constitutedness de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> redep-mentating/restructuring/reparadigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness’-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism of meaningfulness-and-teleology’; in both cases, as of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human-amplituding/formative–epistemicity-totalising~purview-of-construal’ but with differing ontological-performance -<including-virtue-as-ontology> of meaningfulness-and-teleology as it is such ‘difference-conflatedness’-as-to-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism of meaningfulness-and-teleology’ construed as supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that induces the animistic social-setup reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory–de-mentativity into positivism/rational-empiricism. Thus, the prospect of all human meaningfulness-and-teleology arises 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 recurring/relaying instigating, at uninstitutionalised-threshold\(^{10}\), in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{9}\)—of-the-human-institutionalisation-process\(^{7}\) as of human limited-mentation-capacity-deepening\(^{7}\) implications for prospective relative-ontological-completeness\(^{7}\) inducing the sublimating\(^{9}\) historiality/ontological-eventfulness\(^{7}\)/ontological-aesthetic-tracing as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. We can appreciate in this regards that the successive registry-worldviews/dimensions\(^{7}\) reference-of-thought are actually in an supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relation with each other as of prospective relative-ontological-completeness\(^{7}\) with regards to construing the very same <amplituding/formative–epistemicity>totalising/circumscribing/delineating purview-of-construal-as-existence: wherein base-institutionalisation rulemaking edgily/incisively reconstrues existence as of rulemaking over recurrent-utter-uninstitutionalisation construal of existence as of non-rules—apriorising/axiomatising/referencing–psychologism;\(^{3}\) universalisation edgily/incisively reconstrues existence as of universalisation-directed-rulemaking over base-institutionalisation–ununiversalisation construal of existence as of rulemaking; positivism/rational-empiricism edgily/incisively reconstrues existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking over universalisation–non-positivism/medievalism construal of existence as of universalisation-directed-rulemaking; and prospectively, notional–deprocrypticism edgily/incisively reconstrues existence as of 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-

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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 implied as of singularisation/epistemic-immanence/veridical-epistemic-determinism over dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-totalitative-framework validation and falsifiability 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) 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-/presublimating–desublimating-decisionality–of-ontological-performance-⟨including-virtue-as-ontology⟩ to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological completaeness 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 and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected conflatedness. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative constitutedness since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of ‘logocentric habituated social conditions’ as inherently ontological or beyond ontological
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–supererogatory–epistemic-conflatedness to supersede human

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–procrysticism prior relative-ontological-incompleteness 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 notional–deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality/longness and temporality /shortness as to human limited-mentation-capacity relative ontological-performance -<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness notional–deprocrypticism 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 notional–deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation; 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 aetioligisation/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 /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-completeness⁷⁷ 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-threshold⁷⁷/presublimating–desublimating-decisionality)–of-ontological-performance -<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of intemporal metaphoricity⁷⁷ epistemic pertinence doesn’t lie with any inherent suprasocial framework or
‘nondescript/ignoreable–void ’-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/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 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. It is by this token that 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 recurrent shot for completeness can as to existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-〈amplituding/formative—epistemicy>totalising—renewing-realisation/re-perception/re-thought,—in-supererogatory—epistemict-conflatedness ontological-primemovers-totalitative-framework.
valideit induce transcendence-and-sublimity/sublilation/supererogatory—de-mentativity thus
constraining the positive opportunism for prospective human secondnatured institutionalisation
as of crossgenerational deferential-formalisation-transference and percolation-channelling. The
insight here is that the epistemic possibility for human prospective aetiologisation/ontological-
escalation as reflected in all prior transcendence-and-sublimity/sublilation/supererogatory—de-
mentativity is more decisively about such 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
exploiting of 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’, rather than a naïve reliance on
<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)> or
suprasocial epistemic relevance which is actually the outcome as reasoning-from-
results/afterthought of secondnatured institutionalisation poorly inclined to such requisite
prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-
drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed
antiakrasiatic disposition’ so-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 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-
syncretising/circularity/interiorising/akrasiatic-drag . (It should be noted here thus that going by

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supererogatory~epistemic-conflatedness; ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology~<in-existential-extrication-as-of-existential-unthought> we-fail-to-factor-in/we-are-oblivious-to our human limited-mentation-capacity implications as of our ontologically-compromised <amplituding/formative–epistemicity>totalising–thrownness-in-existence¹⁴, so-reflected with the successive registry-worldviews/dimensions⁶ reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity⁹, to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking>—apriorising-psychologism> as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised <amplituding/formative–epistemicity>totalising–thrownness-in-existence¹⁴; and this with respect to our articulated–or–acquiesced-to meaningfulness-and-teleology⁴⁹ ontological-performance⁷¹<including-virtue-as-ontology>, such that inherently our ontological-performance⁷¹<including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold-{uninstitutionalised-threshold⁴³/presublimating–desublimating-decisionality}–of-ontological-performance⁷¹<including-virtue-as-ontology> of meaningfulness-and-teleology⁰. The destructuring-threshold-{uninstitutionalised-threshold ⁴³/presublimating–desublimating-decisionality}–of-ontological-performance⁷¹<including-virtue-as-ontology> of human articulated–or–acquiesced-to meaningfulness-and-teleology⁴⁹ ontological-performance⁷¹<including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold⁴³, speaks of a threshold at which as of our human-subpotency we fail to assume the
performance*-<including-virtue-as-ontology>*-including-virtue-as-ontology of intemporal and
disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism-
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
reflecting <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}.
This analysis so far sums up the overall framework of human temporal-to-intemporal
ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality* of
meaningfulness-and-teleology* in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity*—of-the-human-institutionalisation-process*.
Further and of much more profound reification* implications, is the reality that the social-construct
constructive and destructuring nature can be fundamentally accounted for by the fact that human
antiakrasiatic 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’ *-<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 antiakrasiatic-
aspiration ontological-performance’*<including-virtue-as-ontology>*. This reflects the
epistemic-veracity of construing human-subpotency ‘equivalence/correspondence antiakrasiatic-
aspiration ontological-performance’*<including-virtue-as-ontology>* of its articulated–or–
acquiesced-to *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\textsuperscript{2} ontological-performance\textsuperscript{2} -<including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-teleology\textsuperscript{-}<in-existential-extrication-as-of-existent-unthought\textsuperscript{5}} the universal-transparency\textsuperscript{7}\textsuperscript{-}<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{6}} of the social epistemic-totality\textsuperscript{7} of “meaningfulness-and-teleology”\textsuperscript{9} 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{7} -<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-ontological-performance -<including-virtue-as-ontology> in ‘a metaphorising vacillating-conception’ of the social epistemic-totality\textsuperscript{7} of “meaningfulness-and-teleology”\textsuperscript{9} as can be fully 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-conflatedness\textsuperscript{2} epistemic perspective in ontological-normalcy/postconvergence. This thus points out that human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ -<including-virtue-as-ontology>’ supposedly of \textsuperscript{9}universal-transparency\textsuperscript{10}-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness\textsuperscript{6}} is mainly and rather the overtly presumed social posture of articulated–or–acquiesced-to \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{9} ontological-performance -<including-virtue-as-ontology>, and that human-subpotency implications of human limited-mentation-capacity induces covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance’ -<including-virtue-as-ontology> construed as

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This destructuring-transitoriness–as-of-deratiocination/deratiocontiguity exactly reflects the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in
notional-conflatedness 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 with existence-as-of-existential-instantiations as so-construed in such
approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a
reification is all about elucidating the ontological-veracity/ontological-performance -
<including-virtue-as-ontology> 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-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought–supererogatory–epistemic-conflatedness epistemic/notional-projective-perspective
of ontological-prime-movers-totalitative-framework as of prospective relative-ontological-
completeness as of prospective relative-ontological–
implications, for-explicating-ontological-contiguity’, whereas the notion of propositional
attitude is rather as of constitutedness and not in conflatedness with existence-as-of-
existential-instantiations as failing to reflect the given <amplituding/formative–
epistemicity>totalising–thrownness-in-existence 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–
ontological-incompleteness/subrelative-ontological-completeness -


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 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–qualia-schema’ and ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—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 perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing—qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking\^20–qualia-
schema’. This is the fundamental conception underlying the notion of \(^{1}\)-de-mentation-
(superrerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) as implying an underlying
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
mentative/structural/paradigmatic misconstruing for
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^{9}\),
thus disambiguating/differentiating prospective relative-ontological-completeness\(^{37}\) as of
‘\langle amplituding/formative–epistemicity>totalising/circumscribing/delineating
postconverging/dialectical-thinking\(^{0}\)–qualia-schema’ and the prior relative-ontological-
incompleteness\(^{5}\) as of ‘\langle amplituding/formative–epistemicity>totalising/circumscribing/delineating
preconverging/dementing\(^{19}\)–qualia-schema’.
This is equally what very much underlies from a prospective relative-ontological-completeness\(^{37}\)
constructiveness perspective of notional–deprocrypticism as preempting—disjointedness-as-of-
reference-of-thought the social manifestation of a phenomenon like psychopathy and social
psychopathy reflecting our prior relative-ontological-incompleteness positivism–procrypticism
destructuring-threshold-(uninstitutionalised-threshold\(^{12}\)/presublimating–desublimating-
decisionality)–of-ontological-performance -\langle including-virtue-as-ontology\rangle as of its
disjointedness-as-of- reference-of-thought, wherein the fundamentally induced destructuring-
by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity
-\langle shallow-supererogation\(^{9}\)–of-mentally-aestheticised–preconverging/dementing\(^{19}\)–qualia-
schema\rangle of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the
very same destructuring
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating
disjointedness-as-of- reference-of-thought that prolongs as of \langle amplituding/formative–
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

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-teleology 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`–qualia-schema` while our positivism–procrypticism prospectively destructuring perspective rather reflecting wrongly as of `<amplituding/formative–
epistemicity>totalising/circumscribing/delineating
preconverging/dementing`–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 disposition in singularisation`/epistemic-immanence/veridical-epistemic-determinism` of phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ontological-performance`–<including-virtue-as-ontology> of any given registry-worldview/dimension as of
‘<amplituding/formative–epistemicity>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
<shallow-supererogation/of-mentally-aestheticised—preconverging/dementing—qualia-schema> in dissingularisation'/epistemic-nonimmanence/flawed-epistemic-determinism’ on any such given registry-worldview’s/dimension’s reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring the further
digression-as-of-totalising-renewing-realisation/re-perception/re-thought, in supererogatory-epistemic-conflatedness


reflected as of ‘totalising/circumscribing/delineating preconverging/dementing–qualia-schema’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance is rather supposedly all about overtly implicated ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance’ of articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance
<including-virtue-as-ontology> with regards to the universal-transparency of totalising-entailing, as to entailing <amplituding/formative–epistemicity> totalising in relative-ontological-completeness of social epistemic-totality of meaningfulness-and-teleology.

performance\textsuperscript{7} - <including-virtue-as-ontology> construed as ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance \textsuperscript{7} - <including-virtue-as-ontology>’, and the social dynamics developing thereof as of social-stake-contention-or-confliction. Thus human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{7} - <shallow-supererogation - of-mentally-aestheticised-preconverging/dementing\textsuperscript{15} – qualia-schema> in dissingularisation\textsuperscript{7}/epistemic-nonimmanence/flawed-epistemic-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument for ontological-performance\textsuperscript{7} - <including-virtue-as-ontology>’, so-conceptualised from the perspective of existence-potency~sublimating-nascence, disclosed-from-prospective-epistemic-digression-as of \textsuperscript{\textless}\textsuperscript{amplituding/formative–epistemicity}\textgreater\textsubscript{totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness\textsuperscript{12}} as the latter reflects ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance \textsuperscript{7} - <including-virtue-as-ontology>’, vary as of human-subpotency \textsuperscript{\textless}amplituding/formative–epistemicity\textgreater\textsubscript{totalising–random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{7} - <shallow-supererogation - of-mentally-aestheticised-preconverging/dementing\textsuperscript{15} – qualia-schema> in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism’, totalising–nominal-as-tendentious \textsuperscript{\textless}amplituding/formative–epistemicity\textgreater\textsubscript{destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{7} - <shallow-supererogation - of-mentally-aestheticised-preconverging/dementing – qualia-schema> in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism’, \textsuperscript{\textless}amplituding/formative–epistemicity\textgreater\textsubscript{totalising–ordinal-as-qualifying destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity$$
ratio-conguity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance

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

-<shallow-supererogation\textsuperscript{\textcircled{\textscriptsize 8}}-of-mentally-aestheticised–preconverging/dementing\textsuperscript{\textcircled{\textscriptsize 9}}–qualia-schema> in dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive-constitutedness -as-‘epistemic-totality ’-dereification -indissingularisation\textsuperscript{\textcircled{\textscriptsize 10}}-as-flawed-epistemic-determinism\textsuperscript{\textcircled{\textscriptsize 11}} with regards to the covert-pretense-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance ’-<including-virtue-as-ontology> as to destructuring-transitoriness\textsuperscript{\textcircled{\textscriptsize 12}}-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-


<amplituding/formative–epistemicity>totalising~random-as-impulsive,
<amplituding/formative–epistemicity>totalising~nominal-as-tendentious,
<amplituding/formative–epistemicity>totalising~ordinal-as-qualifying, interval-as-categorising and
<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
threshold-(uninstitutionalised-threshold)\textsuperscript{-}/presublimating–desublimating-decisionality)-of-ontological-performance \langle\text{including-virtue-as-ontology}\rangle \text{ as it enables}\n\text{‘ontology/apriorising/axiomatising/referencing construal of Being and beings’ that instigates the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant \textit{meaningfulness-and-teleology}}\textsuperscript{-} of lesser-and-less phenomenal-abstractiveness mental-processing tasking, and so rather as ‘already achieved constructiveness-of-ontological-performance \langle\text{including-virtue-as-ontology}/institutionalisation\rangle’, as from the categorising register of ‘\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’}, the qualifying register of ‘\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’}, the tendentious register of ‘\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’ and the impulsive register of ‘\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’, reflecting the human understanding process (with this so-structured registers of lesser-and-less mental-processing reproducibility—mathesis/motif/thrownness-disposition,–as–reproducbility-of-aestheticisation, as derived from the underlying registry-worldview’s/dimension’s \textsuperscript{12} reference-of-thought induced \langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–ratio-contiguity/ratiocination-as-referentialism ontology/apriorising/axiomatising/referencing construal of Being and beings’}, forming the said registry-worldview’s/dimension’s ‘notional~conflatedness\textsuperscript{12} \langle\text{amplituding/formative–epistemicity}\rangle\text{totalising/circumscribing/delineating self-consciousness qualia-schema’ of}
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 epistemic/notional–projective-perspective or ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking –qualia-schema’ as of relative-ontological-completeness when so-construed in existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression-as-of–<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-

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-teleology\textsuperscript{99} of lesser-and-lesser 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-teleology\textsuperscript{99} aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance\textsuperscript{71} -<including-virtue-as-ontology>’ from destructuring-threshold-(uninstitutionalised-threshold\textsuperscript{11} /presublimating–desublimating-decisionality)~of-ontological-performance\textsuperscript{71} -<including-virtue-as-ontology>’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaningfulness-and-teleology\textsuperscript{99} 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{}, and is reflected in the ontological-contiguity~of-the-human-institutionalisation-process\textsuperscript{67} reification\textsuperscript{86} of 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-conflatedness\textsuperscript{2} as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a forward-facing
dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism’
‘<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 antiakrasiatic-aspiration
ontological-performance’—<including-virtue-as-ontology>’, destructuring-transitoriness—as-of-
deratiocination/deratiocontiguity as of elicited covert-pretence-of-equivalence/correspondence–
antiakrasiatic-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-
ordrag/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-endemisation,
and so-induced-and-complexified in association with instances/instantiations of constructiveness
disposition for ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’—
<including-virtue-as-ontology>’, to then effect as of the dual implications ontologically-flawed
<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-conflatedness implication as of notional–deprocrypticism in prospective relative-ontological-completeness 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-conflatedness projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness -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 construed of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’-<including-virtue-as-ontology>’ as of positivism ontologically-hegemonising-narrative 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 as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality}–of-ontological-performance

<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

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity operation of Arithmetic construed as of
dissingularisation /epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-
abnormalcy/preconvergence and with regards to our normally conceived
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity 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 /presublimating–desublimating-decisionality)~of-ontological-
performance<-including-virtue-as-ontology> analysis speaks of the reality of human de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—or-attributive-dialectics) insights; and the appreciation of the latter as to the
displacement/decentering-of-the-human-subject in reflecting holographically<-conjugatively-
and-transfusively> the ontological-contiguity~of-the-human-institutionalisation-process is a
requisite for understanding such an ontological-normalcy/postconvergence destructuring-
threshold{-uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-
ontological-performance<-including-virtue-as-ontology> analysis. The destructuring-
threshold{-uninstitutionalised-threshold /presublimating–desublimating-decisionality}~of-
ontological-performance<-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 with the social
epistemic-totality of meaningfulness-and-teleology’. This psychodynamic operant
conflatedness reflects human-subpotency ‘constructiveness-of-ontological-performance’-
<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—
destructuring-threshold-(uninstitutionalised-threshold’/presublimating–desublimating-
decisionality)—of-ontological-performance’–<including-virtue-as-ontology> metaphorising
vacillating-conception of the social epistemic-totality of meaningfulness-and-teleology’; 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-conflicatedness epistemic perspective as of ontological-
normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-
aspiration ontological-performance’–<including-virtue-as-ontology>’. This destructuring-
threshold-(uninstitutionalised-threshold’/presublimating–desublimating-decisionality)—of-
ontological-performance’–<including-virtue-as-ontology> analysis further highlights the
‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions
uninstitutionalised-threshold’ in reflecting holographically–<conjugatively-and-transfusively>
the ontological-contiguity of the human institutionalisation-process with respect to
destructuring at all uninstitutionalised-threshold’; as so-implied by de-mentation–
(supererogatory–ontological–de-mentioning–or-dialectical–de-mentioning—stranding-or-
attributive-dialectics). The comprehensive social susceptibility to destructuring-transitoriness-
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-mention-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’–<including-virtue-as-ontology>’ arises because of destructuring-
transitoriness –as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-
(uninstitutionalised-threshold\textsuperscript{11}/presublimating–desublimating-decisionality)-of-ontological-performance \textsuperscript{10}-<including-virtue-as-ontology>  parasitism \textsuperscript{10} <amplituding/formative–epistemicity>-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11}, as beyond-the-consciousness-awareness-teleology\textsuperscript{11}-<in-existential-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’ \textsuperscript{10}-<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology\textsuperscript{11}-<in-existential-extrication-as-of-existential-unthought> cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social ‘meaningfulness-and-teleology’\textsuperscript{99}. Insightfully, it can be appreciated that the ontological-contiguity\textsuperscript{97}—of-the-human-institutionalisation-process\textsuperscript{97} is one long process involving the undermining of destructuring-transitoriness\textsuperscript{99}-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold\textsuperscript{11} with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’\textsuperscript{10}-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative\textsuperscript{70} implied as of prospective ‘<amplituding/formative–epistemicity>-totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation ‘/epistemic-immanence/veridical-epistemic-determinism’\textsuperscript{99}. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening\textsuperscript{52} implications the destructuring-transitoriness\textsuperscript{99}-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 antiakrasiatic-attainment ontological-performance’\textsuperscript{99}-<including-virtue-as-ontology>’. We can similarly project of the same with respect to our
referencing-conceptualisation> of the social-construct as from the elucidation/reification as ‘destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance ‹including-virtue-as-ontology› analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-
performance ‹including-virtue-as-ontology›, as such an antiakrasiatic analysis of uninstitutionalised-threshold notionally/epistemically reflects the ontological-contiguity — of-the-human-institutionalisation-process; 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-prime mover-totalitative-framework <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity 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 ‘implicated 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 / presublimating–desublimating-decisionality\}–of-ontological-performance-\{including-virtue-as-ontology\} and as reflected at uninstitutionalised-threshold\[102\]. 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-\{including-virtue-as-ontology\} destructuring-threshold-\{uninstitutionalised-threshold / presublimating–desublimating-decisionality\}–of-ontological-performance-\{including-virtue-as-ontology\} and uninstitutionalised-threshold\[102\], and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance-\{including-virtue-as-ontology\} 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-teleology\[99\]. 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 / presublimating–desublimating-decisionality\}–of-ontological-performance-\{including-virtue-as-ontology\} 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-
epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-confalatedness \[3\]  epistemic/notional–projective-perspective for

aetiologisation/ontological-escalation such temporal-dispositions are rather unwarranted and
irrelevant since such aetiologisation/ontological-escalation is rather geared towards the
prospective relative-ontological-completeness implied social-stake-contention-or-confliction
as of human intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigming and not the prior relative-ontological-incompleteness
social-stake-contention-or-confliction in extricatory/temporal de-
mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-
ontological 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-confalatedness \[2\] 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>)) is not
interpreted from a temporal existential-extricatory-as-of-existental-unthought perspective as
ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-intemporality inclination and accompanying sophistic/pedantic complexes as well as to the
extent of entailing prospective relative-ontological-completeness\[3\]. We can appreciate in this
regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy
perceive prior registry-worldviews/dimensions in their ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in stigmatising terms–as-of-axiomatic-construct, the ontological-veracity from existence-potency–sublimating–nascence–disclosed-from-prospective-epistemic-digression-as-of-
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’, and likewise universalisation with respect to base-institutionalisation—ununiversalisation, universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supernergatory—dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process are just as equally relatively enmeshed in many ways with their reference-of-thought old psychology ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing —qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified presencing—absolutising-identitive-constitutedness positivism–procrypticism disposition is all-encompassing as of our <amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as ‘postconverging-or-dialectical-thinking—apriorising-psychologism as of in-the-absolute’ without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking—apriorising-psychologism as of their constructiveness-of-ontological-performance—<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking—qualia-schema’ at their relative-ontological-completeness and preconverging-or-dementing apriorising-psychologism as of their destructuring-threshold—{uninstitutionalised-
threshold\(^1\) of ontological-performance\(^1\)–presublimating–desublimating–decisionality\(^1\)–of-ontological-performance\(^1\)–

its ontologically-flawed identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-flawed-epistemic-determinism, we are involved in a fundamental disjointedness-as-of-reference-of-thought in the sense that we seem to imply in our <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that our ‘positivism–procrypticism 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-teleology’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process 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-teleology—<in-existential-extrication-as-of-existential-unthought> rather turns out to be denaturing 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 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 ‘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 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—procrystalism and so just as with any other prior relative-ontological-incompleteness registry-worldviews/dimensions <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 their ontologically-flawed identitive-constitutedness—as—‘epistemic-totality’—dereification—in-dissingularisation—as-flawed-epistemic-determinism, there has always been an ontologically-flawed inclination that the given registry-worldview’s/dimension’s ‘contingent-ontology—as-of-conventioning-referencing’ in its <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherently carries all the prospective possibilities of human emancipation and so oblivious-and-substituting of the underlying ontological-contiguity—as-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’ . In other words, unlike we may contemplate as of our positivism/rational-empiricism presencing—absolutising-identitive-constitutedness mind, 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-uninstitutionalisation contingent—
ontology—as-of-conventioning-referencing’ <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 ontologically-flawed ideitative-constitutedness’-as-
epistemic-totality ’-deregification’-in-dissingularisation -as-flawed-epistemic-determinism
hardly contemplated of the ontological-veracity of the underlying ontological-contiguity’—of-
the-human-institutionalisation-process’ ‘true-ontology—as-of-Being-development/ontological-
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 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 so-reflected as of difference-conflatedness’-as-to-
totalitative-reification’-in-singularisation’-as-veridical-epistemic-determinism31, 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-ontology—as-of-conventioning-referencing’ are rather by
mental-reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-
substituting over the more profound and underlying ontological-contiguity —of-the-human-
institutionalisation-process37 ‘true-ontology—as-of-Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfullness-
and-teleology” reflected as of ontologically-veridical difference-conflatedness’-as-to-
totalitative-reification’-in-singularisation’-as-veridical-epistemic-determinism31.

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<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity >. This reality effectively de-
mentatively/structurally/paradigmatically explains the manifestation of all such relative-
ontological-incompleteness registry-worldviews/dimensions contingent-ontologies—as-of-
conventioning-referencing <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag induced destructuring-threshold-
(uninstitutionalised-threshold /presublimating–desublimating-decisionality)~of-ontological-
performance <including-virtue-as-ontology> as reflected by their uninstitutionalised-
threshold ; and as such an <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag suprasocial or
<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>) relative-
ontological-incompleteness apriorising/axiomatising/referencing/ intelligibilitysetup/measuringinstrument predilection is
further subject to its internal social-stake-contention-or-confliction sophistry, with the
implications that all prospective transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity meaningfulness-and-teleology as reasoning-through/messianic-reasoning must
necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient
destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
decisionality)~of-ontological-performance <including-virtue-as-ontology> and thus fails
reification as of 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 ontological-prime movers–totalitative-framework
originarily/as-of-event prospective postconverging-or-dialectical-thinking — apriorising-psychologism'. In this regards, we can factor in for instance that more critically rather than construing the prospective reification 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–procrypticism contingent-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/supercrity—de-mentativity will rather be ‘a more candid face-up with our procrypticism—or–disjointedness-as-of-reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology’ — <in-existential-extrication-as-of-existent-unthought> institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold—{uninstitutionalised-threshold}—/presublimating–desublimating-decisionality)—of-ontological-performance—<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 de-mentating/structuring/paradigming 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}—/presublimating–desublimating-decisionality)—of-ontological-performance—<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as if critical reification will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-

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sublimity/sublimation/supererogatory—de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism-in-relative-ontological-incompleteness—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-<amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought,—in— supererogatory—epistemic-conflatedness level for human emancipation as of ‘maximalising—recomposuring-for-relative-ontological-completeness’—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-involvement, 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 \(^1\) de-mentation-
(superrcratory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics) implied prospective postconverging-or-dialectical-thinking\(^2\)—apriorising-psychologism and prior preconverging-or-dementing\(^3\)—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology\(^9\) 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-
confatedness /formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing>) of reference-of-thought so-construed as registry-worldviews/dimensions, such that human meaningfulness-and-teleology\(^9\) is thus of lower to higher ontological-veracity/ontological-performance\(^7\)—<including-virtue-as-ontology> as of relative-ontological-completeness\(^7\). Further as of human <amplituing/formative—epistemicity>totalising—thrownness-in-existence\(^4\) with human meaningfulness-and-teleology\(^9\) rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituing/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—<amplituing/formative—epistemicity>totalising—thrownness-in-existence\(^4\) construct on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-veracity/ontological-performance—<including-virtue-as-ontology> of its given <amplituing/formative—epistemicity>totalising—thrownness-in-existence\(^4\) registry-worldview/dimension—reference-of-thought— devolving meaningfulness-and-teleology\(^9\); such that inherently the possibility of


so-reflected rather as from the prospective relative-ontological-completeness\textsuperscript{11} 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-teleology’\textsuperscript{11} 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{19} reference-of-thought\textsuperscript{20} devolving
‘meaningfulness-and-teleology’\textsuperscript{11}, as superseding the prior relative-ontological-incompleteness
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-teleology’\textsuperscript{11} 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{19} reference-of-thought\textsuperscript{20} devolving
‘meaningfulness-and-teleology’\textsuperscript{11}. More spontaneously, a postconverging-or-dialectical-
thinking\textsuperscript{20} –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-
ontologising-development-as-infrastructure-of– ‘meaningfulness-and-teleology’\textsuperscript{11} devolved
institutional-development–as-to-social-function-development as of its devolving living-
development–as-to-personality-development’, while a preconverging-or-dementing\textsuperscript{19}–
apriorising-psychologism representation is construed as of the projection to the prospective

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historiality/ontological-eventfulness
/ontological-aesthetic-tracing is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the ‘cumulation of human postconverging-or-dialectical-thinking
–apriorising-psychologism representations <amplituding/formative–epistemicity>totalising/circumscribing/delineating–narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism) postconverging-or-dialectical-thinking –apriorising-psychologism representation’, and thus in many ways failing to project fundamentally the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor and further fails to echo the metaphoricity
/existential-ecstasy of the sublimating 4historiality/ontological-eventfulness
–apriorising-psychologism representation and preconverging-or-dementing68–apriorising-psychologism representation of 5meaningfulness-and-teleology99’ reflected in ‘successive construction-of-the-Self underlying the sublimating 4historiality/ontological-eventfulness
desublimating-decisionality›-of-ontological-performance›\(-\langle\text{including-virtue-as-ontology}\rangle\text{ as of relevance to prospective meaningfulness-and-teleology }/\text{knowledge-reification}\). This comprehensive elucidation as to existence-potency\-sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confinedness}\) and human-subpotency implications of ontological-performance›\(-\langle\text{including-virtue-as-ontology}\rangle\text{ articulated above, can more fully be abstracted to reflect the overall ‘effecting-phenomenality underlying existence and existential-manifestations’. The implied underlying singularisation }/\text{epistemic-immanence/veridical-epistemic-determinism}\text{ of existence as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-}\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-confinedness}\text{ 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\(\langle\text{amplituding/formative–epistemicity}\rangle\text{causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity}\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). This ecstatic singularity of existence is its primordial ineffability, as beyond any \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence}\) appraisal but then enabling the
meaningfulness-and-teleology\textsuperscript{19} validatory possibility of any such state of amplituding/formative–epistemicity\textsuperscript{14} totalising–thrownness-in-existence\textsuperscript{34} by way of ontological-primemovers-totalitative-framework\textsuperscript{72} \textsuperscript{44} amplituding/formative–epistemicity\textsuperscript{4} causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{49}. 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\textsuperscript{12} intelligibility derived from the primordial ineffability 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’ (so-enabled by underlying supposedly coherent ontological-commitment\textsuperscript{55} as of ontological-primemovers-totalitative-framework\textsuperscript{72} \textsuperscript{44} amplituding/formative–epistemicity\textsuperscript{4} causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{49} 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,-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{55} as of ontological-primemovers-totalitative-framework\textsuperscript{72} \textsuperscript{44} amplituding/formative–epistemicity\textsuperscript{4} causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{49} 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-conflicatedness that is perpetually stood out’ for
‘phenomenal/manifest~subpotencies~in-transitive-conflicatedness~reflexivity,-in-the-full-
potency-of-existence’s~sublimating–nascence>—in—<amplituding/formative-
epistemicity>totalising~thrownness-in-existence<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>–apriorising-psychologism> and unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring<as-to-preconverging-or-dementing>–apriorising-psychologism> in order to
generate intelligibility as of varying ontological-performance<including-virtue-as-ontology>
as validated or invalidated by ontological-primemovers-totalitative-framework<
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity 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<. 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-conflicatedness as of ontological-primemovers-
totalitative-framework potential implications with ‘phenomenal/manifest~subpotencies~in-
transitive-conflicatedness~reflexivity,-in-the-full-potency-of-existence’s~sublimating–
nascence>—in—<amplituding/formative–epistemicity>totalising~thrownness-in-existence<of>surrealistic-as-pseudoreal’~epistemic-abnormalcy> is the metaphoricity /ecstasy of
existence in its supervening notional-conflatedness intelligibility. This basically captures the
very notions of singularisation /epistemic-immanence/veridical-epistemic-determinism and
humanities. Thus existence’s metaphoricity/ecstasy supervening-conflatedness underlying human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility/imbued-and-
bounded with ontologically-flawed constitutedness\textsuperscript{13}, and so beyond-the-consciousness-awareness-teleology\textsuperscript{13} -<in-existential-extrication-as-of-existent-unthought>. Thus ontologically-veridical conflatedness\textsuperscript{12} as constructiveness-of-ontological-performance\textsuperscript{71} -<including-virtue-as-ontology> and ontologically-flawed constitutedness\textsuperscript{13} as destructuring-threshold-{uninstitutionalised-threshold /presublimating−desublimating-decisionality}−of-ontological-performance\textsuperscript{71} -<including-virtue-as-ontology>, with regards to ‘phenomenal/manifest-subpotencies-<in-transitive-conflatedness−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> determination, can be effectively determinable ecstatically/metaphoricitically by way of transepistemic/epistemic-ricochetting projective-insights as of ‘phenomenal/manifest-subpotencies-<in-transitive-conflatedness−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> 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-through/messianic-reasoning ‘meaningfulness-and-teleology’ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity\textsuperscript{63} reproducibility—mathesis/motif/thrownness-disposition,−as−reproducibility-of-aestheticisation seeding-
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 -<shallow-supererogation>-of-mentally-aestheticised-preconverging/dementing–qualia-schema> as of his symbolic asceticism even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/-contemplative-distension over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness -dereification for <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>) disposition as of medieval-scholasticism tradition and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/-contemplative-distension 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 -dereification for <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>) 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 -dereification for <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>) disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension 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 as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity—of-the-human-institutionalisation-process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructucre-of—meaningfulness-and-teleology’, 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—and-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness—and-reification/contemplative-distension which is ‘never always the easiest of notion’ for human <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>) 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—dereification for <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>) disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—and-mentativity, and so beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought. In all such instances as was realised by universalising-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’-<shallow-supererogation-of-mentally-aesthetised-preconverging/dementing-qualia-schema’ 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 pretence 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/measurenginstrument 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’-<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema>’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation-of-mentally-aestheticised-preconverging/dementing-qualia-schema>’ closed <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 -<including-virtue-as-ontology> 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,-disambiguatud-
apriorising/axiomatising/referencing\textsuperscript{10} 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{14} <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, for explicating ontological-contiguity\textsuperscript{15}; 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’-<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{34} role and as beyond-the-consciousness-awareness-teleology—in-existential-extrication-as-of-existential-unthought> 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 in prior relative-ontological-incompleteness\textsuperscript{35} with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology\textsuperscript{99}, 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/myopia 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—procrusticism underpinning—suprasocial-construct rather as of deprocrusticism—or—preempting—disjointedness-as-of-reference-of-thought. We can appreciate in this regards that the universalising-idealisation 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-referencing−
syncretising/circularity/interiorising/akrasiatic-drag 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 as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism notional−deprocripticism perspective) de-
mentatively/structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to see
of its defective ontological-performance -<including-virtue-as-ontology> as it surreptitiously
implies that it is absolute beyond-the-consciousness-awareness-teleology -<in-existential-
extrication-as-of-existential-unthought>’. The fact is, it is this possibility of the universalising-
idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into
question their conventioning-referencing ‘meaningfulness-and-teleology’ and value that allows
for prospective institutionalisation to arise as of universalising-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-
meaningfulness-and-teleology 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-teleology; 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–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 is equally subject to our

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 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—reference-of-thought supersedes-and-deflates the overall vices-and-impediments of our positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of—reference-of-thought underlining 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 apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument of any given registry-worldview/dimension in relative-ontological-incompleteness like our positivism—procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective notional—deprocrypticism implied Being-development/ontological-framework-
and that what is emancipatory of the human condition is the reification of psychological traits as of its \(<\text{amplituding/formative–epistemicity}>\text{totalising–thrownness-in-existence}\) \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag}\) meaningfulness-and-teleology despite the supposed deficiency of its given meaningfulness-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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective 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-mentation—stranding-or-
relative-ontological-completeness\textsuperscript{87} of reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently antiakrasiac disposition that can’t afford to overlook as if lacking the organic-knowledge for degrading into <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existential-extrication-as-of-existential-unthought. When the dialecticism of human \textsuperscript{88}meaningfulness-and-teleology\textsuperscript{99} as of its prospective ontological-performance -<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-performance -<including-virtue-as-ontology> and vices-and-impediments\textsuperscript{88} at destructuring-threshold-{uninstitutionalised-threshold\textsuperscript{102}/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{71}-<including-virtue-as-ontology> shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipatory \textsuperscript{88}meaningfulness-and-teleology\textsuperscript{99} as so-reflected across the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is all about how can a mindset adjusted as of its <amplituding/formative–epistemicity>totalising–thrownness-in-existence \textsuperscript{8} as of its given <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing \textsuperscript{8}meaningfulness-and-teleology\textsuperscript{99} in <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>} ever gets prodded into contemplating an opened-construct-of–meaningfulness-and-teleology\textsuperscript{8} 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 thereby emotionally inconvenienced, just as singularisation/epistemic-immanence/veridical-
immanence/veridical-epistemic-determinism is rather ‘a psychoanalytically dragged-out depth/profoundness of ontological-conception’ as of dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{87}\) by-reification\(^\text{86}\)/contemplative-distension\(^\text{26}\), whilst dissingularisation\(^\text{28}\)/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\(^\text{87}\) by-reification\(^\text{86}\)/contemplative-distension\(^\text{26}\). Ultimately, existence’s metaphoricity /ecstasy as of supervening-conflatedness \(^\text{56}\) reflected in \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence}\) of phenomenal/manifest–subpotencies\(<\text{in-transitive-conflatedness}\)–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence\rangle\ as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness \(^\text{12}\) reflexivity of existence, wherein the ontological-veracity/ontological-performance\(<\text{including-virtue-as-ontology}\rangle\) of ‘phenomenal/manifest–subpotencies–<in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence>–in--\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–thrownness-in-existence}\rangle\,\langle\text{of–surrealistic-as-pseudoreal}–\text{epistemic–abnormalcy}\rangle\) phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment\(^\text{65}\) as can be validated by existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as–of--\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–renewing-realisation/re-perception/re-thought,–in–supererogatory–epistemic-conflatedness}\) ontological-prime-movers-totalitative-framework\(^\text{72}\); as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity \(^\text{1}\) as of its inherent supposedly coherent ontological-commitment\(^\text{65}\) 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 metaphoricty 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-prime-movers-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-
conflatedness as existentially-real or ontologically-flawed ontological-performance -
<including-virtue-as-ontology> as-of-constitutedness as existentially-unreal’; summat
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility
supererogatory–epistemic-confatedness 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-
prospective ‘shiftiness-of-the-Self’ as induced by the Socratic philosophers universalising-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-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently universalising construction of meaningfulness-and-teleology 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-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’’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic philosophers defining universalisation thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology 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’ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ 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-and-
positivism 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’ 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’<shallow-supererogation’-of-mentally-
aestheticised-preconverging/dementing’-qualia-schema>’, and that it would be more critically
a question of upholding the budding-positivism/rational-empiricism reifying ‘meaningfulness-
and-teleology’ 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 ontological-
primemovers-totalitative-framework’<amplituding/formative–epistemicity>causality–as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity over time as
effected ultimately with the hegemonising ontological-grip of such positivism/rational-
empiricism renewed and more profound ‘meaningfulness-and-teleology’ infrastructure as of
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology that rendered possible the
knowledge existential-contextualising-contiguity reifying capacity-and-template for the
transformative development-and-cumulation of modern science and liberal society. Thus what is
transformatively critical with regards to ‘intemporal antiakrasiatic disposition for dispensing-
with-immediacy-for-relative-ontological-completeness -by-reification /contemplative-
immanent. This actually points out why dialogical-inequivalence/intellectual-and-moral-inequivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’-<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema’ is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism -slantedness and conjugated-postlogism manifestations including psychopathy and social-psychopathy as of the positivism–procrypticism registry-worldview. While as of human-subpotency temporal <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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-superceratory–epistemic-conflatedness sublimating-validation/desublimating-invalidation implications where its eliciting is dementatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment as of ontological-prime-movers-totalitative-framework<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity 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-superceratory–epistemic-conflatedness and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it dementatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

Thus

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

of

‘meaningfulness-and-teleology’

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–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that ‘meaningfulness-and-teleology’ ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’ as of <amplituding/formative–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 secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if ‘meaningfulness-and-teleology’ is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology

<in-existential-extrication-as-of-existential-unthought>

‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and ‘meaningfulness-and-teleology’ implications that are poorly amenable to <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of

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the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed sense of referentialism in the interlocutor notwithstanding the postlogic-backtracking-<iterative-looping-
‘set-of-dereifying-hollow-narratives-and-acts’>, 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-slantedness narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism-slantedness mental-disposition, and this further points to the procrypticism–or–disjointedness-as-of-reference-of-thought
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity 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 sophist/pedantic dispositions social eliciting of <amplituding/formative>wooden-language-
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing,—
as-to-entailing—<amplituding/formative–epistemicity>totalising—-in-relative-ontological-
completeness") today, with the requisite intemporal-as-ontological reifying "meaningfulness-
and-teleology" 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—ontological-
primemovers-totalitative-framework—<amplituding/formative–epistemicity>causality—as-to-
projective-totalitative—implications,—for—explicating—ontological-contiguity—over-
time/crossgenerationally inducing the positive opportunism untenability that overcomes such
'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity'
reproduciability—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of reasoning—from-results/afterthought "meaningfulness-and-teleology" as
covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
performance"—<including-virtue-as-ontology>"; and in this regards, the futural possibility of
developing-and-cumulating the capacity-and-template for the renewed and more profound
"meaningfulness-and-teleology" infrastructure as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development—as-infrastructure—of—
"meaningfulness-and-teleology" of prospective notional—deprocrypticism preempting—
disjointedness—as-of—reference-of-thought,—as-to—<amplituding/formative–
epistemicity>growth-or-conflatedness—transvalutative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness—-in-superseding—mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing-psychologism in notionally overcoming
human 'shiftiness-of-the-Self' is effectively not beyond human collective contemplation


<amplituding/formative–epistemicity>causality—as—to-projective-totalitative–implications,—for-explicating-ontological-contiguity that effectively validates the ‘epistemic-veracity of notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
incompleteness\textsuperscript{87}/relative-ontological-completeness\textsuperscript{88} -

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\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 causality-as-to-projective-totalitative-implications-for-explicating-ontological-contiguity\textsuperscript{66} construal 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 their knowledge foregrounding-entailment-(postconverging-narrowing-down-sublimation as to existence-as-sublimating-withdrawal-elicitings-of-prospective-supererogation\textsuperscript{95} in reflecting ‘immanent-ontological-contiguity’),-as-operative-notional-deprocrypticism schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of ‘relative-ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88} -

ontological-incompleteness 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. Such <amplituding/formative–epistemicity>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-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supercerogatory–epistemic-conflatedness 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-recomposuring-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-<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-
supererogatory-epistemic-conflatedness  epistemic/notional-projective-perspective, in which case no human transcendence-and-sublimity/sublimation/supererogatory-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
<amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity  construal 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-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation involving  de-mentation-
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—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–epistemicity>totalising–renewing-realisation/re-perception/re-thought,—in-supererogatory–epistemic-conflatedness. The conflatedness of existential-contextualising-contiguity 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 constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity but with little consequence since such an atomising/taking-to-pieces constitutedness is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology—in-existential-extrication—as-of-existential-unthought> scientists generally adopt a conflatedness of existential-contextualising-contiguity posture. The reality of existential-contextualising-contiguity 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 in <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity conflatedness to then reflect abstract scientific notions in existential-contextualising-contiguity knowledge-reification or depart from existential-contextualising-contiguity already reified abstract scientific notions to then reflect further abstract scientific notions in existential-contextualising-contiguity knowledge-
reification”. 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-teleology’/knowledge as physics knowledge-reification’. Rather we can better appreciate the occurrence of existential-contextualising-contiguity knowledge-reification as of \textless amplituding/formative–epistemicity\textgreater causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity\textgreater construal in the sense that our ordinary thought process itself is as of \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating existential-contextualising-contiguity construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces constitutedness\textsuperscript{13} 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–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–epistemicity\textgreater totalising–renewing-realisation/re-perception/re-thought of existential-contextualising-contiguity\textsuperscript{10} of such notions like space, time, force, etc. in \textless amplituding/formative–epistemicity\textgreater causality–as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\textgreater 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-retotalising/re-totalising-entailing of ‘the very same physics notions and their derived implications of new notions’ as of existential-contextualising-contiguity\textsuperscript{13} in conflatedness\textsuperscript{12} involving human limited-mentation-capacity-deepening\textsuperscript{12} hermeneutics in avoiding-and-superseding any \textsuperscript{7}presencing—absolutising-identitive-constitutedness’. 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—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-
entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any
presencing—absolutising-identitive-constitutedness\textsuperscript{13}, as even the natural sciences are
implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-
contextualising-contiguity\textsuperscript{18} in 4\textsuperscript{<amplituding/formative–epistemicity>}causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity\textsuperscript{66} in epistemic-
conflatedness\textsuperscript{12} 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\textsuperscript{66} in reflecting ‘immanent-
ontological-contiguity\textsuperscript{4}”),–as-operative-notional–deprocrypticism orientations which drives
their knowledge-reification—gesturing for unification as to ontological-contiguity\textsuperscript{6} 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\textsuperscript{73} supervening-conflatedness\textsuperscript{12} 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\textsuperscript{3} perspective. This
underlying 4\textsuperscript{<amplituding/formative–epistemicity>}totalising/circumscribing/delineating
existential-contextualising-contiguity\textsuperscript{38} insight reflects ecstatic-existence’s supervening-
conflatedness\textsuperscript{12} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility\textsuperscript{73}—\textsuperscript{<imbued-and–‘hermeneutically/reprojectively-educing’–human-subpotency–}

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epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation>; wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework’

domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity conceptualisation nature in epistemic-conflatedness and can thus be ontologically-false be perceived as being of atomising/taking-to-pieces epistemic constitutedness while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework’ domains-of-study like the social domains-of-study are more of an elaborate existential-contextualising-contiguity conceptualisation nature in epistemic-conflatedness 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 hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness for construing their veridical historiality/ontological-eventfulness /ontological-aesthetic-tracing.

In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework implicitly avoid atomising/taking-to-pieces constitutedness but the misunderstanding that their knowledge-reification—gesturing is effectively as of atomising/taking-to-pieces constitutedness in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification 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’.
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~nascence,-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory–epistemic-conflatedness 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~deprocrypticism prospective ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology’. Thus existence’s 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> 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

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for-explicating-ontological-contiguity conception', and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation that underlies dispositions for <amplituding/formative–epistemicity>totalising—self-referencing—
hyperrealisation/hyperreal-transposition> the natural human causality—as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity construal predisposition. The specific human-subpotency as to overall reifying-and-
consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implies ‘induced human 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-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-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’—<including-virtue-as-ontology> as of human <amplituding/formative—epistemicity>totalising—thrownness-in-existence 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. 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 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 —<imbued-and—‘hermeneutically/reproductively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation> ‘speaking epistemically with
sublimity/sublimation/supercerogatory—de-mentativity, and thus relating to their reference-of-
thought—categorical-imperatives/axioms/registry-teleology—, for-intemporal-preservation-
entropy-or-contiguity—ontological-preservation on an incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation basis as ‘absolute by the mere form’
whether failing/not-upholding—as-of-apriorising/axiomatising/referencing—intemporal-
preservation-entropy-or-contiguity—ontological-preservation at the uninstitutionalised-
threshold. The non-positivistic animistic or medieval social setup as of its incrementalism-in-
relative-ontological-incompleteness—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’s-reifying/elucidating-of-prospective-
relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-
context (whether as of its rulemaking-over-non-rules—as-prorising/axiomatising/referencing—
psychologism,—as ‘first-level presencing—absolutising-identitive-constitutedness of
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,—as ‘second-level presencing—
absolutising-identitive-constitutedness of 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’s-reifying/elucidating-of-prospective-relative-
onontological-completeness— of reference-of-thought—devolving-as-of-instantiative-context as
of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—as-prorising/axiomatising/referencing—psychologism,—as ‘third-level presencing—
of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as projected <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 } 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\(^{15}\) of \(^{20}\)meaningfulness-and-teleology so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism, 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 individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process\(^{67}\) as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; 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 <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>} 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 ontological-contiguity—of-the-human-institutionalisation-process, 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 <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>) 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 <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>) 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 <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>) so-construed prospectively are rather more pertinent) in order to ‘invent’
positivism–procrypticism (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) 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>) so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, 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-<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—reference-of-thought’–as-conflatedness—or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to present day positivism–procrypticism and prospectively deprocrypticism; 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-teleology’ (undermining the implied ‘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 wooden-language—(imbued—temporal—mere-form/virtualities/dereification/a/akrasiac-drag/denatured/preconverging-or-dementing
—narratives—of-the 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 meaningfulness-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—de-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—de-
mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/supererogatory-de-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 reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional–deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inheritance’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised 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 categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposing) maximalising-recomposing-for-relative-ontological-completeness—enframed-conceptualisation <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness—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 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 "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 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 self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction. The point here is to highlight that where the need for 'reappraisal of 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-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 reference-of-thought that enabled it to be as of the present 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 \( ^8 \) reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness -of- reference-of-thought. Hence it is rather ontological-completeness-of- reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications for completing the \( ^8 \) reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of retrospective registry-worldviews/dimensions \( ^8 \) reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective registry-worldview’s/dimension’s \( ^8 \) reference-of-thought as so validated by ontological-normalcy/postconvergernce. 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\(^7\) as perversion-and-derived-perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)> 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\(^10\) universal-transparency\(^11\)<(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-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^9\)> while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing\(^12\) as of beyond-the-
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—unframed-conceptualisation dementating/structuring/paradigming, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory dementating/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-prinemovers-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 of reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/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-of-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 aetiologisation/ontological-escalation conflatedness directed to the bigger and subsuming issue of relative-ontological-incompleteness-of-reference-of-thought for inducing notional–deprocrypticism over procrypticism 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-of-reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness-of-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/intelligibilitysetup/measuringinstrument (as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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—defect—as-Being-or-ontological-or-existential–defect> (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-processing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness). 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-supererogation meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the
value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview reference-of-thought–categorical-imperatives/axioms/registry-teleology, -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-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/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-
or non-existent apriorising—reference-of-thought-elements/apriorising—registry-elements, and thus falsely implying the apriorising—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 faulty-mentation-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—reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity—reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought—reference-of-thought—reflected-as-soundness-or-ontological-good-faith/authenticity—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 process/operate 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-of-reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought by way of distractive-alignment-to-reference-of-thought-of-apriorising/axiomatising/referencing and then reflect the reference-of-thought or registry-teleology of John as perversion-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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold—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—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema)—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) by the denaturing of the reference-of-thought or the soundness-or-ontological-good-faith/authenticity—of—reference-of-thought-of-meaning over which denaturing 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-of-reference-of-thought—as-effectively—
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation"/>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity"/of-
reference-of-thought’. The above is the fundamental nature of psychopathy and ‘it should not
be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as
increasingly prelogism -as-of-conviction,-as-to-profound-supererogation minds will tend to
align to adult psychopaths and other postlogic teleological mindsets wrongfully as
prelogic/conviction-as-to-profound-supererogation-—or-candored/straightened/prelogism
instead of rightfully keeping a decandored/oblongated/distractive-alignment-to—reference-of-
thought-<of-apriorising/axiomatising/referencing>/threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism (circumventive/distractive-temporal-
prioritisation-of—reference-of-thought). Such reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving
supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-
thinking—apriorising-psychologism narratives as of organic-comprehension-thinking
(organicalism)/‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness or-
ontological-reprojecting or longness-of-register-of—meaningfulness-and-teleology and
threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing —apriorising-psychologism narratives. This points to a perversion-
of—reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > basically or a registry-
worldview denaturing (when it comes to a registry-worldview/dimension transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity). The dialecticism involves de-
mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence

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pointing to the skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-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 aetiologisation as ‘metaphorical principle for an infinity/a-million-and-one-instances-and-locales’/aetiologisation/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 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 of 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-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the reference-of-thought/apriorising-registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > do protract and an ignorant prelogism-as-of-conviction,-as-to-profound-supererogation mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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 ‘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. 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-endemisation), which is to be construed as ‘distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29}’ and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency\textsuperscript{104}-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness’) which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity\textsuperscript{63}-of- reference-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-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, the conjugated-postlogism\textsuperscript{77}/preconverging-or-dementing\textsuperscript{19}-integration is derived from the psychopath’s initiated postlogism 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 postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} cases of unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{63}-of- reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the- reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{102}, involve ‘disjointedness-as-of-
failing-intemporal-preservation> by ‘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 so in order to
wrongly imply the apriorising—’reference-of-thought-elements/apriorising—registry-elements as
the foundation for its faulty-mentation-procedure-deception-or-urge’. However, the natural level
of human interlocution engagement ‘is not the enlightenment of the retracing of an interlocutor’s
sets-of-narratives’ (as this could vary anywhere from say a few days or weeks to years of
supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-
thinking—apriorising-psychologism engagement, for such an insight to arise), but rather as of
‘specific singular circumstantial narrative of interlocution without a comprehensive existential-
contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
completeness—of—reference-of-thought—’devolving-as-of-instantiative-context projection’ by
which interlocutors deduce circumstantially. Thus the postlogic-and-conjugated-postlogic habit
of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-
ontological-bad-faith/inauthenticity—of—reference-of-thought and perversion-and-derived-
perversion—of—reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > from existential-
contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-
completeness—of—reference-of-thought—devolving-as-of-instantiative-context insight, but
singularly out of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-
relative-ontological-completeness—of—reference-of-thought— devolving-as-of-instantiative-
context are apparently of soundness-or-ontological-good-faith/authenticity—of—reference-of-
thought) come to be endemised and enculturated socially, as 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". Further, this ‘natural level of human interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism\textsuperscript{77} mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather re-rationalises the latest iterated narrative as an elucidation rather than a further preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of adult psychopath/postlogism (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 \textsuperscript{83}reference-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-teleology\textsuperscript{99}, create a new foundation for further preconverging-or-dementing–apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism\textsuperscript{77} arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\textsuperscript{77}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{83}–of–reference-of-thought–devolving-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 reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-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 reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability, 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/intelligibilitysetup/measuringinstrument 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
maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{17}—unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity\textsuperscript{18}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{19}—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\textsuperscript{20}, and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 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{18}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{19}—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\textsuperscript{20}. 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-existential-contextualising-contiguity\textsuperscript{18} to be had/entertained nor any logical analysis but rather “maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{17}—unenframed-conceptualisation invalidating that the implied-logical-dueness-or-implicated-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-implicated-arrogation, its implied-assumptions, its implied-value-reference and its implied-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-procedure-shortcut’ 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-or-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-of-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-implicitation—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—apriorising-psychologism’ 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—of-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-or-ontological-bad-faith/inauthenticity—of-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 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 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 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 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplitude-of-formative–epistemicity>totalising–in-relative-ontological-completeness} as inducing vices-and-impediments which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism 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’> as absolving/fleeting/escaping-reflex–logic, in time speaking to
the fundamental mental denaturing 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 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism\textsuperscript{78}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} mind is a prelogic/existential-contextualising-contiguity /conviction-as-to-profound-supererogation\textsuperscript{96} alignment (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism -formulaic slanting\textsuperscript{17} compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} projection (distractive-alignment-to-\textsuperscript{17} reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{29}) such that the former’s mind is rather in a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ‘conjoining looping narratives (of flawed-existential-elevation-of-reference-of-thought\textsuperscript{42} and developing a supplanting–conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-thinking–apriorising-psychologism or prelogism\textsuperscript{78} out of them), to the psychopath’s ‘denaturing\textsuperscript{8} 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. But again, this is just when the temporal prelogic/prelogism -as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath\textsuperscript{7} perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism’/-retreating’ that carries on depending on how the situation 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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-
disambiguated-apriorising/axiomatising/referencing pedestal, temporal-dispositions transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing pedestals, and the intemporal-disposition transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/apriorising/referencing pedestal in their ontological-escalation/aetiologisation), enabling the de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) not as postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as so-being rather distractive to organic-comprehension-thinking (organicism/intemporal-prioritisation-of-reference-of-thought—as-confaltedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology ’); 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 —apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-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 in hollow-constituting—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’/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 perversions-of-reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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/notional-disjointedness-as-of-reference-of-thought as
to underlying registry-worldview/dimension uninstitutionalised-threshold102 perversions-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-reference-of-thought-<of-apriorising/axiomatising/referencing>’ at
‘uninstitutionalised-threshold’ initiated by the psychopath’s postlogism in hollow-
constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
logic). Paradoxically, the normal prelogism-as-of-conviction-as-to-profound-supererogation mind is so attached by supplanting-conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — 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 — postconverging/dialectical-thinking — apriorising-psychologism meaning 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\textsuperscript{77} at an intuitive-level)” as subknowledging\textsuperscript{94} ‘prelogism-as-of-conviction-as-to-profound-supererogation’ toning/mannerisms”; “hollow mimicking presumptuousness/arrogation/usurpation” as subknowledging\textsuperscript{94} ‘prelogism-as-of-conviction-as-to-profound-supererogation’ suppositions”; “folie-raisonnante/non-veridical assumptions” as subknowledging\textsuperscript{94} ‘veridical assumptions’; “absolving/fleeting/escaping-reflex–logic” as subknowledging\textsuperscript{94} ‘prelogism-as-of-conviction-as-to-profound-supererogation’ logical operation narratives”; inductive/contextual limitation as subknowledging\textsuperscript{94} ‘principles/projected-logic”; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging\textsuperscript{94} ‘value referencing/applicative-logic”; ‘taking-out-of-context/offsetting logic” as subknowledging\textsuperscript{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\textsuperscript{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\textsuperscript{94} of postlogic\textsuperscript{10} compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} as to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism’ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking”–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\textsuperscript{94} ‘revert or postlogic ‘compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation

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/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”). 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 in their ‘conjoining looping narratives of flawed-existential-elevation-of”reference-of-thought”’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging”), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied
meaningfulness (of postlogic/psychopathic, conjugated-postlogism /preconverging-or-dementing -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 as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity — reification/superseding–oneness-of-ontology to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism — as-of-conviction,— as-to-profound-supererogation’ without factoring the ‘postlogism’ mere formulaic slanting compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing -integration mindsets/ 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 raisonnable, 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 — as-of-conviction,— as-to-profound-supererogation mental-alignment or in-phasing or prelogism to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘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’ over ‘the intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory—de-mentativity’ instead of mentally
aligning postlogically/by-form/slantedness/distractive-alignment-to-reference-of-thought<s/of-apriorising/axiomatising/referencing></s> before reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging to wrongly contend with it) rather than underthinking
postconverging/dialectical-thinking apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing-amplituding-formative-epistemicity⟩ totalising in relative-ontological-completeness as being of postlogism mere formulaic slanting compelling nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation further elicits a 'sense of temporality' as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in many an acquainted or non-acquainted (ignorance) supplanting conviction-as-to-profound-supererogation—postconverging/dialectical-thinking apriorising-psychologism minds to the psychopathic postlogism mere formulaic slanting compelling nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation of preconverging-or-dementing apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing apriorising-psychologism. Thus, a non-ignorant temporal pedestal mindset/ 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 -as-of-compulsing nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or slantedness/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing apriorising-psychologism-or-mimicking-or subknowledging, when this is not socially universally transparent (at uninstitutionalised-
threshold). Further, the element of the need to be socially-functional-and-accordant 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-attribute (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-teleology} including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing dynamics rather than of social denaturing 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 - as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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-{transparency-of-totalising-
entailing,-as-to-entailing-\(\text{amplituding/\text{formative-epistemicity}}\)\text{totalising-\text{in-relative-ontological-completeness}‘\} but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism‘-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\‘-(transparency-of-totalising-entailing,-as-to-entailing-\(\text{amplituding/\text{formative-epistemicity}}\)\text{totalising-\text{in-relative-ontological-completeness}‘\) about the psychopathic postlogism\‘/slantedness\‘ compulsion-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\‘ in hollow-constituting-\(\text{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}‘ \) (and wherein there is no\‘\) universal-transparency\‘-(transparency-of-totalising-entailing,-as-to-entailing-\(\text{amplituding/\text{formative-epistemicity}}\)\text{totalising-\text{in-relative-ontological-completeness}‘\) 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‘-as-of-conviction,-as-to-profound-supererogation\‘ alignment to psychopath-and/or-the-protracted-postlogism\‘ 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-supererogation minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism, 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 ‘ONTОLOGICAL 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-<as-of-apriorising/axiomatising/referencing> 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-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> 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’ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant 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-supererogation—postconverging/dialectical-thinking–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–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, 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-supererogation—postconverging/dialectical-thinking–apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–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\(^{19}\)-apriorising in a roaming/driftin-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\(^{19}\)-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 credulity-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’-asymmetric-subsumption-of-temporality\(^{20}\), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernaratory—de-mentativity) 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 -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-supernarogation\(^{30}\)— preconverging/demiting\(^{19}\)-apriorising-psychologism or ‘uninstitutionalised-threshold\(^{10}\)’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supernarogation — preconverging/dementing\(^{19}\)-apriorising-psychologism): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supernarogation\(^{30}\) 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 —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-as-of-conviction,-as-to-profound-supererogation relation to its compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-<iterative-looping-`set-of-dereifying-hollow-narratives-and-acts'> ). 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–reference-of-thought-
elements/apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge\(^{41}\); 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 and the deliriousness/delirious-effect/cinglé-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’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{7}\)-of-reference-of-thought’s-devolving-as-of-instantiative-context, which is what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\(^{9}\) as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{8}\), in the formation of a basic and normal prelogic supplanting–conviction-as-to-profound-supererogation\(^{10}\)—postconverging/dialectical-thinking—apriorising-psychologism (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at)
mindset/reference-of-thought’ inducing rather a postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^{11}\)
mindset/reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge\(^{12}\) relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex–logic mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising–reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’
associated with a prelogic supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking —apriorising-psychologism mindset/ reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction of its postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation mindset/ 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 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 —apriorising-psychologism mindset/ 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 —apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising—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 —apriorising-psychologism, the rest of the human mental-
dispositions include varying levels of temporality/shortness (when there is no social
universal-transparency\(\bowtie\) transparency-of-totalising-entailing, as-to-entailing-
\langle amplitude/formative–epistemicity\rangle totalising-in-relative-ontological-completeness \rangle of our
acts at ‘uninstitutionalised-threshold’, thus there is not ‘intemporal social
universal-transparency\(\bowtie\) transparency-of-totalising-entailing, as-to-entailing-
\langle amplitude/formative–epistemicity\rangle totalising-in-relative-ontological-completeness \rangle of temporal-to-intemporal-
positions disambiguation/unequivalences/characteristic-hierarchiation,’ thus creating an
‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-
faith-notion--ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality’ derived from the
psychopath’s initiated postlogism in hollow-constituting\(\bowtie\) as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\(\rangle\). That is, abstractly, with respect to
'socially-perceived-value as of social-stake-contention-or-confliction' humans do
solipsistically/emancipatedly/becomingly suffer perpetually, at ‘uninstitutionalised-threshold’,
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-endemisation. 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\(\bowtie\) susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to meaningfulness-and-teleology\(\rangle\), then ‘a induced-ring-of-gyges-
effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion--ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existent-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-supererogation) 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-existent-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 in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (involving protracted/derived slantedness), in the absence of social universal-transparency-\langle transparency-of-totalising-entailing, as-to-entailing, \langle amplituding/formative–epistemicity\rangle totalising--in-relative-ontological-completeness \rangle 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 (at the point of such lack of social universal-transparency-\langle transparency-of-totalising-entailing, as-to-entailing, \langle amplituding/formative–epistemicity\rangle totalising--in-relative-ontological-completeness \rangle) of its postlogism–slantedness to many a supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold’. Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ 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’) or temporal (shortness-of-register-of– ‘meaningfulness-and-teleology’), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments. 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 /mimicking, by virtue of its ontological-prime movers-totalitative-framework 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/supererogatory–de-mentativity/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—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 (preempting procrypticism, so construed by ‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking–differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’). That is, 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 (vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging of the reference-of-thought–categorical-imperatives/axioms/registry-teleology 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 &reference-of-thought–
categorical-imperatives/axioms/registry-teleology ). 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-of reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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 as from
ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-
imperatives/axioms/registry-teleology 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/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/deandoring/distractive-
alignment-to reference-of-thought<of-apriorising/axiomatising/referencing of mental-
devising-representation and the articulation of new reference-of-thought–categorical-
imperatives/axioms/registry-teleology ,for-intemporal-preservation-entropy-or-contiguity–or–
recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing>’ as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process’, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing> transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality/-asymmetric-subsumption-of-temporality’’, 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-tracing>’ with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that is). Hence ‘our homework’ is to articulate our very own perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality <preservation’ which speaks 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-of—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/postconvergence as we get at our ‘uninstitutionalised-threshold’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to—reference-of-thought—of-apriorising/ axiomatising/referencing — of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing—apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’)!

It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ 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-recomposure 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-
mentating/structuring/paradigming, utilising the outcome of previous institutional-cumulation/institutional-recomposing 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-recomposing effort) 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 deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposing analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendancy-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-threshold, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-
consciousness-awareness-teleology by the new registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking –apriorising-psychologism<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ by deprocrypticism. 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-of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold, transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology is then represented as preconverging-or-dementing –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.
things, just as a contrastive dialectical insight (from our present vantage position of the positivism
backend of the institutional-cumulation/institutional-recomposure–<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing> process), will strongly
highlight by ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) of ‘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-of- reference-of-thought–<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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–(supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) of our ‘perversion-of- reference-of-thought–
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’> as of the ‘reference-of-thought–categorical-imperatives/axioms/registry-
teleology , for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of
our registry-worldview/dimension (positivistic meaningfulness) as ‘procrypticism—or-
disjointedness-as-of- reference-of-thought. Noting as well that uninstitutionalised-threshold
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
registry-worldview, within the ambiets of their the-Good/understanding/knowledge-
reification’/ontological-primemovers-totalitative-framework’ 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
uninstitutionalisation/unintemporalisation for futurual Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology as of prospective notional—deprocrypticism
institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our
illusion-of-the-present/present-consciousness/epistemic-totalising/syncretising/mirage than the ontological-veridicality/ontological-contiguity of reference-of-
thought (as 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-recomposure—as-to-historiality/ontological-
eventfulness/or-ontological-aesthetic-tracing> process. With rational-realism (deprocrypticism),
institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-
discontiguity—shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing—qualia-schema> (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 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 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/supererogatory–dentativity)’ 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 \textit{amplituding/formative–epistemicity}\textit{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textquoteleft postconverging-or-dialectical-thinking\textquoteright–apriorising-psychologism dynamism\textquoteright ). 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 institutionalisation/intemporalisation to the point of inducing a collective consciousness/social \textit{universal-transparency} \textit{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)} of \textquoteleft knowledge-notionalisation\textquoteright (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 (\textquoteleft intemporality\textquoteright–asymmetric-subsumption-of-temporality\textquoteright, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity\textquoteright; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity \textit{<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema> of temporal-dispositions and particularly in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology\textquoteright)} 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-asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold across the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> 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-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-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/supererogatory-dementativity)/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–procrypticism, and prospectively highest with deprocrypticism; 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 reference-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 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–apriorising-psychologism—by—preconverging-or-dementing–apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical transformation as-prospective reference-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 as dialectical transformation, as-prospective reference-of-
conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity—or–ontological-preservation and reinvents "reference-of-thought–categorical-imperatives/axioms/registry-teleology", 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 "reference-of-thought–categorical-imperatives/axioms/registry-teleology", 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-conflatedness 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-conflatedness/deconstruction involving de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) with corresponding 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. This explains human transcendental capacity and sublimation as well as
positivism or prospectively, positivism is failing/not-upholding-as-of-apriorising/axiomatising/referencing—preempting—disjointedness-as-of-reference-of-thought—as-to—amplituding/formative—epistemicity—growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness—in-superseding-mere-formulaic-positising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism required for deprocrypticism. Thus fundamentally 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-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking’—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity—of-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-supererogation (like calculating the answer of an arithmetic operation wrongly) so long as the 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, expeditently or unconsciously). 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 (reflecting


reprojecting organic-comprehension-thinking protracting as prospective-or-emancipating/transcending/superseding registry-worldviews/dimensions (ontological-reconstituting–as-to-conflectedness\textsuperscript{11}/deconstruction of new \textsuperscript{11}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{12}, for-intemperal-preservation-entropy-or-contiguity–or–ontological-preservation for intemperal-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\textsuperscript{96}—preconverging/dementing –apriorising-psychologism) is utterly different from postconverging/dialectical-thinking \textsuperscript{20}–apriorising-psychologism mental-devising-representations (supplanting–conviction-as-to-profounf-supererogation — postconverging/dialectical-thinking \textsuperscript{20}–apriorising-psychologism) either of sound \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profounf-supererogation\textsuperscript{96} or defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profounf-supererogation, having to do with appropriate or inappropriate \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profounf-supererogation. The postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism mental-devising-representations of either sound \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profounf-supererogation and defect–of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profounf-supererogation with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism–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-profounf-supererogation\textsuperscript{96}—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 simply have to do with inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, and not unsond-mental-disposition or perversion-of-reference-of-thought—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-supererogation — preconverging/dementing—apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence 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 and defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought) in implying the ‘upholding of their sound 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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation 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-supererogation failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking’—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity—of reference-of-thought in contending (appropriateness-of reference-of-thought-as-of-conflatedness) 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-supererogation—preconverging/dementing—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-supererogation—preconverging/dementing—apriorising-psychologism are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing’—apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking’—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity—of reference-of-thought in implying the ‘revoking of their sound reference-of-thought status’. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing—apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—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—ontological—de-mentation-or-dialectical—de-mentation’—stranding-or-
attributive-dialectics) of reference-of-thought notion reflecting prospectively threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing –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) of reference-of-thought in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of 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 perpetuation of a hermeneutic/reproductive circle as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of 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 registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of soundness-or-ontological-good-faith/authenticity of reference-of-thought (preconverging-or-dementing –apriorising-psychologism–stranded-as-
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-teleology\textsuperscript{1}\textsuperscript{-\textless}in-existential-extrication-as-of-existential-unthought\textgreater\textsuperscript{1}) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness\textsuperscript{-induced},\textsuperscript{1}(\textsuperscript{-\textgreater}\textless)\textsuperscript{-threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{-preconverging/dementing\textsuperscript{-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\textsuperscript{1} 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\textsuperscript{1}\textsuperscript{-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\textsuperscript{<as-to-\textgreater}historiality/ontological-eventfulness\textsuperscript{\textless}/ontological-aesthetic-tracing\textsuperscript{> involved the following 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-
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’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,(as ‘first-level  presencing—absolutising-identitive-constitutedness  of  reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which 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 as notional–deprocrypticism 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,isclosed-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 –apriorising-psychologism of rational-empiricism/positivising-rules’
as to ‘uncompromising ontological-reconstituting–as-to-confaltedness’ focus, as enabling
‘fulsome ontologising’. Interestingly, while the socially-betraying-threshold-of-ontologising-
depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation explains how and why successive institutional-
cumulation/institutional-recomposure—<as-to—historiality/ontological-
eventfulness>/ontological-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 procrypticism or
perversion-of—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 —
relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism and the intemporal percolation-channelling of such emancipation/transcendence-and-sublimity/sublimation/supererogatory—dementativity. 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-presublimating–desublimating-decisionality}-of-ontological-performance—including-virtue-as-ontology> ‘as of the positivism–procrysticism 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) 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-supererogation—preconverging/dementing—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
/ontological-primemovers-totalitative-framework construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-⟨uninstitutionalised-threshold⟩/presublimating–desublimating-decisionality⟩–of-ontological-performance
⟨including-virtue-as-ontology⟩ 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⟩ 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-completeness\(^7\) as they 
require that others do not act likewise or their implications should be limited to given target(s) 
and not be totalising-entailing, since their fundamental teleology 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-recomposuring-for-relative-ontological-completeness—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 perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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\textsuperscript{20}–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\textsuperscript{99} 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\textsuperscript{99} 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 (as to epistemic relative-ontological-completeness\textsuperscript{87}) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation,\textsuperscript{10} universalisation, positivism or notional–deprocrypticism as having ‘relative sound/ontologically-veridical ‘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 procrypticism which is then correspondingly of ‘relative unsound/ontologically-impertinent ‘reference-of-thought status’, 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 ‘human form-factor’ with their ‘snowballed differences’ arise solely due to limited-
mentation-capacity-deepening involving institutional-cumulation/institutional-recomposure-
<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing>. Ontologica-
ormalcy/postconvergence as such will imply that the successive institutionalisations are rather
shifts-in-the-curve-of-prospective-relative-ontological-completeness -of 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-
of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or unsoundness-or-
ontological-bad-faith/inauthenticity-of-reference-of-thought of corresponding
prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their
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 reference-of-thought. It should be noted that a 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 (unlike a perversion-of-reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >)
implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness -of-
reference-of-thought of a given registry-worldview’s/dimension’s 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-supererogation, and doesn’t fundamentally voids the ‘sound reference-of-thought status’ with regards to the possibility of an appropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in another instance. This insight is critical because the 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 will often be implied with regards to an issue and resolution of perversion-of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> which rather speaks to a defect ‘revoking the sound reference-of-thought status’ construed as perversion-and-derived perversion-of reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> speaking of registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect>. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/ universal/transcendental/ maximalising-recomposing—for-relative-ontological-completeness—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—of—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 reference-of-thought of meaningfulness. This applies with all perversion-of- reference-of-thought—<as-effectively-apriorising-in-
attributive-dialectics) of ‘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’/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’/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/recomposuring/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) of reference-of-thought analysis’ (‘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) of supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism individuation as intemporal/ontological (longness-of-register-of—meaningfulness-and-teleology—) and threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism individuations as temporal (shortness-of-register-of—meaningfulness-and-teleology—), will comprehensively articulate in ‘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) of reference-of-thought analysis’ reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-

Typically, such an insight with regards to compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation is obvious and transparent with respect to the childhood psychopathy/cinglé 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-attrition wherein the mental-disposition is to move postlogically/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 reification⁹, 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—apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing—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—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought of such protracting threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity—of—reference-of-thought mental-devising-representation
entropy-or-contiguity–or–ontological-preservation’ over circumventing/distractive synapticising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of reference-of-thought–categorical-imperatives/axioms/registry-teleology 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 constitutedness }, will elicit a same defect disposition thus the need to fundamentally undermine reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold 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 –apriorising-psychologism of 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/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > as to
preconverging-or-dementing 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/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-of-reference-of-thought defective reference-of-thought– categorical-imperatives/axioms/registry-teleology 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 is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reproductive circle exercise of ontological-reconstituting–as-to-conflatedness/deconstruction (of our temporal-to-intemporal-dispositions nature)’ how procrypticism (preconverging-or-dementing apriorising-psychologism as to mere formulaic positivistic meaningfulness-and-teleology) 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-historiality/ontological-eventfulness/ontological-aesthetic-tracing> 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-
attributive-dialectics)) is attained by ‘keeping or aligning’ preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking –apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{9} as of the wrong ontological-references/contending-references of all established ‘perversion-of reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ prior/transcended/superseded registry-worldviews/dimensions, in hollow-constituting–as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation failing/not-upholding–as-of-apriorising/axiomatising/referencing the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are ‘kept or aligned’ as ‘ontologically-reconstituting’–or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation\textsuperscript{9}, as in ontological-reconstituting–as-to-conflatedness\textsuperscript{7}/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’\textsuperscript{20}–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\textsuperscript{9} (as to ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-
dialectical-thinking\textsuperscript{19}–apriorising-psychologism’ or of preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any presencing–absolutising-identitive-constitutedness\textsuperscript{20} distorted ‘meaningfulness-and-teleology\textsuperscript{20}. 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\textsuperscript{21},-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\textsuperscript{17}/ontological-primemovers-totalitative-framework\textsuperscript{22} sound reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{21},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting–as-to-conflatedness\textsuperscript{17}/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) reference-of-thought can fundamentally supersede its de-mentative/structural/paradigmatic vices-and-impediments\textsuperscript{10}, but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposing) into 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-for-relative-ontological-completeness—unenframed-conceptualisation de-
mentating/structuring/paradigmging 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-
reference-of-thought registry-worldview/dimension (the 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 
meaningfulness-and-teleology
reference-of-thought– categorical-

imperatives/axioms/registry-teleology
, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism–or-perverted-outcome-
sought-precedes-existentially-veridical-logical-dueness placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology alignment to imply dialectical-
out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-


normalcy/postconvergence represented by "reference-of-thought of the prospective/transcending/superseding notional–deprocrypticism registry-worldview/dimension.

Fundamentally, the reason for all the dimensions/registry-worldview/"perversion-of-"reference-
of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >s as limited-mentation-capacity-deepening 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-teleology", such that whenever relatively sound "reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are
institutionalised/intemporalised, human temporality in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-capacity-deepening, 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-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 reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (ontological-reconstituting-as-to-conflatedness). 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 inherent in a limited-mentation-capacity-deepening; any resolution is not by wrongly implying any ‘dimensionality-of-sublimating—amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvalitative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation transformation’ but rather institutionalisation/intemporalisation 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/intemporalisation 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-intemporal-preservation) individuations dispositions; with corresponding percolation-channelling facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism gets weaker with grander
institutionalisations/intemporalisations, 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 ‘less and less 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 distinctive-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–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology which ontologically reflects/perspectivates the subknowledging-impulse/compulsive-dementing-temporal-disposition-(psychopath) and the subknowledging-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) backdrop of new recomposuring -reference-of-thought–categorical-imperatives/axioms/registry-teleology ,for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the uninstitutionalised-threshold, 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\(^\d\); hence de-mentable/no-longer-thinking) due to \(<\text{amplituding}/\text{formative–epistemicity}>\text{totalising–self-referencing–syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence–(implicit–nondescript/ignorable–void ’–as-to– presencing—absolutising-identitive-constitutedness’/⟩) which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the ‘perversion-of-reference-of-thought-\(<\text{as-effectively-apriorising-in-}
\text{nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} > \text{as-of-unsoundness–or-ontological-bad-faith/inauthenticity–reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing \text{-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’/-induced,’threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing’–apriorising-psychologism’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism. The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension perversion-of-reference-of-thought-\(<\text{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} > \text{as to preconverging-or-dementing’–apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective \(^\text{’reference-of-thought–categorical-imperatives/axioms/registry-teleology’\);}–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-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > existential mental orientation to avoid postconverging-or-dialectical-thinking<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-teleology of a transcendent registry-worldview/dimension in terms–as-of-axiomatic-construct of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-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, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to
‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’
(defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity of reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over procryptism–or–disjointedness-as-of-reference-of-thought. The dynamism of social psychopathy and the perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> at ‘uninstitutionalised-threshold’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, conjointly and conjugating to temporal-dispositions of ignorance/affordability/opportunum/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in
meaningful projections of implied intemporality \(^1\) / longness from banal <amplituding/formative> wooden-language - (imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\(^{19}\)-as-of-‘nondescript/ignorable—void ’-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- \(^2\) reference-of-thought<of-apriorising/axiomatising/referencing> / threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)—preconverging/dementing\(^{12}\)—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 > 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<iterate-looping—‘set-of-dereifying-hollow-narratives-and-acts’\(^7\) as absolving/fleeting/escaping-reflex–logic in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism\(^7\) in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism 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-of—reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-supererogation \(^{22}\) alignment to the new hollow mimicking postlogism -formulaic slanting compelling—
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation narrative, a process known as absolving/fleeting/escaping-reflex–logic), 3. Psychopath’s interlocutor’s perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogic/conviction-as-to-profound-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/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-reference-of-thought-of-apriorising/axiomatising/referencing) 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) of the perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
worldview/dimension as ontologically-preconverging-or-dementing – apriorising-psychologism/dialectical-preconverging-or-dementing – apriorising-psychologism

(perversion-of-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation)/registry-
worldview’s/dimension’s/uninstitutionalised-threshold/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-
thought/mental-perversion/subknowledging/mimicking-and-coringresponding-
<amplituding/formative-epistemicity>totalising–self-referencing–syncretising), inducing a
‘habituation’ of the prospective/superseding/transcending registry-worldview/dimension
crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic
mental frame is in alienated-disposition/logically-incongruent and generates internal
contradiction towards the non-positivism/medievalism mental frame as otherwise you have
<amplituding/formative-epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag or the referencing/registering/decisioning
of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs
to be superseded/preceded/overrided/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
categorical-imperatives/axioms/registry-teleology, and this will equally apply
prospectively between notional–deprocripticism and procripticism as the procriptic
mindset/reference-of-thought will strive to register meaning not prospectively taking account
of procripticism 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-as-
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/ maximalising-recomposuring-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 <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 so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional–deprocrypticism 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology 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-of’ reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring reference-of-thought–categorical-

[Referentialism involves a reference-of-thought (so-characteristic of the prospective
deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation rather than constitutedness (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal rather construed as ‘presencing—absolutising-identitive-constitutedness’). constitutedness tend to fallaciously imply ‘existence of things in existence’ whereas conflation rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because 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 this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness’ of ‘reference-of-thought’ perpetually when aware of its deficiency. conflation 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 as of metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-perspective–ontological-normalcy/postconvergence), 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 narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology) 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 by a re-equilibrating metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-perspective–ontological-normalcy/postconvergence)/postdication. Thus,
constitutedness\textsuperscript{13} 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 constitutedness\textsuperscript{13} 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-constitutedness\textsuperscript{13} of axiomatic-construct\textsuperscript{8}/reference-of-thought’\textsuperscript{13} (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-constitutedness\textsuperscript{13} of reference-of-thought’ down the line when aware of its further critical defect again (though, in a sense the entire recomposing process could be qualified as a ‘practical ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13}’ 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/recomposing as of existential-contextualising-contiguity\textsuperscript{38}’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’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness\textsuperscript{13} in categorisation schemes, thus fundamentally defining the limits even of a ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} 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-teleology’ construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology->in-existential-extrication-as-of-existential-unthought>) define the ‘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 ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existentiel-elevation-of- reference-of-thought ’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing-reflexive/entailing-teleology-differentiation-as-of-subtransversality—apriorising/axiomatising/referencing) at the given ‘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, constitutedness implies a simplistic/trite categorical relation in the construal/conceptualisation of ‘meaningfulness-and-teleology’ as of its ontological and virtue essence that is susceptible to defect as ‘perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness(bottomlining-as-to-shallow-supererogation>) or derived-‘perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness(bottomlining-as-to-shallow-supererogation>); and as such, constitutedness will speak of subtransversality—apriorising/axiomatising/referencing and various shades of temporality/shortness in their ‘constitutedness and conjugated-constitutedness of ‘reference-of-thought’ including psychopathic slantedness 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{12} induced constitutedness\textsuperscript{11} which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold\textsuperscript{12} mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal\textsuperscript{8} reference-of-thought nature, with high ‘constitutedness\textsuperscript{13} and conjugated-constitutedness\textsuperscript{13} of \textsuperscript{8}reference-of-thought’ of temporal-dispositions\textsuperscript{8}reference-of-thought, much like the ‘conjugated-constitutedness\textsuperscript{13} of \textsuperscript{8}reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism\textsuperscript{7}-slantedness pathological condition/constitutedness as when insisting on upholding the \textsuperscript{amplituding/formative}wooden-language-\langle\textsuperscript{imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing --narratives—of-the-

\textsuperscript{reference-of-thought—

categorical-imperatives/axioms/registry-teleology} \rangle\textsuperscript{99} and not factoring in A’s underlying condition and defect as constitutedness\textsuperscript{11}, and so out of sync with the existential-contextualising-contiguity\textsuperscript{12}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{87}-of-

\textsuperscript{8}reference-of-thought—\textsuperscript{8}devolving-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality \textsuperscript{8}reference-of-thought—\textsuperscript{2}categorical-imperatives/axioms/registry-teleology\textsuperscript{99} by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity\textsuperscript{99}). 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-teleology\textsuperscript{99} 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 by a re-equilibrating metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>/postdication, and so even when elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity is denaturing as exposed by existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, to further construe new reference-of-thought’s-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation factoring in the imbricatedness/threadness/recomposuring reflecting the existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. conflation, 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) 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, and so grasped as conflation emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Hence conflation will tend to avoid systemic defects of analysis associated with constitutedness requiring re-categorisation/re-adaptation/re-classification as ‘presencing—absolutising-identitive-constitutedness’. conflation 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-ordialectical-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{89}’ 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{99},-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, constitutedness\textsuperscript{11} 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-ordialectical-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 misconceptions of ‘meaningfulness-and-teleology\textsuperscript{99} not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, further reflected in the overall dynamics of postlogism\textsuperscript{77} and conjugated-postlogism\textsuperscript{77} (including the dynamics of psychopathy
and social psychopathy as social reprising out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-thought’s-devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic constitutedness’s socially reprised with ‘conjugated-constitutedness’s of ‘reference-of-thought’) as well as grasping fundamental dynamics of institutions and especially as influenced by the extended-informality-{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} which is highly subject to the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (emphasising socially-functional-and-accordant thresholds rather than utter ontology, thus giving room for ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of—incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’). These two concepts are critical relative to grasping and analysing human choice/notions relative to ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’ of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. In a further elaboration of constitutedness’s 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, 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 as rather the mental-disposition
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in the use of
numbers is more about acting in currying favours or in view to receiving favours meaningfully
as of ‘nominal-as-tendentious-phenomenal-abstractiveness-of-presencing—in—warped-consciousness’-enabling—
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity

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
transcendental-enabling/sublimating/supererogatory—de-mentativity and corresponding
meaningfulness-and-teleology’. The bigger question could be asked; why doesn’t humans in
recurrent-utter-uninstitutionalisation spontaneously articulate and relate to ‘meaningfulness-
and-teleology’ 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) construal/conceptualisation as soundness-or-ontological-good-faith/authenticity-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, 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 determining its prospective relative-ontological-completeness-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--(implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }, 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/intelligibility/setup/measuring/instrument’ 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/intelligibility/setup/measuring/instrument-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 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/intelligibility/setup/measuring/instrument-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, <amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-

necessarily be suspect with regards to a corresponding approach where for instance the non-
positivism/medievalism mindset’s 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-abstractiveness-of-presencing-in–‘preclusive-consciousness’–enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’’s-
reifying/elucidating-of-prospective-relative-ontological-completeness87/of-7 reference-of-
thought–devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level
presencing—absolutising-identitive-constitutedness13
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its
meaningfulness-and-teleology99 as value-judgment (not withstanding its prior relative-
ontological-incompleteness98-of- reference-of-thought as 103 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-teleology99 as value-reference of every registry-worldview/dimension at
the backend of the institutional-cumulation/institutional-recomposure–<as-to-
historiality/ontological-eventfulness97/ontological-aesthetic-tracing> 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 –of- reference-of-thought to then project that there may be a
instances, human mentation capacity is construed as absolutely given at all times, with that
t 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-
deepping–limited-mentation-capacity,~as-limited-mentation-capacity-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 of 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 ’s-reifying/elucidating-of-prospective-relative-
ontological-completeness of 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 ’s-reifying/elucidating-
of-prospective-relative-ontological-completeness of reference-of-thought devolving-as-of-
instantiative-context as of prospective relative-ontological-completeness of reference-of-
thought redefines prospective meaningfulness-and-teleology and the corresponding
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an
epistemic-totalising renewing-realisation/re-perception/re-thought based on prospective
maximalising-recomposing-for-relative-ontological-completeness—unenframed-
conceptualisation ultimately as of ‘notional–deprocrypticism’; 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-teleology
construal/conceptualisation, institutionalisation and overall existential becoming. This validates
the notion of ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-
dynamics or natural–psychological-dynamics’ as of its construing of notional–deprocrypticism
as ‘notional–deprocrypticism suprastructuration’ or ‘notional–deprocrypticism suprastructural
psychical-and-institutionalisation orientation of ‘meaningfulness-and-teleology’ as of the
overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology’
(enabling the <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’s—’reference-of-
thought—devolving—as-of-instantiative-context/conflation of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the
notional–deprocrypticism socially-functional-and-accordant as of intemporal/ontological
contiguity, with no-temporal-to-intemporal-dispositions-non-dissociability, thus upholding
notional–deprocrypticism as preempting—disjointedness-as-of—reference-of-thought—, as-to—
<amplituding/formative–epistemicity>growth-or-conflatedness’s—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). Thus, with
notional–deprocrypticism further enabling the abstract intemporal/ontological contiguity grasp
of human ‘individuation-level and registry-worldview/dimension-level meaningfulness-and-
teleology’ as it can accrue at the intradimensional-level of individuals-notionally-as-
receptacles-of-temporal-to-intemporal-individuations and individuals-as-institutionally-
constrained-actors-as-of-intersolipsistic-deambulation, and hence ontologically-joins in its
for-explicating-ontological-contiguity\(^\ddagger\) of conflation\(^\dagger\) 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 psychologism as unlike the articulation as presencing—absolutising-identitive-constitutedness\(^{11}\) (rather heuristically and beyond consciousness-awareness-teleology\(^{12}\)) in previous institutional-cumulation/institutional-recomposure-<as-to-\(^{2}\) historiality/ontological-eventfulness\(^{13}\)/ontological-aesthetic-tracing>, with notional–deprocrypticism conflation\(^{12}\) is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology\(^{1\ddagger}\) in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation\(^{12}\) (including presencing—absolutising-identitive-constitutedness\(^{13}\)) can be conceptualised across all transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-\(^{83}\)reference-of-thought\(^{84}\) 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\(^{\ddagger}\) reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold\(^{12}\)\(^{1\ddagger}\)reference-of-thought in its ‘constitutedness’ and conjugated-constitutedness of reference-of-thought with respect to the prospective registry-worldview/dimension institutionalisation\(^{1\ddagger}\)reference-of-thought overall existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context meaningfulness-and-teleology\(^{\ddagger}\); (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for
instance scientific explanations psychologism (as of prospective conflation) supersede mythical/supernatural/chemic explanations psychologism (as of prior constitutedness) as ‘prospective-conventioning as transcendental-enabling/sublimating/supererogatory–mentativity’; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/supererogatory–mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/supererogatory–mentativity terms as its strive for a prospective relative-ontological-completeness –of– reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold prior relative-ontological-incompleteness –of– 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 will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–mentativity, as of ‘intemporal-disposition knowledge constraining construct’, for thorough construal/conceptualisation of social reality which is relatively highly prone to ‘constitutedness and conjugated-constitutedness’ of reference-of-thought and thus resultant ‘presencing—absolutising-identitive-constitutedness’ as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–mentativity of the social. Ultimately, given the comprehensive and typical underlying pronoeness of human limited-mentation-capacity-deepening to constitutedness as its fundamental mentation deficiency at uninstitutionalised-threshold or as of ‘human temporal uninstitutionalised-threshold mental-disposition’ (which it tends to resolve by ‘ presencing—absolutising-identitive-constitutedness’ when aware of defective constitutedness) with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and its overall existential becoming,
as so reflected in the succession of registry-worldviews/dimensions; notional–deprocrypticism by its very transcendental essence comprehensively comes into grips with the constitutedness in positivism–procrypticism as it attains more than just ‘presencing—absolutising-identitive-constitutedness’ but an overall comprehensive conflation insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. conflation as of ontological-normalcy/postconvergence referentialism in superseding constitutedness, provides resolution as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating as constitutedness like psychopathic-slantedness insane-fitment ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation and its derivation with respect to temporal reprisings of such constitutedness as ‘conjugated-constitutedness’ of ‘reference-of-thought’ associated with conjugated-postlogism temporal reprisings by construing/conceptualising such perversion-and-derived- perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomenon, and re-establishing social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) 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; 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’ (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–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-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), though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding
successive uninstitutionalised-threshold 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)); while we can recognise successively the centered and postconverging-or-dialectical-thinking apriorising-psychologism nature of base-institutionalisation,
universalisation and positivism, though probably less so of notional–deprocrypticism institutionalisation as it points to the decentering and de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of conflation as of centering and postconverging-or-dialectical-thinking apriorising-psychologism reference-of-thought implied with institutionalisations and constitutedness as of decentering and ontologically/preconverging-or-dementing apriorising-psychologism reference-of-thought implied with uninstitutionalised-threshold; prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought in positivism–procrypticism from a notional–deprocrypticism 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\(^1\) reference-of-thought as of the apriorising/predcingness of existential-contextualising-contiguity \(^2\) s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^2\) reference-of-thought- devolving-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 \(^3\) de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of an uninstitutionalised-threshold\(^3\) 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). 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 -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/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\(^3\) as decentered and in \(^3\) 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 <amplituding/formative–epistemicity>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-reifying/elucidating-of-prospective-relative-ontological-completeness’ 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/reference-of-thought 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 psychologism (<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-reification/realisation/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 

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 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 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-teleology –<in-existential-extrication-as-of-existential-unthought> conjure up explanations/meaningfulness-and-teleology in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic 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 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 discretional 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\textsuperscript{99}’ 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\textsuperscript{102} psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied\textsuperscript{82} reference-of-thought of meaningfulness-and-teleology\textsuperscript{99} as of crossgenerational psychoanalytic-unshackling involving <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} 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\textsuperscript{72} 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{102} temporal-individuations-as-shortness-of-register-of–meaningfulness-and-
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, in supererogatory–epistemic-conflatedness (with change rather reflected as a result of human limited-mentation-capacity-deepening), such that in addition to the human limited-mentation-capacity-deepening eliciting the successive ‘social—universally-transparent-and-implicitly-formulated direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘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’ in-complement-to and reflecting the incompleteness of the ‘social—universally-transparent-and-implicitly-formulated direct-constraining-construct’; with both the ‘social—universally-transparent-and-implicitly-formulated direct-constraining-construct’ and 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’ 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/ontological-primemovers-totalitative-framework from its ‘complementing grander social–universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-
(imbued—temporal—mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—
’categorical-imperatives/axioms/registry-teleology’), while failing/not-upholding—<as-of-apriorising/axiomatising/referencing> 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’ which together with the ‘mechanical—knowledge’ make up the ‘organic—knowledge’, and so rather as of temporal extricatory dementating/structuring/paradigming. This further involves shades—of—temporality as postlogism—slantedness/ ignorance/affordability/opportunism/exacerbation/social—chainism—
or—social—discomfiture—or—negative—social—aggregation/temporal—enculturation—or—temporal—
derendemisation, so—disambiguated as of ‘reference—of—thought’ devolving ontological—
performance’—<including—virtue—as—ontology> inducing defect—of—logical—processing—or—
logical—implicitation—supposedly—apriorising—in—conviction—as—to—profound—supererogation as well as postlogism inducing defect of ‘reference—of—thought’ or ‘perversion—of—reference—of—
thought’—<as—effectively—apriorising—in—non—conviction/madeupness/bottomlining—as—to—shallow—
supererogation’>. postlogism as such involves deliberate and wrong pretence of rational projection of thought (as of teleologically—degraded synopsising—depth) whereas existential—
contextualising—contiguity ’s—reifying/elucidating—of—prospective—relative—ontological—
completeness —of—reference—of—thought—devolving—as—of—instantiative—context reveals that such thought derives from ‘denaturing’ axiomatic relation’ as 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 mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of-
meaningfulness-and-teleology purpose in disdain of the intemporal/longness-of-register-of-
meaningfulness-and-teleology essence of knowledge as of its organic essence. The
conjugation of other shades-of-temporality to postlogism induces their respective conjugated-postlogism leading by dynamic-cumulative-aftereffect to a broader social derived- persion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supereorganisation > construed as social-postlogism that fundamentally is denaturing of meaningfulness-and-teleology at the given uninstitutionalised-threshold as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supereorganisation —preconverging/dementing—apriorising-psychologism, in want for prospective institutionalisation. The underlying insight being that human formulation of meaningfulness-and-teleology 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-reference-of-thought, as the driving element in upholding 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 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 wherein the ‘social-universally-transparent-and-implicitly-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-existential-reality driven ontological-contiguity—or-of-the-human-institutionalisation-process points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of—meaningfulness-and-teleology 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 mental-disposition adhering rather to <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 ) 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-existential-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 knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-teleology 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\(^5\)/shortness and skewing towards the intemporal/longness-of-register-of—meaningfulness-and-teleology\(^{99}\), 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\(^{101}\) of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\)’ 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\(^5\)/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality\(^5\)-asymmetric-subsumption-of-temporality\(^5\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superegregatory—de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality\(^5\)/longness and transcendental projections as of their limited-mentation-capacity in
their own times in resolving the issues of human temporality\(^{\ast}\)/shortness in their times). In which case while such intemporality \(^{\ast}\)/longness cannot be construed as of a social commonness of reference-of-thought, it’s occurrence if it does occur can only be construed in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing \(^{01}\) (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 \(^{12}\) 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\(^{66}\)—of-the-human-institutionalisation-process\(^{67}\) as well as ‘individuation terms of human temporal-to-intemporal mental-dispositions’. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity\(^{66}\)—of-the-human-institutionalisation-process\(^{67}\) level, we can construe of conflation \(^{12}\) as of the <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\(^{49}\)’s-reifying/elucidating-of-prospective-relative-ontological-completeness\(^{87}\)-of-\(^{89}\) reference-of-thought-‘devolving-as-of-instantiative-context potency implied as of ontological-normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-completeness -of- reference-of-thought, wherein the referentialism technique for conflation \(^{7}\)
known as point-referencing delineates/disambiguates the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing as of ontological-normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of–meaningfulness-and-teleology’ as the varying synopsising-depth of human meaningfulness-and-teleology (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively notional–deprocrypticism which as ‘notional–deprocrypticism’ is the ‘point of point-referencing for conflation’, by the construal of its ontological-contiguity —of-the-human-institutionalisation-process 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 as of conflatedness (or construed as from constitutedness/ ‘presencing—absolutising-identitive-constitutedness’ to conflation) inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking–apriorising-psychologism’) and uninstitutionalised-threshold-facets (‘decentered/out-of-phase’ and preconverging-or-dementing–apriorising-psychologism as caricaturing-hollow-staging-and-performance).

Supposed a notional–conflatedness or conflation abstraction across all the registry-worldviews/dimensions on the basis of the referentialism technique of point-referencing (‘notional–deprocrypticism-or-as-from-recurrent-utter-uninstitutionalisation–to–deprocrypticism’) is undertaken with respect to establishing ‘reference-of-thought/dementative/structural/paradigmatic—ontological-performance’-including-virtue-as-ontology relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold as it ‘decenters and dments beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness-of-reference-of-
thought, so implied by their given social\(^{104}\) universal-transparency\(^{104}\) - (transparency-of-totalising-entailing, as-to-entailing \(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–in-relative-ontological-completeness} \rangle\) as of existential-contextualising-contiguity \(\langle\text{s-reifying/elucidating-of-prospective-relative-ontological-completeness}\rangle\text{of- reference-of-thought} \langle\text{devolving-as-of-instantiative-context} \rangle\); that is, as ‘decentering and preconverging-or-dementing\(^{103}\) –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 \(\langle\text{as-of-apriorising/axiomatising/referencing}\rangle\text{rulemaking-over-non-rules} \langle\text{apriorising/axiomatising/referencing–psychologism, as ‘decentering and preconverging-or-dementing} \langle\text{apriorising-psychologism beforehand/as-of-a-priori} \rangle\text{ base-institutionalisation–ununiversalisation as failing/not-upholding} \langle\text{as-of-apriorising/axiomatising/referencing}\rangle\text{universalisation-directed-rulemaking-over-non-rules} \langle\text{apriorising/axiomatising/referencing–psychologism, as ‘decentering and preconverging-or-dementing} \langle\text{apriorising-psychologism beforehand/as-of-a-priori} \rangle\text{ universalisation–non-positivism/medievalism as failing/not-upholding} \langle\text{as-of-apriorising/axiomatising/referencing}\rangle\text{positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules} \langle\text{apriorising/axiomatising/referencing–psychologism, and as ‘decentering and preconverging-or-dementing} \langle\text{apriorising-psychologism beforehand/as-of-a-priori} \rangle\text{ positivism–procrypticism as failing/not-upholding} \langle\text{as-of-apriorising/axiomatising/referencing}\rangle\text{preempting—disjointedness-as-of} \langle\text{reference-of-thought, as-to} \langle\text{amplituding/formative–epistemicity}\rangle\text{growth-or-conflatedness}/\text{transvaluative-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-drivenness}–in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules} \langle\text{apriorising/axiomatising/referencing–psychologism. Critically and interestingly with the last stage since our positivism–procrypticism
registry-worldview/dimension is necessarily in \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag}\) as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^7\), it would hardly be inclined to interpret such conflation\(^3\) referentialism technique of point-referring (notional–deprocrypticism) 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\(^2\)—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 \(^{55}\text{meaningfulness-and-teleology}\) threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking\(^2\)—apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold \(^2\) or the procrypticism uninstitutionalisation \(^1\) 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag}\) of meaning as of \(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag}\) . 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’ \(<\text{amplituding}/\text{formative–epistemicity}\>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\) 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 \(\text{meaningfulness-and-
teleology}\) 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 \(<\text{amplituding}/\text{formative–
epistemicity}\>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\) in
\(<\text{amplituding}/\text{formative–epistemicity}\>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\), 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-
meaningfulness-and-teleology is ontological as of supratransversality—apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-intemporal synopsising-depth of ‘meaningfulness-and-teleology’ by social universal-
transparency—(transparency-of-totalising-entailing, as-to-entailing—\(<\text{amplituding}/\text{formative–
epistemicity}\>\text{totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag}\).
epistemicity>totalising~in-relative-ontological-completeness\(\) as of existential-contextualising-contiguity\(\)'s-reifying/elucidating-of-prospective-relative-ontological-completeness\(\)'-of-
reference-of-thought-'-devolving-as-of-instantiative-context with respect to prospective
relative-ontological-completeness\(\)'-of-'reference-of-thought, and in so doing establishing
‘registry-worldview’s/dimension’s-uninstitutionalised-threshold \(\)–defect<-as-Being-or-
ontological-or-existential–defect\(\) ontological-primemovers-totalitative-framework\(\)
projection insight’ with respect to the distinctive alignment implications of postlogism\(\)’-
slantedness/'ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguating as of ‘reference-of-thought- devolving ontological-performance\(\)’-
<including-virtue-as-ontology> (which are the very ‘temporal-distractively-aligned synopsising-
depth-of–meaningfulness-and-teleology\(\)–as-shallowness-of-thought/subtransversality—
apriorising/axiomatising/referencing) as of aetiologisation/ontological-escalation (which is the
very ‘intemporal synopsising-depth-of–meaningfulness-and-teleology\(\)/supratransversality—
apriorising/axiomatising/referencing as-to-<amplituding/formative–
epistemicity>totalising~social-context-construed-conflatedness \(\)'); such that an insightful
storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-
escalation is necessarily one construed at the ‘dynamic-cumulative-aftereffect transversality-of-
affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(\)
crossroads of temporal-to-intemporal individuations synopsising-depth-of–meaningfulness-
and-teleology\(\)’.]

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, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ 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/ 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/ reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/ reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the reference-of-thought for ontological-contiguity/ontological-veridicality, over threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted reference-of-thought and induces notional-discontiguity/epistemic-discontiguity —<shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/supererogatory—dementativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity’ that defined the successive institutional-cumulation/institutional-recomposure—<as-to—

Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity the preceding institutionalisation levels are more like successive compromises towards notional–deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional–deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity thus overcoming the temporal-emananances-registries hotchpotching (<amplituding-formative>wooden-language—imbued—
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 registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding de-mentation (supererogatory ontological de-mentation-or-dialectical de-mentation—stranding-or-attributive-dialectics) stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing apriorising-psychologism; as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-reference-of-thought <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ its ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold). It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding <as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by a formulaic adherence (lip-servicing) to reference-of-thought—categorical-imperatives/axioms/registry-teleology’, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing apriorising-psychologism and not
organic-comprehension-thinking’, and we can envision retrospectively the points of ‘de-
mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-
or-attributive-dialectics) of preceding registry-worldviews/dimensions from our vantage point of
being at the backend of the institutional-cumulation/institutional-recomposure-<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing> process like an insight in
the recurrent-utter-institutionalised ‘so-called savage’ mindset/<reference-of-thought or the
medieval mindset, for instance. Likewise such a threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing —apriorising-psychologism registry-worldview projection though of a
different nature of the positivistic registry-worldview/dimension can be made prospectively from
a notional—deprocrypticism insight that overrides our illusion-of-the-present/epistemic-
totalising —self-referencing-syncretising/present-consciousness/mirage given its more
suprastructural and ontological-normalcy/postconvergence vantage perspective in relation to
intrinsic-reality/ontological-veridicality/ontological-referencing. The general underlying
principle for notional—deprocrypticism methods and techniques is that of being utterly
ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation as
‘ontologically-reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-
discontiguity—<shallow-supererogation —of-mentally-
aestheticised—preconverging/dementing —qualia-schema> arising from 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, and as it upholds veridical ontological-
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—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—deprocripticism 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—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; 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 procrypticism. 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–deprocryptic 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-primesters-totalitative-framework backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of-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’), for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supernatural-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-primed-movers-totalitative-framework, 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-of reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ that intemporally
calls for the introduction of ‘reference-of-thought—categorical-imperatives/axioms/registry-
teleology,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as
base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose
reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation ‘ perversion-of reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation’ as ununiversalisation intemporally calls for universalisation), -
universalisation institutionalisation/intemporalisation (whose reference-of-thought—
categorical-imperatives/axioms/registry-teleology,—for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation ‘ perversion-of reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-of reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ as procrypticism intemporally calls for deprocrypticism, - and prospectively notional–deprocrypticism 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-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-of-’ reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ perpetually at the ‘uninstitutionalised-threshold’. 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 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 registry-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–dementativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/supererogatory–dementativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/supererogatory–dementativity. Basically, all transcendence-and-sublimity/sublimation/supererogatory–dementativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/supererogatory–dementativity 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–dementativity due to perversion-and-derived:perversion-of:reference-of-thought:<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the registry-worldview’s/dimension’s relative-ontological-incompleteness-induced,–’threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing ~apriorising-psychologism’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought supersedes/precedes logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation”), 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 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–dementativity 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,
onologically and as reflected by the organic-comprehension-thinking (organicalism/‘intemporal-
prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-
reprojecting/longness-of-register-of—meaningfulness-and-teleology ), 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, as the postlogic “perversion-of—reference-of-thought—<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
induces threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation”—preconverging/dementing —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-
reference-of-thought’–as-confoundedness-or-ontological-reprojecting/longness-of-register-of–
meaningfulness-and-teleology”), and often leads to a social dynamism of plainsness and
mediocrity which is subpar and corrupting to social and institutions teleological potential. In-
conviction-as-to-profound-supererogation (prelogicly), threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism is vis a vis organic-comprehension-
thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-confoundedness-or-
ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology ), a ‘defect
of contiguity (ontological-contiguity )’ in terms–as-of-axiomatic-construct of an intemporal
point-of-reference of meaningfulness; with threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism involving miscuing/disjointed-
logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
conventioning-rationalising of the organic-comprehension-thinking (organicalism/‘intemporal-
prioritisation-of–reference-of-thought’–as-confoundedness-or-ontological-
reprojecting/longness-of-register-of–meaningfulness-and-teleology ) point-of-referencing of
intemporal/ontological-veridicality. Basically, organic-comprehension-thinking
(organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-confoundedness-or-
ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology ) carries the
idea of ‘a higher teleology complex of being more profound with respect to threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’ with respect to ‘meaningfulness-and-
teleology’ ontological-veracity in terms–as-of-axiomatic-construct of registry-teleology implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—
state-in-relation-to—meaningfulness-and-teleology—, and prospectively positivism–
procrystalism which as of its inherent disjointedness-as-of—reference-of-thought requires
deprocrystalism. 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/overridden by new reference-of-thought–categorical-imperatives/axioms/registry-
television—,for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation,
when shown not to be preserving intemporality—, as when of perversion-of—reference-of-
thought—<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—
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 secondnated/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, 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 utterly 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 compulsion–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 compulsion–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 prelogic-as-of-conviction, as-to-profound-supererogation mind) 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-unaffirmative,-disambiguated-apriorising/axiomatising/referencing. It is rather a flaw in the
prelogism\(^78\)-as-of-conviction,-as-to-profound-supererogation\(^75\) mind’s perception (prelogism or supplanting–conviction-as-to-profound-supererogation\(^96\)—postconverging/dialectical-thinking –apriorising-psychologism while the psychopath’s mental-disposition is formulaic slanting –compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\(^96\) or postlogism\(^77\) 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\(^99\)) in our solipsistic projection but have the potential of temporal (shortness-of-register-of–meaningfulness-and-teleology\(^99\)) 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\(^97\) - <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\(^51\)-asymmetric-subsumption-of-temporality\(^75\)', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/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/intermortalisation 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 intermortal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporal’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendentel-enabling/sublimating/supererogatory-de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification /ontological-prime mover-totalitative-framework (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’ we aren’t anymore intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) than temporal (shortness-of-register-of–meaningfulness-and-teleology) 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-(supererogatory–ontological–de-mentation-or-dialectical–de-mentat—stranding-or-attributive-dialectics) highlighting organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-‘reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) and the distracting threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism. Why talk of ‘uninstitutionalised-
threshold? 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-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing) or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposing from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). 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-supenergatory–epistemic-conflatedness 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 subknowledging, 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’

Such a 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\textsuperscript{2}/ontological-aesthetic-tracing> for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of \textsuperscript{11}de-mention\textsuperscript{14}-⟨supererogatory-ontological—de-mention-or-dialectical—de-
mention—stranding-or-attributive-dialectics⟩ is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
ontological-completeness\textsuperscript{37}—unenframed-conceptualisation ontological-primemovers-
totalitative-framework\textsuperscript{7}, i.e. temporal-to-intemporal-dispositions) for such a conceptualisation of anthropopsychology or ‘genuinely \textsuperscript{10}universal psychology’. The philosophical conceptualisation of stranding is rather ‘temporal-to-intemporal-dispositions disambiguation’ which serves to avoid the supplanting—conviction-as-to-profound-supererogation\textsuperscript{96}—postconverging/dialectical-
thinking —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-mention\textsuperscript{11}—supererogatory—ontological—de-mention-or-
dialectical—de-mention—stranding-or-attributive-dialectics), as to its corresponding notions of preconverging-or-dementing —apriorising-psychologism—<stranded-as-rightfully-
oblengated/decanored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-
dialectical-thinking —apriorising-psychologism—<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/ontological-contiguity\textsuperscript{46} of 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 oblongated/decandored in
representing/implying defective/perverted temporality). It implies
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and
in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation in postlogic-backtracking-`set-of-dereifying-
hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex–logic as of notional-
discontiguity/epistemic-discontiguity-as-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-`set-of-dereifying-
hollow-narratives-and-acts’ as these pervert/dement/subknowledge-(preconverging-or-
dementing-as-if-of-sound-knowledge)/mimick-and-syncretise the reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation providing the backdrop for prospective transcendental
dimension with new superseding reference-of-thought– categorical-
imperatives/axioms/registry-teleology. de-mentation (supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—as-stranding-or-attributive-dialectics) 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-of reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, of-its– categorical-
imperatives/axioms/registry-teleology 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 with prospective transcending/superseding reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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-amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvalutative-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/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 requiring positivism institutionalisation/intemporalisation). Prospectively, the de-mentation—supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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 \textsuperscript{14} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-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\textsuperscript{19}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). \textsuperscript{20} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) 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 teleology’ hence wrongly implying candored and straightness,
whereas these are in effect <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing −apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing −apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology -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),-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 * 5)+5 –5, and make the mistake to say 5 * 5 =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 −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 or notional-discontiguity/epistemic-discontiguity -<shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn’t in ontological-contiguity) is highly prevalent in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology) 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 \textit{de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)—in-a-contiguity-of-increasing-ontological-normalcy/postconvergence} implies that an interlocutor’s retrospectively demonstrable narratives miscuing and subsequent \textit{perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 \textit{perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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/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, \textit{de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) ensure an affixing of temporal-dispositions \textit{perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> teleologic orientations denaturing} to the corresponding temporal \textit{perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> mindsets in their ontological-escalation/aetiologisation without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and
so, to the point of the temporal-dispositions collapsing/overriding (‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/medievalism mindset/‘reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/‘reference-of-thought will not be limited to that particular instance but carries the ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ that speaks to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/‘reference-of-thought by way of ‘dementation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) from the intemporal positivistic mindset, and upholding such the ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/‘reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews in the th 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 procrypticism, 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 intemporality\textsuperscript{1}/longness rather than decandored/oblengated mental-
devising-representation as temporality\textsuperscript{2}. Strandng is validated by the fact that transcendent(al/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
ontological-completeness\textsuperscript{3}—unenframed-conceptualisation speaks of an
‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating’—
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/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-teleology\textsuperscript{4} 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 \textsuperscript{1}de-mentation-
(supperoratory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) 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-prime-movers-totalitative-framework\textsuperscript{5} and positive-opportunism\textsuperscript{6} as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point \textsuperscript{1}de-
mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) articulates temporal-dispositions teleologies orientations as
‘subknowledging\textsuperscript{7}/mimicking/mental-perversions/slantedness manifestations at that
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-oblòngated/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-supererogation > 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-positivism/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology is sound such that it goes
on to operate/process logic by <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
non-positivism/medievalism
meaningfulness-and-teleology
Rather the positivistic mindset/reference-of-thought
will project the new reference-of-thought–categorical-imperatives/axioms/registry-
teleology,-for-intemparal-preservation-entropy-or-contiguity–or–ontological-preservation of
positivism (as rational-empiricism/positivising basis of reasoning) through positivism
institutionalisation/intemparalisation percolation-channelling and highlighting, in the bigger
scheme of things, the relative sublimating efficiency and positive-opportunism 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/reference-of-thought (which are not rational-
empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its
defective reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
temparal-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/maximising-recomposing-for-relative-
ontological-completeness—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-reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as perversion-of-the–
categorical-imperatives/axioms/registry-teleology\textsuperscript{22}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, and rather syncretises in operating those same reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{22}, 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\textsuperscript{22}, for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at its uninstitutionalised-threshold\textsuperscript{22}. 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\textsuperscript{22}, 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 amplitude-formative–epistemicity 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 as to elucidation-and-superseding-of-its-perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as-to-preconverging-or-dementing–apriorising-psychologism to allow for prospective
psychanalytic-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> ontological-
contiguity—of-the-human-institutionalisation-process! As an anthropopsychological
disposition, rational-realism as notional–deprocrypticism 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-prime-movers-totalitative-framework) 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/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the
‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ of
intemporality/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
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) for transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity by decandoring/oblongating (representation of perversion-of-reference-of-
thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation) as to preconverging-or-dementing—apriorising-psychologism—stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis
of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
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determinacy/deficiency/limitation/constraint—the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-

The notion of the social-construct as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—is 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-asymmetric-subsumption-of-temporality’, for
relative intrinsic-reality/ontological-veridicality—transcendental-enabling/sublimating/supererogatory~de-mentativity) towards intemporal/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology of rational-realism as notional~deprocrypticism (with 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 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>), 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’, and hence compromise ontology), but
rather to aspire for a transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing 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 ). 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-as-if-of-sound-
knowledge)/mimick-and-syncretise at uninstitutionalised-threshold 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 and not nested-congruence to uphold intemporality, and hence a complete ontology. To put it in other terms, for instance, transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing of ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing 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/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, 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. * It should be noted that in 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, the terms highlighting the
transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology) do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension (as to its given institutional-development–as-to-social-function-development and living-development–as-to-personality-development so-referenced to its given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology). 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 transcendentental 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 dementating/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 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/paradigming of mentation-capacity (shortness-of-register-of–meaningfulness-and-teleology to longness-of-register-of–meaningfulness-and-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-recompose-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing 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-of-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-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 conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –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-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, 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 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-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a transversality-of-affirmative-and-unaFFIRMATIVE,disambiguated-apriorising/axiomatising/referencing (due to the dialectically-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought/preconverging-or-dementing –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-
ontological-completeness\textsuperscript{1} -of- reference-of-thought\textsuperscript{2} -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\textsuperscript{2}, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{1}, postconverging-or-dialectical-thinking\textsuperscript{1} –apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset\textsuperscript{1}/reference-of-thought or collapsing/overriding / preconverging-or-dementing\textsuperscript{2} –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\textsuperscript{2}/mimicking/defect) / setting-aside, (glossing-over-registry^-preconverging-or-dementing\textsuperscript{2} –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\textsuperscript{1} 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 (superseding the vices-and-impediments\(^1\) of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\(^2\) as dialectical transformation as prospective \(^2\)‘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 (organicalism/’intemporal-prioritisation-of-\(^8\)reference-of-thought’–as-conflatedness\(^1\)-or-ontological-reprojecting/longness-of-register-of–\(^5\)meaningfulness-and-teleology\(^9\)) by virtue of intemporal higher teleologies, distracted by threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\) — preconverging/dementing –apriorising-psychologism, due to temporal and/or perverted/subknowledging\(^7\)/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\(^8\)-of–reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\(^1\)-or-ontological-reprojecting/longness-of-register-of–\(^5\)meaningfulness-and-teleology\(^9\)) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\) — preconverging/dementing –apriorising-psychologism. * The underlying idea behind the circular

preconverging/dementing –apriorising-psychologism is that the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—

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-discontiguity<sup>12</sup>-<shallow-supererogation<sup>96</sup>-of-mentally-aestheticised–preconverging/dementing<sup>19</sup>–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’> that matters.’ What’s the meaning of being good-natured(kind/humble/responsible/friendly/sociable/etc. in a subknowledging<sup>24</sup> 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-drag<sup>33</sup> 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-threshold<sup>12</sup> of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving <reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>99</sup> wherein prospective<sup>8</sup>meaningfulness-and-teleology<sup>99</sup> is beyond-the-consciousness-awareness-teleology<sup>8</sup>-<in-existential-extrication-as-of-existential-unthought> 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-undertetermination-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—notation/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—
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’
imperatives/axioms/registry-teleology⁹ and endemising/enculturating the postlogism⁷ and social postlogism⁷ manifestation as well as other temporal phenomena construed as vices-and-impediments⁷⁵ of the registry-worldview/dimension as of its prior relative-ontological-incompleteness⁷⁸-of- reference-of-thought; thus attaining the supratransversality—apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming. 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-incompleteness⁸⁸-of- 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-completeness⁸⁸-of- reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness—of- reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism—psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness—of- 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-teleology⁹⁹, 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-
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).

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought 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 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 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 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-teleology as of prospective deprocrypticism, the reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-
supererogation” to be stirred-up/instigated and endemised/enculturated. This articulation is also important because while it can be countenance retrospectively, however prospective our metaphysics-of-presence—(implicit-‘nondescript/ignoreable–void’-as-to-presencing—absolutising-identitive-constitutedness) as of our <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex and so beyond-the-consciousness-awareness-teleology—<in-existential-extrication-as-of-existential-unthought> beforehand/as-of-a-priori, will tend towards ‘a circular <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-reference-of-thought 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—of-reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism—perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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–apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-teleology is preconverging-or-dementing–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—meaningfulness-and-teleology as of prospective deprocrypticism-as-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism perversion-of-reference-of-thought—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 apriorising-psychologism and centered in the very first place’ but rather that our procrypticism—or—disjointedness-as-of-reference-of-thought
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology (as will be wrongly implied by a circular <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-reference-of-thought of apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument). For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism 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-teleology psychologism) in their respective social-setups from a non-transcendental as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness-of-reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness-of-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-teleology psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-teleology). 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-of-reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-of-reference-of-thought as notional–deprocrypticism will fundamentally be based on such contrastive mental-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{10}—preconverging/dementing—apriorising-psychologism as of a retrospective registry-worldview/dimension which is preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism/subknowledging/mimicking/dialectically-out-of-phase—(with-the-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation) on the one hand, and the intemporal-disposition existentially postconverging-or-dialectical-thinking\textsuperscript{10}—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, in 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{12}) as a prospective registry-worldview/dimension in intemporal-preservation-entropy-or-contiguity—or–ontological-preservation).  - And so, upholding the perpetual ontological-normalcy/postconvergence/supersedingness of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation along the continual limitation of uninstitutionalised-threshold\textsuperscript{12}, and which continual superseding/transcendence is behind the institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness\textsuperscript{12}/ontological-aesthetic-tracing> process. Not adhering to this ‘point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing>\textsuperscript{12} with respect to the ‘ontological-primemovers-totalitative-framework\textsuperscript{72} retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’ as elaborated above, due to the natural reflex to be in prelogism—as-of-conviction,—as-to-profound-supererogation—or-thinking, and thus wrongly engaging logic by reflex, leads to the wrong elevation of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought) psychopathic\textsuperscript{74} perversion-of—reference-of—
the subknowledging /mimicking-and-syncretising of the elements of apriorising–registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology ) 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-threshold involving the subknowledging/mimicking-and-syncretising of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism–or–disjointedness-as-of-reference-of-thought, calling prospectively for deprocrypticism. Without ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity from 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) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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/ontological-contiguity of reference-of-thought (from ontological-
normalcy/postconvergence epistemic/notional-projective-perspective) of additionality with regards to this character will always involve as of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ 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 ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’ 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 (‘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–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–reference-of-thought setup). Naturally, the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’, 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 $7(\sqrt[3]{64}+3-1)-(6+4-2)\div 2$. 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, $\sqrt[3]{64}=8$ 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÷2=4. Then the multiplication operation with the first brackets result as 7×10=70. Finally, comes the subtraction with 70-4=66 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 √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 7×11=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-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as ‘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). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived—perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought, as ontological-veridicality/ontological-contiguity of ‘reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes
ontological-preservation over projected <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 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—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 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 ‘reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these point before allowing the other characters operations, which then yields the right result. That is 77÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A’s (Addition’s) 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=66, giving the final result that is ontologically-veridical (in ontological-
normalcy/postconvergence). So this approach is the new \(^1\) reference-of-thought–categorical-imperatives/axioms/registry-teleology \(^2\), 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- historicality/ontological-eventfulness /ontological-aesthetic-tracing>/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to \(^9\) perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-or-dementing –apriorising-psychologism by the very fundamental veridicality of its temporal-to-intemporal-dispositions nature. But then, this being an uninstitutionalised-threshold \(^02\), B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at uninstitutionalised-threshold\(^02\) may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social \(^10\) universal-transparency –{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of \(^7\) perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, no internal-contradiction induced from ontological-primemovers-totalitative-framework\(^9\), no preconverging-or-dementing \(^9\) –apriorising-psychologism of the \(^7\) perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold \(^02\) in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity \(^\ddagger\) nihilistic as of temporality\(^7\)/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 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology",-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-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/reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for 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<as-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. It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold, where the constraining elements of institutionalisation are not available, i.e. social universal-transparency—(transparency-of-
totalising-entailing,-as-to-entailing,<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⟩ of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ⟩, internal-contradiction induced from ontological-primemovers-totalitative-framework inoperance, de-mentation ⟨supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ the perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of temporality, 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-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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⟩ and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold of that registry-
worldview/dimension, reflected/perspectivated by the marginal defect of its reference-of-thought→<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/> as effectively apriorising in nonconviction/madeupness/bottomlining as to shallow-supererogation defect of its reference-of-thought→categorical-imperatives/axioms/registry-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. \[\text{de-mentation-} (\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}) \text{ 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, presentely 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
uninstitutionalised-threshold\textsuperscript{02} 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-and-sublimity/sublimation/supererogatory-de-mentativity with the present registry-worldview/dimension corresponding to the superseded perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{11}> 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} 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\textsuperscript{12}’ going beyond the reference-of-thought–categorical-imperatives/axioms/registry-teleology 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}) 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 –apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity-{as of relative constitutedness} to deeper limited-mentation-capacity-{as of relative conflation} behind the successive institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing>, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing> of relatively deeper limited-mentation-capacity-{as of relative conflation} is the shifted ′reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking –apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity while the prior transcended/superseded institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing> of relatively shallow limited-mentation-capacity-{as of relative constitutedness} is no longer the ′reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing –apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema>; thus transcendentally coming into grips with a shifting but more and more profound notion of ′reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity as enabled by ontological-
normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity\textsuperscript{77} 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 subknowledging\textsuperscript{94}-impulse/compulsive-dementing/postlogism\textsuperscript{77} in hollow-constituting-\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater 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 postlogism\textsuperscript{77}-as-of-\textsuperscript{10}compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’; 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–logic eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater in postlogic-backtracking-\textless iterative-looping-\textasciitilde set-of-dereifying-hollow-narratives-and-acts\textgreater as absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging\textsuperscript{94}-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 postlogism\textsuperscript{77}-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-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. 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 thus effectively producing the wrong result .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. 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from .5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics). 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 of ‘ontological-thinking (not preconverging-or-dementing–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–
syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold. For instance, the recurrent-utter-uninstitutionalisation mindset/ reference-of-thought doesn’t think of itself that way but rather as a nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing -narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness reference-of-thought-as-an-ontologically-flawed-neuterisation -or-bracketing-or-epoché of <amplituding/formative– epistemicity>totalising–conflicated–meaningfulness-and-teleology-as-of-notional–deprocryption-reflected–historiality/ontological-eventfulness /ontological-aesthetic-tracing with respect to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing–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- reference-of-thought, likewise with ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing –apriorising-psychologism mental-devising-representation of our perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to the denaturing of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, -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–apriorising-psychologism’/soundness-
or-ontological-good-faith/authenticity -of- 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 as preconverging-or-dementing–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> 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 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 -impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity-<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). This is effectively the pedestalled state of psychopathic postlogism–as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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-subknowledge

inducing existential-contextualising-contiguity ‘s-reifying/elucidating-of-prospective-relative-
ontological-completeness ‘of-reference-of-thought ‘devolving-as-of-instantiative-
context/non-veridical-hollow-narratives to be reflected/perspectivated from the
intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity ‘of-
reference-of-thought or ‘perversion-of-reference-of-thought ‘as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
or-dementing ‘apriorising-psychologism and so in <amplituding/formative-
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
or absolving/fleeting/escaping-reflex–logic , 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 /shortness of others is the
sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the intrinsic
ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and
upholding. This subknowledge ‘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 ‘of-reference-
of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as
it is intemporally preservational and thus ontologically-veridical ‘reference-of-thought/ontological-contiguity . It is this pedestal that is the organic-comprehension-thinking
(organicism/intemporal-prioritisation-of-reference-of-thought ‘as-conflicatedness ‘or-
onontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology ) pedestal,
organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity ‘of-
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 <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag 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’-<shallow-supererogation>-of-mentally-
aestheticised–preconverging/dementing –qualia-schema’ rather than which is ontologically
veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—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
subknowledge-or-mimicking-impulse/compulsive-dementing registry-worldview-
wise/dimensional-wise speaks of the registry-worldview/dimension as in \[de-mentation–
(superrerogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics)\] at that uninstitutionalised-threshold\[102\]. 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-of–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-reification⁷/ontological-prime-movers-totalitative-framework⁸ 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/the-reality-of-human-temporal-to-intemporal-dispositions-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing⁷—apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new⁷-reference-of-thought—categorical-imperatives/axioms/registry-teleology⁷—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold² from ⁷².⁵ to the ontologically-veridical, and so not only with regards to the specific but as a de-mentative/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-conflatedness⁷—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁴) pedestal (ontological-veridicality⁄reference-of-thought) is transversal/transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰ and not actually in logical-congruence with both the subknowledging—impulse/compulsive-dementing pedestal (ontological-decandence/non-ontological-reference/non-contending-reference-but—ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or—dementing —reference) and the threshold-of—nonconviction/madeupness/bottomlining-as-to—shallow-supererogation⁶—preconverging/dementing¹³—apriorising-psychologism pedestal (epistemic-decandence/non-ontological-reference/non-contending-reference—but-ontologically—
or-contendently-reflected-or-perspectivated-as-preconverging-or-dementing \(^{-}\)-apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing \(-\)reference) which is relates to as preconverging-or-dementing \(-\)-apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{19}\) are all undue and pervertedly implied). So we then speak of an utter/\(^{54}\)maximalising-recomposuring-for-relative-ontological-completeness\(^{87}\)—unenframed-conceptualisation (not incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiology/ontological-escalation as the organic-comprehension-thinking (organicism/\(^{99}\)intemporal-prioritisation-of—reference-of-thought’—as-conflatedness\(^{12}\)-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology\(^{99}\)) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/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\(^{41}\) towards ‘extrinsic-attribution’ (the eliciting of the temporality \(^{98}\)/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\(^{51}\)’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms—as-of-axiomatic-
construct of country-of-the-blind temporality /shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of-meaningfulness-and-teleology nature. But that will still be temporality /shortness and the notion of an aetiologisation/ontological-escalation as of intemporality /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 and conjugated-postlogism 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-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation 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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with temporal-dispositions; (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. Ontologically, it is then
the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicism/’intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology”) 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). 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 much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t accommodate human temporality, 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-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and has nothing to do with issues 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). This can further be elucidated 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 which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional–deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging/perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as-of-unsoundness-or-ontological-bad-faith/inauthenticity 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 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—with
preconverging/dementing—apriorising-psychologism pedestal which is rather an extricatory
dementating/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—amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness) of 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—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/maximising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation dem-
mentating/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/aetiologisation/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 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—stranding-or-attributive-dialectics) problem’ for the organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology)/intemporal-prioritisation-of-reference-of-thought—as-conflatedness-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowlding-impulse/compulsive-dementing mindset/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—apriorising-psychologism/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/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-in-relative-ontological-incompleteness—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism
and positivism for prospective ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing away from the vices-and-impediments of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘dementative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall dementative/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-supererogation—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/deandored-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-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing—apriorising-psychologism as they are rather the subject of contention and aetiology/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. The reason for the above ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—or-ontological-reprojecting pedestalling is simple. ‘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 (organic-comprehension-thinking pedestal) over low temporal teleologies of reference-of-thought and meaningfulness (perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) as to preconverging-or-dementing—apriorising-psychologism); 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 for perversion-of reference-of-thought–<as-effectively-apriorising-in-
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). Such a stance equally applies between the superseding/transcending notional–deprocrypticism and the superseded/transcended procrypticism registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of reference-of-thought’–as-
conflatedness -or-ontological-reprojecting as longness-of-register-of meaningfulness-and-
teleology of notional–deprocrypticism superseding the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of reference-of-thought as shortness-of-
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—(superseded—ontological—de-mentation—or-dialectical—de-mentation—stranding—attributive—dialectics) of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically—or-contendingly-out-of-phase (preconverging—or-dementing—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-reference-of-thought—as-conflatedness—or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (and thus the requisite reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturung to a given set of reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as per percolation-channelling and a positive-opportunism 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 secondnaturung (point-of-ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-

And critically, it should be noted that ‘intemporal-prioritisation-of-reference-of-thought’–as-conflictedness–or-ontological-reprojecting is about the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation as registry-worldview/dimension defining, and not about good-naturedness/vague-temporal-impression-driven notions that may arise in circumstantial situations. This Arithmetic ontological-contiguity comparison equally gives an insight on why temporal-to-intemporal-dispositions-pedestals-disambiguation is needed with 3 pedestals: organic-comprehension/intemporal-prioritisation-of-reference-of-thought–as-conflictedness–or-ontological-reprojecting pedestal for which the intemporal-preservation-entropy-or-contiguity–or-ontological-preservation as ontology supersedes 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) which are actually
meant to represent it at uninstitutionalised-threshold, threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing–apriorising-psychologism pedestal for which reference-of-
thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation are wrongly related to as an end by
themselves at uninstitutionalised-threshold, and postlogic-including-psychopathic/subknowledging
-impulse/compulsive-dementing/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging pedestal for which the hollow form of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, procrypticism—or–disjointedness-as-of reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as
postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-\texttimes stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textgreater{} of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. 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 \textsuperscript{83}reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold\textsuperscript{22} speaks of that apriorising–registry’s or registry-worldview’s/dimension’s \textsuperscript{83}reference-of-thought de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing –apriorising-psychologism-\texttimes stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater{} (as it is ‘devoid of \textsuperscript{83}reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’\textsuperscript{83}’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of–reference-of-thought-\texttimes as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > the reference-of-thought–\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{10},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so, in a state of transversality-of-
affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{21} as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-perverting/subknowledging /preconverging-or-dementing\textsuperscript{22}-temporal-dispositions’ transcended-or-superseded-registry-worldview’s/dimension’s apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{9}. This as de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is what prevents the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-as-straight-and-candored, of the recurrence-of-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\textsuperscript{8} (which are veridically of notional-discontiguity/epistemic-discontiguity\textsuperscript{7}<shallow-supererogation\textsuperscript{93}-of-mentally-aestheticised–preconverging/dementing –qualia-schema>) as wrongly implied postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’> and as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping–set-of-dereifying-hollow-narratives-and-acts’>, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-
dementing<sup>-apriorising-psychologism-</sup><sup>stranded-as-rightfully-oblongated/decandored-and-</sup><sup>dialectically-or-contendingly-out-of-phase</sup> in various shades of temporality<sup>19</sup>. For instance in registry-worldview/dimension terms, the <sup>de-mentation</sup><sup>supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics</sup> as to preconverging-or-dementing <sup>-apriorising-psychologism-</sup><sup>stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase</sup> of the non-positivism/medievalism mindset/ reference-of-thought with respect to the positivistic mindset/ reference-of-thought (as reflecting the former perversion of <sup>reference-of-thought–categorical-imperatives/axioms/registry-teleology</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold<sup>22</sup> of non-positivistic <sup>meaningfulness-and-teleology</sup>) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common <sup>reference-of-thought–categorical-imperatives/axioms/registry-teleology</sup>, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity<sup>28</sup> of <sup>reference-of-thought as</sup> (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) as a relevant contention exercise being all about the positivistic mindset/ 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/ <sup>perversion-of- reference-of-thought–effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation</sup> as-of-unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought as to the uninstitutionalised-threshold<sup>22</sup> of non-positivism/medievalism <sup>meaningfulness-and-teleology</sup> requiring positivistic <sup>meaningfulness-and-teleology</sup>, and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) reference-of-thought–categorical-imperatives/axioms/registry-
veridicality/ontological-contiguity) as base-institutionalisation, universalisation, positivism and notional-deprocrypticism respectively which are mentally postconverging-or-dialectal-thinking—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 postdictory 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—oneteness-of-ontology. This involves maximalising-recomposing-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 as to ontological-normalcy/postconvergence). 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/sublimation/supererogatory–de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing–apriorising-psychologism–stranded-as-rightfully-oblontaged/decaned-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 occluding our illusion-of-the-present/present-consciousness/epistemic-totalising/self-referencing-syncrétising/mirage) herein construed as the prospective protensive-consciousness deprocrpytivism–or–preempting—disjointedness-as-of-reference-of-thought registry-worldview/dimension. 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 de-mentating/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—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) de-mentability-of-the-human-psyche-for-prospective-institutionalisation involving de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-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 \( \text{is possible. This is because } \) de-mentation-
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) as such allows for a ‘human mentation capacity renewal’ by transcenden-
and-sublimity/sublimation/supererogatory–de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguously upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (as such allows for a ‘human mentation capacity renewal’ by transcendence-
and-sublimity/sublimation/supererogatory–de-mentativity occur) of the ‘veridical \( \text{reference-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-thinking–apriorising-
psychologism/soundness-or-ontological-good-faith/authenticity–of- reference-of-thought but preconverging-or-dementing–apriorising-psychologism and dialectically-or-contendingly-out-
of-phase at its uninstitutionalised-threshold (and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity–of- reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the \( \text{reference-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-threshold 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-dementing–apriorising-psychologism/dialectically-preconverging-or-
dementing–apriorising-psychologism in a \( \text{de-mentation–supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) wherein its mental-
devising-representation is preconverging-or-dementing\(^{19}\)-apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking\(^{20}\)-apriorising-psychologism/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter \(^{20}\)reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^{19}\)-reference)’ over the former which is ‘no longer \(^{19}\)reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity -of- reference-of-thought today but rather ontologically-preconverging-or-dementing –apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{99}\) as of prospective notional–deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (i.e. de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), \(^{7}\)perversion-of-\(^{2}\)reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^{14}\)> registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{97}\)-defect-<as-Being-or-ontological-or-existential–defect\(^{15}\> unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought, mental-perversion, subknowledging\(^{8}\), mimicking; and-their-corresponding-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising) indicates that de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-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–normalcy’ (epistemic-totalising ~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existental-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) ‘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) 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-supererogation—preconverging/dementing—as-apriorising-psychologism,
circumventive/distractive-temporal-prioritisation-of-reference-of-thought, subknowledging-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging-normalcy’ (epistemic-totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as \( \text{de-mentation-} \) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) does as it further induces ‘transdimensional or memetic thinking’ by its implied \( \text{de-mentation-} \) (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 \( \text{defect} \) 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 \( \text{de-mentation-} \) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) that carries the intuition of an uninstitutionalised-threshold \( \text{defect} \), 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 \( \text{defect} \) term thereafter, we grasp that it is the \( \text{amplituding/formative–epistemicity>totalising–self-referencing-syncretising} \) in ‘notional-discontiguity/epistemic-discontiguity’-\( \text{shallow-supererogation~of-mentally-aestheticised~preconverging/dementing} \) of schema> apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion-of-reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as to preconverging-
odementing –apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-
uninstitutionalised-threshold \( ^{12} \)–defect–<as-Being-or-ontological-or-existential–defect> \( ^{15} \) (and
not about defect–of- logical-processing-or-logical-implication—supposedly-apriorising-in-
conviction-as-to-profound-supererogation ) and this carries the implications of a registry-
worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and
prospective/transcending/superseding
reference-of-thought– categorical-
 imperatives/axioms/registry-teleology\(^{9}\),-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation). Specifically, \( ^{14} \) de-mentation–(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as such implies
registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^{12} \)–defect–<as-Being-or-
ontological-or-existential–defect>\(^{15}\)/not-just-a-logical-processing-or-an-implication-of-act-
execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect’ wherein we can
perceive the complete picture of a registry-worldview/dimension defect by its relative-
onontological-incompleteness\(^{12}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation\(^{10}\)—preconverging/dementing –apriorising-psychologism’ like
recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation),
ununiversalisation (with respect to \(^{10} \) universalisation), non-positivism/medievalism (with
respect to positivism) and our own dimension procrypticism’s (the–’preconverging-or-
dementing –apriorising-psychologism of positivistic-meaningfulness) \( ^{14} \) 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-teleology\(^{10} \) as of prospective deprocrypticism). A similar articulation can be made with
regards to each of the other deconstructing terms where \( ^{14} \) de-mentation–
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, thus highlighting the follow
dichotomies that are always associated with ontological-normalcy/postconvergence dialectics
(underlied by teleological-inflections-(as-to-more-profound-nondisjointing–
<amplituding/formative–epistemicity>totalising/circumscribing/delineating)): 1) impetus for
intemporal-preservation beyond reference-of-thought–categorical-
imperatives/axioms/registry-teleology at uninstitutionalised-threshold versus impetus rather
for reference-of-thought–categorical-imperatives/axioms/registry-teleology at
uninstitutionalised-threshold 2) thinking as veridical reference-of-thought (veridical-
thinking-reference-over-preconverging-or-dementing–reference) of mental-devising-
representation of the prospective registry-worldview/dimension as soundness-or-ontological-
good-faith/authenticity reference-of-thought versus preconverging-or-dementing–
apriorising-psychologism as mental-devising-representation of the retrospective registry-
worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity reference-
of-thought as it is no longer an reference-of-thought (not-veridical-thinking-reference-rather-
preconverging-or-dementing–reference) 3) organic-comprehension-thinking as intemporal
profundness-of-thought-and-meaningfulness (longness-of-register-of–meaningfulness-and-
teleology) versus threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing –apriorising-psychologism as temporal
shallowness-of-thought-and-meaningfulness (shortness-of-register-of–meaningfulness-and-
teleology) 4) ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness–or-
ontological-reprojecting as defining the priority of life choices or existential living as in priority
all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\textsuperscript{4} /longness versus circumventive/distractive-temporal-prioritisation-of\-reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality\textsuperscript{4} /longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation /reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{2}, -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{10} to the projected <amplitude/formative>wooden-language-{imbued—temporal–mere-form/virtualities/dereification /akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{15}—narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology} \textsuperscript{1} considered circumventive/distractive-temporal-prioritisation-of reference-of-thought over inherent ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness -or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold \textsuperscript{7}, \textsuperscript{1} dementation-(supererogatory—ontological–dementation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is implied (in organic-comprehension-thinking over mechanical comprehension or as a \textsuperscript{1} dementation-(supererogatory—ontological–dementation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ‘intemporal-prioritisation-of reference-of-thought’–as-conflatedness -or-ontological-reprojecting that ‘supersedes deterministically and operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-of reference-of-thought. That is \textsuperscript{6} dementation-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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—de-mentativity, 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—including—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 for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an de-mentionation-(supererogatory–ontological-de-mentionation-or-dialectical-de-mentionation—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—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 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 reference-of-thought) but ‘dialectically preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity-of-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-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-reference-of-thought’–as-conflatedness–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 reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness’-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-mentionation-⟨supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩. 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-mentionation-⟨supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩ (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing -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-mentionation-⟨supererogatory–ontological–de-mentionation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics⟩ 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 of procrypticism–or–disjointedness-as-of-reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments 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 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 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 and detached meaningfulness by percolation-channelling’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy 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-teleology) 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 to notional-deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the 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 meaningfulness-and-teleology, and specifically resolution of the implications of psychopathic subknowledging / perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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’,
that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-
<as-to-` historiality/ontological-eventfulness’/ontological-aesthetic-tracing’>. 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 ambiots 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-recomposuring-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 undoubttable 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 intemporality/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, preceding/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversification-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect at uninstitutionalised-threshold; 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-normalcy or reflex-normalcy’ which is rather an amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (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 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 like procrypticism–or–disjointedness-as-of-reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising~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\(^{-}\)-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-of-reference-of-thought-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation &gt; defect as \(^{\text{de-mentation-}}(\text{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics})\) as against the defective reflex-normalcy/intradimensional subknowledging\(^{-}\)-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of \(^{\text{perversion-of-reference-of-thought-}}\) is more than just the instigating effect of the subknowledging\(^{-}\)-impulse/compulsive-dementing (psychopathic postlogism\(^{\text{in hollow-constituting-}}\) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity-deepening\(^{-}\)/uninstitutionalised-threshold \(^{\text{in the very first place. As this is the de-mentating/structuring/paradigming disposition for the possibility of \(^{\text{perversion-of-reference-of-thought-}}\) requiring ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, such \(^{\text{perversion-of-reference-of-thought-}}\) 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—de-mentativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding procrypticism—or—disjointedness-as-of-reference-of-thought with notional—deprocryptisticism (as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework 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-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 reference-of-thought—categorical-imperatives/axioms/registry-teleology—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-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 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, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening-threshold (uninstitutionalised-threshold). 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-recomposing 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-teleology⟩; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of-meaningfulness-and-teleology) over temporal-dispositions (shortness-of-register-of-meaningfulness-and-teleology) as percolation-channelling not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambi of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercerogatory-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 /ontological-primeovers-totalitative-framework to construe knowledge and virtue conceptualisations as this is what proxies/synchs-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 <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag but are often defective by lack of
infrastructure-of—meaningfulness-and-teleology
as of prospective notional–deprocrypticism
(wherein procrypticism is preconverging-or-dementing —apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it
subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness —reference-of-thought—categorical-imperatives/axioms/registry-teleology ,—for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation). The idea of limited-mentation-capacity-deepening 22 (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 102 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 23 of —reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional–projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity —<shallow-supererogation—of–mentally-aestheticised–preconverging/dementing —qualia-schema>/non-ontological-and-non-
nonconviction/madeupness/bottomlining-as-to-shallow-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 together with the inhibiting effect on human emancipation potential associated with procreipticm. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging -impulse/compulsive-dementing highlighting an uninstitutionalised-threshold 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-teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging -impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism) 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-and-locales of perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > in the given registry-worldview/dimension as an aetiology/ontological-escalation (as temporal-to-intemporal-dispositions individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology ,-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-teleology -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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> are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging-impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought–categorical-imperatives/axioms/registry-teleology ,-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 reference-of-thought–categorical-imperatives/axioms/registry-teleology^99,-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^94-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging^-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 reference-of-thought–categorical-imperatives/axioms/registry-teleology^99,-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–deprocripticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought–categorical-imperatives/axioms/registry-teleology^99,-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-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and subknowledging^-impulse/compulsive-dementing with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of
affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various
uninstitutionalised-threshold\textsuperscript{22}, for a suprastructural resolution to human\textsuperscript{74} perversion-of-
reference-of-thought\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation}> disposition, enabling the ‘postconverging-or-dialectical-
thinking\textsuperscript{20}—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{25} thus enabling ontological-
normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-
preservation-entropy-or-contiguity—or–ontological-preservation involving the\textsuperscript{14} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) preconverging-or-dementing\textsuperscript{—apriorising-psychologism}<stranded-as-
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-
dispositions perversion-of-reference-of-thought\textsuperscript{<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>}, as \textsuperscript{11} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) is the effective psychological tool for ‘postconverging-or-dialectical-
thinking’—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\textsuperscript{11} de-
mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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) 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) terms of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstructing–as-to-conflatedness as dialectical transformation as-prospective reference-of-thought (de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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/reference-of-thought of 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 ‘conventionally-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising ~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 ‘normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal 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 by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation for an appropriate de-mentation—(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) de-mentation—(supererogatory—ontological–de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) exercise wherein the reference-of-thought (‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—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\textsuperscript{-induced,\textsuperscript{-threshold-of- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing\textsuperscript{-apriorising-psychologism}', as-it-is-thus-‘in-wait’-for\textsuperscript{- persion-of- reference-of-thought<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{<}},–or-temporal- preservation-as-pseudointemporality\textsuperscript{-preservation, in line with intemporal-preservation- entropy-or-contiguity–or–ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of- reference-of-thought and fails to factor in human limited-mentation-capacity-deepening\textsuperscript{22} and the consequent uninstitutionalised-threshold\textsuperscript{22} or relative-ontological-incompleteness\textsuperscript{-induced,\textsuperscript{-threshold-of- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \textsuperscript{-apriorising-psychologism}\textsuperscript{-threshold (as-it-is-thus-‘in-wait’-for\textsuperscript{- persion-of- reference-of-thought<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{<}},–or-temporal- preservation-as-pseudointemporality\textsuperscript{-preservation) hence failing/not-upholding<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological- depth/profoundness-of-reference for an appropriate \textsuperscript{1}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) \textsuperscript{1}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one \textsuperscript{1}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges

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dimension, and postconverging-or-dialectical-thinking –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’ –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 –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness-suprastructural-meaningfulness 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-normality/postconvergence or construe a dialectical-reference/ontological-reference for ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’ of psychological-representation/menta.devising-representation at uninstitutionalised-threshold. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-orm-dementing –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 –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—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 dementative/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 02 (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-representation 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 02/reference-of-thought–2/categorical-imperatives/axioms/registry-teleology 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 \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) 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), which otherwise any \(<\text{amplituding/formative-epistemicity}>\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) registry-worldview will overlook as it is a \(<\text{amplituding/formative}>\text{wooden-language-}\{\text{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void'-with-regards-to-prospective-apriorising-implications>}\) that is exclusively operant and deterministic only to its very own \( \text{reference-of-thought—categorical-imperatives/axioms/registry-teleology} \), for-intemparal-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 \( \text{de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics)} \) 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 \( \text{reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference)} \) 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 \( \text{reference-of-} \)
thought–categorical-imperatives/axioms/registry-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) of the BODMAS characters at that uninstitutionalised-threshold. 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 or preconverging-or-dementing–apriorising-psychologism/subknowledging/perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing–apriorising-psychologism/dialectically-preconverging-or-
dementing—apriorising-psychologism from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology—as-of-prospective-notional—deprocrypticism-as-reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing—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—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-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; 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 of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking—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—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 of de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics. 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 (supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-
faith/authenticity †-of- †-reference-of-thought/apriorising–registry-soundness and unsoundness-
or-ontological-bad-faith/inauthenticity †-of- †-reference-of-thought/ perversion-of- †-reference-
of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation> (respectively postconverging-or-dialectical-thinking †–apriorising-
psychologism †–apriorising-psychologism †–apriorising-psychologism †–apriorising-psychologism-
stranded-as-rightfullystraight/candored-and-dialectically-or-contendingly-in-
phase> and preconverging-or-dementing †–apriorising-psychologism †–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 †reference-of-thought or not and subsequent ontological-veridicality/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 †reference-of-thought– categorical-
impératives/axioms/registry-teleology †,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>
†reference-of-thought–categorical-impératives/axioms/registry-teleology †,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 de-mentating/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-reification⁷⁰/ontological-primemovers-totalitative-framework⁷¹ of a positivising/rational-empiricism⁷² 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 requisite⁷³ reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established⁷⁴ 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 conventioning⁷⁵ 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- teleology⁷⁶—into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness⁷⁷/deconstruction as the more profound⁷⁸ 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 confictions’ 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 constitutedness\(^\text{13}\) in lieu of conflatedness\(^\text{12}\) 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\(^\text{14}\) (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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/onntological-aesthetic-tracing> of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that de-mentation\(^\text{14}\) (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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. Such a ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, 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 totalising–renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposed-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 conception that enables opening-up/making-available 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 83reference-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> -of) 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 supererogatory—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 83reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas<br>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/supererogatory–dementativity is implied, and certainly so the higher the institutionalisation as the mindset/83reference-of-thought is increasingly set to ‘relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating —
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 transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence–(implicit-epistemic-veracity-of- nonpresencing–self–reference-syncretising/circularity/interiorising/akrasiatic-drag’ as ‘metaphysics-of-presence–(implicit–nondescript/ignorable–void ’-as-to- present-presencing—absolutising-identitive–constitutedness’)’. 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/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought 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/\(^1\) reference-of-thought 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 \(^2\) reference-of-thought of \(^3\) meaningfulness-and-teleology in the middle to long run construed as of \(^4\) 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-teleology 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-teleology\(^5\) of a non-positivism/medievalism mindset/\(^6\) 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-teleology 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/ignoreable—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—{implicated—‘nondescript/ignoreable—void ’—as-to—presencing—absolutising-identitive-constitutedness }, by effectively taking full cognisance of the fact that de-mentation—{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics)} is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-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—apriorising-psychologism’ and the preconverging-or-dementing—apriorising-psychologism ‘de-mentation—{(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding—or-attributive-dialectics)} of ‘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-teleology of intrinsic-reality and thus for ‘ontological-reconstituting—as-to-conflatedness ’/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)} of ‘reference-of-thought’ that is not limited by the illusion-of-the-

<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity’ 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 day mented/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’<reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> <reference-of-thought–categorical-imperatives/axioms/registry-teleology’,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-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-reference-of-thought-as-of-conflatedness and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-
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 in positivism–procrypticism. 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 \textsuperscript{10}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
\textsuperscript{10}universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually
fallacious since such arguments cannot truly be of entailing-\textsuperscript{amplitudine/formsative-
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\textsuperscript{87} 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\textsuperscript{88}/universal notions on the mere basis of ‘preaching’ the intemporal\textsuperscript{88}/universal
notions and virtues (as the-Good/understanding/knowledge-reification\textsuperscript{86}/ontological-
primemovers-totalitative-framework\textsuperscript{72}) 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

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modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation conceptualisation of the-Good (positivistic ontological-prime movers-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–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-supererogation > of positivism–procrypticism meaningfulness-and-teleology with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism registry-worldview/dimension vices-and-impediments as the backdrop for the notional~deprocrypticism de-mentating/structuring/paradigming shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing–apriorising-psychologism mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new 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/reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of depprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought as the ‘veridical reference-of-thought’ articulation
of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity
as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the
positivism/rational-empiricism manifestation of "procrysticism–or–disjointedness-as-of-
reference-of-thought notional-discontiguity/epistemic-discontiguity"<shallow-
supererogation>-of-mentally-aestheticised–preconverging/dementing–qualia-schema> as of its
perversion of "reference-of-thought–categorical-imperatives/axioms/registry-teleology", for-
temporal-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> moment wherein ontological-
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-
subknowledging -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 procrystalism in a
prospective insight. Conventioning as such could only prospectively reflect ‘sound
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–deprocrystalism 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 discrentional or prestige basis of discrentional and disparate recognition, out of discrentionary formalisation in inducing the secondnaturing 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-of- reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to ‘de-mentation-(supererogatory-ontological-de-mentation-or-
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-confalatedness 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—in-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 resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy. By the way this operant conceptualisation is relevant with phenomena of perversion-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—in-all-registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging—impulse/compulsive-dementing/postlogism—slantedness in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or postlogism in preconverging-or-dementing—apriorising-psychologism as to postlogic-backtracking—<iterative-looping—set-of-dereifying-hollow-narratives-and-acts> (threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing —apriorising-psychologism) - and temporal-dispositions in threshold-
of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing –apriorising-psychologism by their hollow-constituting-<as-
disjoined-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or

conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the formulaic slanting

compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation or postlogism or hollow-constituting-<as-disjoined-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-
looping-‘set-of-dereifying-hollow-narratives-and-acts’> thus inducing the wrongful elevation

of the formulaic slanting —compulsing–nonconviction/madeupness/bottomlining-as-to-
threshold-of-shallow-supererogation or postlogism or hollow-constituting-<as-disjoined-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-
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-of-reference-of-thought-<as-
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 deprocriptism. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{2} as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity\textsuperscript{3} <shallow-supererogation\textsuperscript{4}→of-mentally-aestheticised–preconverging/dementing→–qualia-schema> (at its uninstitutionalised-threshold\textsuperscript{5}) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{6}, 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/\textsuperscript{7}universal/transcendental/\textsuperscript{8}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9}→—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 dementatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation dementating/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-teleology resolution to perversion-ofreference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledgeing-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-(transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) arising from postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the dementative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality-asymmetric-subsumption-of-
temporality’, 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 from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—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 reference-of-thought–categorical-imperatives/axioms/registry-teleology) to naively imply that reality will and should comply, as failing/not-upholding-as-of-apriorising/axiomatising/referencing reference-of-thought–categorical-imperatives/axioms/registry-teleology 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-teleology or mental-devising-representation of a registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality’/longness as ontology’. This translates as: - the grander problem of a subknowledging-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-for-relative-ontological-completeness 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) of recurrent-utter-uninstitutionalisation by a de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity-of-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-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging impulse/compulsive-dementing with the instigation of ununiversalisation and its temporal social recurrence is failing/not-upholding-as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness 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) 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–apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity’-of-’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-conflatedness as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging -impulse/compulsive-dementing with the instigation of non-positivism/medievalism with such phenomenon as witchcraft 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-for-relative-ontological-completeness—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) of non-positivism/medievalism by a de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing–apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity’-of-’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-conflatedness$^{12}$ as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging$^{14}$-impulse/compulsive-dementing with the instigation of $^8$procrypticism–or–disjointedness-as-of-$^9$ reference-of-thought 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/$^7$universal/transcendental/$^8$maximalising-recomposuring-for-relative-ontological-completeness$^{15}$—unenframed-conceptualisation dementating/structuring/paradigming in all $^8$procrypticism–or–disjointedness-as-of-$^9$ reference-of-thought human locales beyond just an extricatory de-mentating/structuring/paradigming of any one human locale, requiring the $^7$de-mentation-($^6$supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of $^8$procrypticism–or–disjointedness-as-of-$^9$ reference-of-thought by a $^7$de-mentation-($^6$supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded $^8$procrypticism–or–disjointedness-as-of-$^9$ reference-of-thought as preconverging-or-dementing$^7$–apriorising-psychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging-or-dialectical-thinking$^7$–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity–of–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-conflatedness$^{12}$ as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation"/> and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking"--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 inclination with respect to procrypticism, perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of positivistic meaningfulness, that is, positivistic reference-of-thought– categorical-imperatives/axioms/registry-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/mental-devising-representation/mentation/consciousness-awareness-teleology (of perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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), ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such‘ perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ applies with regards to both psychopathic subknowledging-impulse/compulsive-dementing/slantedness and its corresponding postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-
narratives—(construed-as-of-slanted-cohering-‘unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought’-of-the-derived-‘perversion-of- reference-of-thought’<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-of’ reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’>, and so as intemporal organic-comprehension-thinking insight over threshold-of—preconverging/dementing <apriorising-psychologism distraction. In fact, the technique for preconverging-or-dementing <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 unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought as a manifestation of registry-worldview’s/dimension’s-uninstitutionalised-threshold<Being-or-ontological-or-existential—defect> given the narrative notional-discontiguity/epistemic-discontiguity<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of ‘perversion-of’ reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> as the uninstitutionalised-threshold of (‘de-mentation—(supererogatory—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)) de-mentation—(supererogatory—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and—
dementing-apriorising-psychologism as reflected/perspectivated by mental-slantedness/decan-doring-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/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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ and the-Good which is about understanding in ontological-primemovers-totalitative-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-mention-(supererogatory-ontological-de-mention-or-dialectical–de-mention—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/post-convergence and suprastructural nature of intrinsic-reality, wherein we can
than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism and will more strongly depend on percolation-channelling of intemporal/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. 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–or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing–apriorising-psychologism) meaningfulness-and-teleology which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of-reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologisms) imply their preconverging-or-dementing–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–
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[10]. 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-supererogation)—preconverging/dementing—apriorising-psychologism) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturing process’ and not ‘a first-naturing transformation process’), just as a positivistic mindset/reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/reference-of-thought and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought in preconverging-or-dementing—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-implicationation—supposedly-apriorising-in-conviction-as-to-profound-supererogation within rational-empiricism/positivism postconverging-or-dialectical-thinking—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/reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposing of prospective positivistic mindset reference-of-thought—categorical-
in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningfulness and teleology of existentialising-framing (categorical-imperatives/axioms/registry-teleology-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 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 (transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity) totalising—in-relative-ontological-completeness 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-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s2, but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘de-mentation-supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’ in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing—apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase is rather a comprehensive intemporality-preservation ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity—shallow-supererogation’ of mentally-
aestheticised-preconverging/dementing –qualia-schema> of
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument’ (i.e.
absolving/fleeting/escaping-reflex—logic—by-psychopathic-in hollow-constituting—
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking—‘set-of-dereifying-hollow-narratives-and-
acts’/<other-temporal-dispositions-hollow-constituting—as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or ‘conjoining-looping-set-of-narratives
as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting—conviction-as-
to-profound-supererogation —postconverging/dialectical-thinking—apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next
looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas
veridically these are also of notional-discontiguity/epistemic-discontiguity—<shallow-
supererogation>—of-mentally-aestheticised—preconverging/dementing—qualia-schema>—as-of-
epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase
or preconverging—dementing—and-not-thinking), as the ≥perversion—of—reference-of-
thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> as to preconverging—dementing—apriorising-psychologism state of
temporal-dispositions more than just about specific narratives rather reflects (preconverging—
dementing—apriorising-psychologism of ≥perversion—of—reference-of-thought—<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>) registry-worldview’s/dimension’s-uninstitutionalised-threshold ≥defect—
<as-Being-or-ontological-or-existential—defect> (beyond defect—of logical-processing-or-
logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation)
as-registry-worldview-or-dimension-defect of recurrent (psychopathic) in hollow-constituting—
as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
devising-representation as postconverging-or-dialectical-thinking—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—apriorising-psychologism/subknowledging / perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,—with-corresponding as to their <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as reflected with all registry-worldviews/dimensions (preconverging-or-dementing—apriorising-psychologism) uninstitutionalised-threshold, 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- reference-of-thought. The bigger point is that 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 (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. This latter idea is actually the <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-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing process to be rather not true with prior transcendence-and-sublimity/sublimation/supererogatory-de-mentativity though we’ll in turn obviously act by reflex in <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The ontological-normaley/postconvergence nature of intrinsic-reality as such explains why ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–procrypticism/notional–disjointedness-as-of-reference-of-thought which is more about ‘transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing human conceptual elucidation of reality’ (given that the former emphasises ontological-primemovers-totalitative-framework as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework settings while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–procrypticism/notional–disjointedness-as-of-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-reference-of-thought’–as-conflatedness-or-ontological-reprojecting in longness-of-register-of-meaningfulness-and-teleology 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-reference-of-thought in shortness-of-register-of-meaningfulness-and-teleology and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of temporal-to-intemporal-dispositions.

‘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, 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/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and amplituding/formative-epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social psychopathic collorary (perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) in wrongly implying that a notional-deprocrypticism 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-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 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 deprocriptism. 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-prime-movers-totalitative-framework conceptualisation validated by ontological-contiguity or a ratio-conguity notion), and since the ontological-contiguity—of-the-human-institutionalisation-process shows that ‘good-naturedness’, without the-Good/understanding/knowledge-reification/ontological-prime-movers-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 prophets 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-prime-movers-totalitative-framework, 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-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of-reference-of-thought’—as-conflatedness—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—deprocrypticism 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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structurizing/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness—or-ontological-reprojecting will be skewed (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) or rather supersede/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 (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure<as-to>historiality/ontological-eventfulness/ontological-aesthetic-tracing> has been self-perpetuating in explicating the ontological-contiguity—of-the-human-institutionalisation-process). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-
ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism (preconverging-or-dementing\(^1\)-apriorising-psychologism/subknowledging\(^2\) / perversion-of
reference-of-thought\(-\)as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^3\))–and–<amplituding/formative-epistemicity>totalising-self-referencing-synceralising/circularity/interiorising/akrasiac-drag\(^4\) of universalisation) and prospectively, notional–deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness\(^5\)-or-ontological-reprojecting/intemporal-preservation preempt of procrypticism, so construed by ‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking
-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-conflatedness\(^6\)-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation. Such ‘intemporal-prioritisation-of-
reference-of-thought’–as-conflatedness\(^7\)-or-ontological-reprojecting/intemporal-preservation preempting that actually create institutional-cumulation/institutional-recomposure\(-\)as-to–historiality/ontological-eventfulness\(^8\)/ontological-aesthetic-tracing’ is in fact the-Good/understanding/knowledge-reification 
/ontological-primemovers-totalitative-framework\(^9\) 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\(^10\) to establish prospective \(^{11}\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{12}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the corresponding mental-devising-representation of

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the ‘de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—
stranding—or-attributive-dialectics) of ‘reference-of-thought’ as postconverging-or-dialectal-
thinking—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, 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-intemperal-preservation-entropy-or-contiguity—or—ontological-preservation
as it is rather tied to and proxies, by mere-form, with intradimensional reference-of-thought—
categorical-imperatives/axioms/registry-teleology—, for-intemperal-preservation-entropy-or-
contiguity—or—ontological-preservation irrespective of whether these are failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> intemperal-preservation-entropy-or-contiguity—or—ontological-preservation; and thus as the corresponding ‘de-mentation—
(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-
attributive-dialectics) of ‘reference-of-thought’ mental-devising-representation as
preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-
oblungated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the
registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-
ontological-or-existential—defect>, reflected in terms—as-of-axiomatic-construct of registry-
 teleology -mentation, behind this mental-devising-representation of the registry-
worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism, and prospectively procrpticism as reflected/perspectivated by their
threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”——
preconverging/dementing –apriorising-psychologism. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework’ 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 of procrypticism): - Institutionalised/uninstitutionalised thresholdings of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation - de-mentation-(supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics),-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/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’<<shallow-supererogation>>-of-mentally-aestheticised~preconverging/dementing –qualia-schema’>’ denaturing of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity -as-of-epistemic-decadence in hollow-constituting-<as-
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’sillion-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 ontology/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/mimicking as <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling at the uninstitutionalised-threshold. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/knowledge-reification ontological-primemovers-totalitative-framework ontological-primemovers-totalitative-framework 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’-asymmetric-subsumption-of-temporality’, 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 for a direct treatment as ‘temporal-to-intemporal-dispositions disambiguation and skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity)/deferential-formalisation-transference for the intemporal-disposition rules’ as deprocrypticism. *Such ‘CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING CONSTRUAL’ will utilise the ‘ontological-primemovers-totalitative-framework-retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’ to articulate relevant issues of ‘socially-perceived-value as of social-stake-contention-or-confliction’ together with the implied percolation-channelling for transcendence-and-sublimity/sublimation/supererogatory de-mentativity highlighting for such successive issues the temporal-to-intemporal-dispositions teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-teleology (as organicism teleology or

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 ontological-contiguity'/ontological-normalcy/postconvergence at the procrypticism 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-supererogation —postconverging/dialectical-thinking—apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity—reference-of-thought precedes logic’. This equally explains the reason for de-mentation—(supererogatory—ontological—de-mentation—dialectical—de-mentation—stranding—attributive-dialectics) including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework narratives is shown to be of perverse/low teleology—ontologically speaking). The ‘ontological-primemovers-totalitative-framework —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 —compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow—supererogation or postlogism narratives in preconverging-or-dementing—apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to—
profound-supererogation\textsuperscript{8} -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{2} -of- reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{2} -of- reference-of-thought/subknowledge\textsuperscript{6} /mimicking as <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}, 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-totalititative-framework\textsuperscript{7} -retracing (for temporal-to-intemporal-dispositions disambiguation) scheme’ equally prevents the relaying of the postlogism\textsuperscript{7} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{9} initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing –apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking\textsuperscript{20} –apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, 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-primemovers-totalititative-framework\textsuperscript{7} -retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as ‘reference-of-thought-scheme’ allows for the possibility of a registry-worldview/dimension transcendence-
supererogation> categorical-imperatives/axioms/registry-teleology\textsuperscript{[2]}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness at the procrypticism registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{[12]}. 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{[12]} of the positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{[9]}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perversion-of–reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > known as procrypticism 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-teleology\textsuperscript{[7] as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity\textsuperscript{[x]}/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness 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\textsuperscript{[5])}, 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\textsuperscript{[7]} 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 recurrent-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~/self-referencing-syncretising/mirage as metaphysics-of-presence--{(implicated–nondescript/ignorable–void ‘-as-to- ‘presencing—absolutising-identitive-constitutedness ’}, 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/supererogatory-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 ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ 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 of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-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 secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturating 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) as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking—apriorising-psychologism-⟨stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase⟩ and preconverging-or-dementing—apriorising-psychologism-⟨stranded-as-rightfully-
oblungated/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’—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 depacropticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism (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, and so as to nonpresencing,<perspective–ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity−sublimation-{as-to-underlying-ontological-commitment} meaning or ontology/reality-centered-meaning as
Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified 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 /deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation (herein underlied by
conceptivity/epistemic-reflexivity as to human limited-mentation-capacity-deepening). 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 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, and prospectively to deprocrypticism, 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 starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of—meaningfulness-and-teleology’ over shortness-of-register-of—meaningfulness-and-teleology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process’, as induced by maximal-as-intemporal-operating-modality-of—reference-of-thought-as-of—maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with
notional-deprocrypticism thus implying a ‘full-cycle ontological-contiguity’—of-the-human-institutionalisation-process undermining of subknowledging /mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-deepening to handle the requisite transcendence-and-sublimity/sublimation/supercratory-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; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with notional-deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of-reference-of-thought’-as-misappropriated—meaningfulness-and-teleology—in-arrogation’ (longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-(as of relative constitutedness ) to deeper limited-mentation-capacity-(as of relative conflation ) was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively notional-deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the 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-consciousness/epistemic-totalising\textsuperscript{31}~self-referencing-syncretising/mirage at these successive institutionalisation/intemoralisation levels including the positivism–procrypticism institutionalisation/intemoralisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification\textsuperscript{32}/ontological-primemovers-totalitative-framework\textsuperscript{33} inducing of social universal-transparency\textsuperscript{34}–(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\textsuperscript{35}) 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{31}~self-referencing-syncretising/mirage as metaphysics-of-presence–{implicated-‘nondescript/ignorable–void ’-as-to-\textsuperscript{39}presencing—absolutising-identitive-constitutedness }\textsuperscript{36}), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{37}, and registry-worldviews/dimensions (of institutionalisation/intemoralisation,\textsuperscript{111} universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemoral-preservation> but postlogism\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemoral-preservation> is equally socially conceptualised. postlogism in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-
formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-
narrated is not veridical and its genuine mental-devising-representation is ‘a slantedness of the
mind/mental-slantedness’ (distractive-alignment-to-\reference-of-thought<of-
apriorising/axiomatising/referencing>\d/\dialectically-or-contendingly-out-of-
phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-
congruence’ between non-veridical postlogism \as-of\ compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation in hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> and veridical prelogism\as-of\conviction,\as-to\profound-supererogation, but
for a dialectically-or-contendingly-out-of-phase (as-the-temporal-mind-is-dialectically-out-of-
phase) ‘ordered construct from the superseding registry-worldview/dimension validated by
ontological-primemovers-totalitative-framework and implying a psychoanalytic-unshackling of
the \perversion-of\reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> registry-worldview’. For
instance, there isn’t any logical nested-congruence between the non-positivism/medievalism
mindset/\reference-of-thought and the positivistic mindset). A positivistic mind can’t explain the
denaturing of the notion of witchcraft to a non-positivism/medievalism mindset as the state of
being of non-positivism/medievalism means we make reference to non-positivism/medievalism
\reference-of-thought–\categorical-imperatives/axioms/registry-teleology that end up
derememising/enculturating such superstitious 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-primum-movers-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-primum-movers-totalitative-framework, 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-
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ conceptualisation’ making reference to ontological-primemovers-totalitative-framework and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to 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> 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing—apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ construct’ insight to resolve/structurally-rendered-inoperant the issues
of the vices-and-impediments of procrypticism 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/longness in a contiguous emanance of ‘transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ and corresponding derived reference-of-thought–categorical-imperatives/axioms/registry-teleology; and is imbued with the ‘memetic reordering contiguity’ of institutional-cumulation/institutional-recomposures<as-to-historiality/ontological-eventfulness>/ontological-aesthetic-tracing> (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework 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-sake registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity<shallow-supererogation> of mentally-aestheticised–preconverging/dementing–qualia-schema> that undermines institutional-cumulation/institutional-recomposures<as-to–historiality/ontological-eventfulness>/ontological-aesthetic-tracing>. 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/ontological-primemovers-totalitative-
framework construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing 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 <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 and represents virtue in terms-as-of-axiomatic-construct of allegiance/subservience transience), universalisation (mystical-principles de-mentating/structuring/paradigming, which is 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-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context and represents virtue in terms—as-of-axiomatic-
construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivistic-
idealism de-mentating/structuring/paradigming, which is 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-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context and represents virtue in terms—as-of-axiomatic-
construct of categorisations/kindness-humility-helpfulness-etc. transience), and prospectively
notional–deprocryptic rationalism de-mentating/structuring/paradigming, which is 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’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context construal and represents virtue ‘contiguously’ in
terms—as-of-axiomatic-construct of human-mentation-capacity/shortness-to-longness-of-
register-of~meaningfulness-and-teleology/registry-teleology-of-meaning intrascience;
<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
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 reference-of-thought–categorical-imperatives/axioms/registry-teleology’ as of its relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing–apriorising-psychologism’ is responsible for the vices-and-impediments of that registry-worldview’s/dimension’s reference-of-thought’; and, requiring prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >. Thus dementatively/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 of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional–deprocrypticism and procrypticism–or–disjointedness-as-of-reference-of-thought. 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-recomposing 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 compels–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 pervasion-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“-as-of-conviction,-as-to-profound-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) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold 02-defect<-as-Being-or-ontological-or-existential–defect>15 when these relay postlogism in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting 17-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation96 as to threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation96—preconverging/dementing17—apriorising-psychologism (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing17—apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in 17-perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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/subknowledging17-impulse/compulsive-slanting—preconverging-or-dementing17-apriorising as of 17-incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation additionality with 1 leads to a systematic failure
positivistic mental-disposition is systematically registry-worldview’s/dimension’s-
uninstitutionalised-threshold at the uninstitutionalised-threshold where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Likewise, procrypticism (threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought/mental-
perversion/subknowledging mimicking-and-corresponding <amplituding/formative-
epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is registry-worldview’s/dimension’s-uninstitutionalised-threshold at the uninstitutionalised-threshold where you need deprocrypticism. 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 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-of 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 discretionar judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification/ontological-
primesmovers-totalitative-framework reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology 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–asymmetric-subsumption-of-temporality’, 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/ontological-primesmovers-totalitative-framework 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-present’ as an intemporal reference for defining virtue (with no ‘emanance
disambiguation’/temporal-to-intemporal-dispositions), rather than a transcendent
derstanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-
recomposure-/as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing>-for-
intemporal-preservation. This points to the fact that necessarily the de-
mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-
uninstitutionalisation is base-institutionalisation, ununiversalisation is non-
positivism/medievalism is positivism, and prospectively, that of our positivism/rational-
empiricism manifestation of procrypticism–or–disjointedness-as-of- reference-of-thought is
deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought; and so as a
veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation, that knows no discretion! There are ‘traditionally 4 human mental
projections/representations/dispositions’ associated with virtuous de-
mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-
veridicality establishing ontological-prime movers-totalitative-framework:\(i\) The-
Good/understanding/knowledge-reification/ontological-prime movers-totalitative-framework\(i\)
construal/conceptualisation (understanding) which is effectively ontologically operant. \(ii\) The-
Good/understanding/knowledge-reification/ontological-prime movers-totalitative-framework\(i\)
construal/conceptualisation which has poor operance due to ‘poor or bad supplanting–conviction-
as-to-profound-supererogation—postconverging/dialectical-thinking–apriorising-
psychologism’, though prelogism -as-of-conviction,-as-to-profound-supererogation nonetheless. \(iii\) An impression-driven/good-naturedness/wishfulness conceptualisation
involving perversion-of- reference-of-thought<-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or slantedness
operance from an ontological-prime movers-totalitative-framework\(i\) perspective; which is the
mentating/structuring/paradigming. Alignment should rather be in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing as strands-of-perverting-temporal-dispositions as the backdrop for prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework conceptualisation. Further, impression-driven/good-naturedness/wishfulness conceptualisation induces both ‘logical and unconscionability-drags. 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-supererogation—postconverging/dialectical-thinking—apriorising-psychologism’ or prelogism but rather compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation as to threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—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 teleology), suppose the interlocutor was to go on to in-conviction-as-to-profound-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 conventioning-rationalising refers to the temporal mental-disposition to use conventioning
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁰,-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– categorical-imperatives/axioms/registry-teleology⁹⁰/registry-teleology⁹⁰ for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold⁹² where there is divergence in reference-of-thought construed meaningfulness-and-teleology⁹⁹ construed as transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing⁹⁰. At uninstitutionalised-threshold⁹¹, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought– categorical-imperatives/axioms/registry-teleology⁹⁰/registry-teleology⁹⁰ in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁰ 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-framework⁹ veridicality and carries a positive-opportunism⁹⁰ 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 recomposure 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–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation at their uninstitutionalised-threshold thus ensuring ontological contiguity. So with rational-
realism the institutional-cumulation/institutional-recomposure-<as-to- historically/ontological-eventfulness /ontological-aesthetic-tracing> 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology ,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation the notion of temporal-dispositions to dement/subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge)/mimick-and-syncretise (rather than subsequently as a transcendence-and-sublimity/sublimation/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-reference-of-thought uninstitutionalised-threshold , we have to register/acknowledge priorly our inclination to subknowledge-(preconverging-or-dementing -as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology 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-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion/preconverging-or-dementing –apriorising-psychologism by temporal-dispositions: (i) <amplituding-formative-epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside (as being in denial of perversion-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect) arises where a registry-worldview returns to its same reference-of-thought–categorical-imperatives/axioms/registry-teleology ,-for-intemporal-preservation-entropy-or-contiguity–or–
ontological-preservation that have been shown to be subknowledge-(preconverging-or-
dementing -as-if-of-sound-knowledge)/ perversion-of- reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>/mental-perversion at the uninstitutionalised-threshold \textsuperscript{1}, and hence remains
candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-
worldview’s (superseding the uninstitutionalised-threshold \textsuperscript{1}) \textsuperscript{2}reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{,}-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation in anticipation and preemption of the afore \textsuperscript{1}perversion-
of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview.
This latter instance involves de-mentation-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) or Coring (in
reflection/perspectivation and acknowledgment of perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{,}> with corresponding decandoring/distractive-alignment-to-\textsuperscript{1}reference-of-
thought-<of-apriorising/axiomatising/referencing>\textsuperscript{2} and is what enables memetic-
reordering/psychoanalytic-unshackling whereas <amplituding/formative–
epistemicity>totalising~self-referencing-syncetising/circularity/interiorising/akrasiatic-drag
or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an
immediate transcending nature. (ii) Conventioning metaphoricity\textsuperscript{5} 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 intemporal/ontology distinctive sub-par/formulaic-association/temporal/alibi
conventioning-rationalising. ‘Rational-Realism as of notional~deprocrypticism or
institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous
reordering/psychoanalytic-unshackling mentation-capacity (in devising reference-of-thought–categorical-imperatives/axioms/registry-teleology) for the intemporal-disposition as it skews (‘intemporality’–asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > at uninstitutionalised-threshold (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –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) Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, 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-supererogation—preconverging/dementing –apriorising-psychologism) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/ontological-primemovers-totalitative-framework). 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-threshold, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>/epistemic-totalising—self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation—reference-of-thought—categorical-imperatives/axioms/registry-teleology. 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-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist 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-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-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—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), as the ‘base de-
supererogation”> defect reflex’ (not a straightness/candor/organic-comprehension-thinking/prelogism reflex), and de-mentation—(supererogatory—ontological—de-mentation-or—dialectical—de-mentation—stranding-or-attributive-dialectics) rather points to ‘a (lack of) the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework reflection/perspectivation’ (hence a veridical ontological-primemovers-totalitative-framework 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-protruction-to-
psychopathic-preconverging-or-dementing—apriorising-psychologism as of the registry-
worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or—
existential—defect> (induced from temporal-dispositions threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing—apriorising-psychologism as to
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-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 of reference-of-thought–categorical-imperatives/axioms/registry-teleology. The example highlighted on page 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. 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 undermined by a new human subknowledging 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 as from ontological-normalcy/postconvergence). Thus reference-of-thought–categorical-imperatives/axioms/registry-teleology 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/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought–categorical-imperatives/axioms/registry-teleology null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, and the articulation of new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology 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\(^\dagger\)-as-if-of-sound-knowledge\) intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\ddagger\),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\(^\ddagger\) 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\(^\ddagger\) universal projection to grasp\(^\ddagger\) universal principles and is not meant to ‘equivocate and idle’ with\(^\ddagger\) perversion-of-\(^\ddagger\) reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-prime mover–totalitative-framework\(^\ddagger\)). 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/dimension (and not instant ‘argumentation convincing’ intradimensionally in a
registry-worldview/dimension that is defective as of perversion-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the first place), and so with transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing 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-of reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 — <amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation disposition’. Rather it is a secondnatured/ontological-contiguity — of-the-human-institutionalisation-process 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/on 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’ —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/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 —<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/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/on ontological-aesthetic-tracing> —‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement ( perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect)/unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought/mental-perversion/subknowledging/mimicking-and-corresponding—<amplituding/formative—epistemicity>totalising—self-referencing-syncretising) at uninstitutionalised-threshold (unconstrained extended informalities). But this can rather be anticipated and preempted, ‘the

preconverging/dementing—apriorising-psychologism as perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ known as procrypticism preconverging-or-dementing—apriorising-psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking—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—apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recompose or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recompose. 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—apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social-universal-transparency-(transparency-of-totalising-entailing, as-to-entailing-amplituding/formative–epistemicity-totalising–in-relative-ontological-completeness), 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-supererogation\(^9\)—preconverging/dementing –apriorising-psychologism. At uninstitutionalised-threshold\(^9\) (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\(^9\)–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/'intemporal-prioritisation-of'-reference-of-thought’–as-conflatedness or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) 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-supererogation\(^6\)—postconverging/dialectical-thinking –apriorising-psychologismly/prelogically to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^7\)—preconverging/dementing –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\(^5\) (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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{7} reference-of-thought- devolving ontological-performance\textsuperscript{7}-<including-virtue-as-ontology>) are a \textsuperscript{7} persion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation\textsuperscript{7}> threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{7}—preconverging/dementing –apriorising-psychologism to the organic
veridicality (deprocrypticism). In the bigger scheme of things, denaturing\textsuperscript{4} 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\textsuperscript{4}; consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its
uninstitutionalised-threshold\textsuperscript{4} requiring positivism, that’s the same emanant issue with
procrypticism at its uninstitutionalised-threshold\textsuperscript{4} requiring deprocrypticism) do not simply
point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{4}–
defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{15} about-and-defining the vices-and-
impediments\textsuperscript{15} of the said registry-worldview/dimension, that abstractly apply with regards in
this case not to one instance of human psychopathy and one case of social context of protracted
social psychopathy but points to a registry-worldview/dimension defect that points abstractly to
metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-
escalation/an-ontological-or-existential-defect of such psychopathic and protracted social
psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval
society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in
a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of
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/understandingknowledge-reification/ontological-primemovers-totalitative-framework of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism 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 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-endemisation; slanting/preconverging-or-dementing –apriorising-psychologism of
apriorising-psychologism perversions’ wherein the mimicry/subknowledging enters into an active dynamics with temporal-dispositions prelogism-as-of-conviction,-as-to-profound-supererogation inducing their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as miscuing psychopathic/postlogism-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—apriorising-psychologism. Directed-preconverging-or-dementing—apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-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 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 this highlights ontological-primemovers-totalitative-framework. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality’)-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory/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 construct. Mythologies, metaphysics and
hearsays while proto-conceptual in human development are out of kilter, and the use of
ontological-primemovers-totalitative-framework 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
recomposing/memetic-reordering/psychoanalytic-unshackling towards intemporal-
reservation-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 naïvely project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naïvely 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 preempts by transversality-of-affirmative-and-unaffirmative,-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-syncetising/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-teleology (intemporality ) and
shortness-of-register-of–meaningfulness-and-teleology (temporality). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) 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-temporality) 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 in the notion of intemporality-temporality 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-teleology and longness-of-register-of–meaningfulness-and-teleology 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 reference-of-thought rather than the prospective/transcending/superseding reference-of-thought; since shortness-of-register-of–meaningfulness-and-teleology and longness-of-register-of–meaningfulness-and-teleology are a contiguous value construct as 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’s-reference-of-thought–devolving-as-of-instantiative-context of intemporal-preservation-entropy-or-
etc. transience) of conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of—meaningfulness-and-teleology—transience) or a <amplituding/formative—epistemicity>totalising—ratio-contiguity/ratiocination-as-referentialism-phenomenal-abtractiveness-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 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>/transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Thus by intemporality/longness as a the—Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of—meaningfulness-and-teleology’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality/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—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 aetiology/ontological-escalation for prospective transcendent 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 herein doesn’t mean ontologically 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 s, and hence the possibility of ontological-primemovers-totalitative-framework\textsuperscript{72} 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\textsuperscript{72} 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\textsuperscript{99}) from aligning prelogically to postlogism\textsuperscript{77} 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\textsuperscript{77} in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> slantedness/insane-fitment/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-dispositions) in epistemic-decadence (notional-
discontiguity/epistemic-discontiguity→<shallow-supererogation→of-mentally-
aestheticised→preconverging/dementing→qualia-schema→as-of-epistemic-decadence→
hollow-constituting→<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation>→in postlogic-backtracking→iterative-looping→‘set-of-dereifying-
hollow-narratives-and-acts’). These will include ‘postlogic ignorance-temporal-disposition
individuation-pedestal’, ‘postlogic affordability-temporal-disposition individuation-pedestal’,
postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-
temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-
aggregation/social-discomfitude-temporal-disposition individuation-pedestal, and postlogic
While the prelogic/conviction-as-to-profound-supererogation→‘ontologically-reconstituting’
temporal-disposition-teleology→is rather the ontologising individuation-pedestal as it strives
perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical
associated registry-teleology→-mentation elements as implied—logical-dueness-or-scape,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology→) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates
institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-
register-of—meaningfulness-and-teleology→ despite the natural reflex at every registry-
worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-
positivism/medievalism and prospectively procrypticism, to temporally arrive at entropy on the
basis of temporal-dispositions teleologies or shortness-of-register-of—meaningfulness-and-
teleology→ (with the associated non-veridical temporal implied—logical-dueness-or-scape,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology→), i.e. temporal preservation teleologies are inclined to forego 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 veridicity 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-protraction) with the psychopath’s compulsive-dementing insane-fitment/slantedness/mere-
for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superoerogatory--de-mentativity)/deferential-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-prime movers-totalitative-framework! 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 postlogism7 in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing-apriorising-psychologism postlogism77 in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation 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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation 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 (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social transparency–(transparency-of-totalising-entailing, as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of temporal-dispositions prior relative-ontological-incompleteness -induced,‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— preconverging/dementing –apriorising-psychologism’. However as articulated above, the
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—or—disjointedness-as-of—reference-of-thought preconverging—or—dementing—apriorising-psychologism by emphasising the ‘undermining of disjointedness/subknowledging/mimicking’ and so as to ‘longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and-teleology construed as deprocrypticising/preempting—disjointedness-as-of—reference-of-thought’ (noting that the latter institutionalisation/intemporalisation contains the sublimating—nascence of 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-dementing’–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-dementing’–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-dementing’–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-dementing’–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-dementing’–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–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 /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–apriorising-psychologism of the psychopath’s postlogism -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-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or the denaturing of
the 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 as implied—
logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,
value-reference and teleology’). With temporal- perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-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-teleology 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 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–defect–<as-Being-or-ontological-or-existential–defect> but rather ‘an adhoc 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 the former is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–<as-Being-or-ontological-or-existential–defect> 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 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–defect–<as-Being-or-ontological-or-existential–defect>, i.e. oblongated/deandored as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-reference-of-thought/shortness-of-register-of–meaningfulness-and-teleology in distractive-alignment-to-reference-of-
thinking—apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging—in-protration-to-psychopathic-preconverging-or-dementing—apriorising-psychologism—and-oblengated, i.e. a manifestation of "perversion-of" 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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 and deprocrypticism. 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 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-primumovers-totalitative-framework-social-ununiversal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness of the prospective intemporal 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–de-mentativity with its new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology. 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/oblongated/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-historiality/ontological-eventfulness>/ontological-aesthetic-tracing>/anthropological-
continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of \<amplituding/formative–epistemicity\>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase procripticism–or–disjointedness-as-of- reference-of-thought mental-devising-representation of our *reference-of-thought–categorical-imperatives/axioms/registry-teleology* with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional–deprocripticism new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with \perversion-of-reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in our dimension (procripticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging/mimicking! (iii) For deprocripticism, ‘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 endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory–de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a
necessary knowledge exercise as the social
universal-transparency
(transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness)
constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’
(a) articulating a social
universal-transparency
(transparency-of-totalising-entailing, as-to-entailing,<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness)

of the registry-worldview-perversions, (b) generating
ontological-prime movers-totalitative-framework
untenability/internal-contradiction/internal-incoherence/institutional-constraining
in the
perversion-of reference-of-thought
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
registry-worldview
(c) referencing/registering/decisioning or stranding the
perversion-of reference-of-thought
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
as-of-unsoundness-or-ontological-bad-faith/inauthenticity
reference-of-thought/subknowledging registry-worldview/dimension
defect for prospective preemption
with new recomposuring
reference-of-thought–categorical-imperatives/axioms/registry-teleology
-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension, i.e.
otional-deprocrypticism
(d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold
in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity
being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the
perversion-of reference-of-thought
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>
registry-worldview, inducing a ‘habituation’/’postconverging-or-dialectical-thinking—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

in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity /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-(supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing –apriorising-psychologism-<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—apriorising-psychologism-<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’—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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking’—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) 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<shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–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) of B to such 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) is the effective backdrop for ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant intragenerational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsoundreference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity 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 teleology\(^\text{99}\) 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-teleology\(^\text{99}\)) while projecting intemporally/ontologically. The notion of
‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily
‘integrative of psychopathic postlogism\(^\text{77}\) -slantedness as conjugated-postlogism\(^\text{77}\)/preconverging-
or-dementing \(-integration’ (hence no distractive-alignment-to- reference-of-thought-\(-of-
apriorising/axiomatising/referencing\(^\text{29}\)) to the childhood and early adolescent psychopaths but
come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of
psychopathic postlogism\(^\text{77}\) -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 <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/temporality-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-deprocrypticism, 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–‘projective-
insights’/‘epistemic-projection-in-conflatedness’-of-notional-deprocrypticism-prospective-sublimation) intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling are for institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness'/ontological-aesthetic-tracing> 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 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 dementating/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'/<amplituding/formative>superrargatory-de-mentativeness/epistemic-growth-or-conflatedness'/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection; as it may be inclined to make references to temporal reference-of-thought–categorical-imperatives/axioms/registry-teleology',-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-dementing–apriorising-psychologism/of-perverted-registry/subknowledging'/mimicking–and–epistemic-totalising–self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal
firstnature/intemporal (organic-comprehension-thinking as to intemporal supplanting—
conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-
psychologism) and temporal-and-poorly-secondnatured/institutionalised (threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing —apriorising-psychologism, in relation to transcending meaning. Such
ordered construct ensures precedence of the former as it skews (‘intemporality’-asymmetric-
subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity) solipsistically towards
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while the latter
skews (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—
dementativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-
sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation (organic-comprehension-thinking) creates law/legal-conventions but
then questions of justice cannot be attended to by populist-social-construct (threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism) since only a developed sense of moral
philosophy as dimensionality-of-sublimating—<amplituding/formative>supererogatory—
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (organic-
comprehension-thinking) ensures sound jurisprudence as a human
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. ‘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 (‘intemporality–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
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 procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present’ mindset/ reference-of-thought of our current procryptic 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 of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
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
dercandored / oblongated / transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing[12] as temporal/shortness. threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —

preconverging/dementing —apriorising-psychologism as such is rather a ‘flatness-of-the-mind’
involving temporality\textsuperscript{12}, ‘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 —<amplituding/formative>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\textsuperscript{12}/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\textsuperscript{12}—preconverging/dementing\textsuperscript{12}—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 (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation→ at institutionalised-threshold→); deconventioning as such skews (‘intemporality’-asymmetric-subsumption-of-temporality, 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-supererogation—postconverging/dialectical-thinking–apriorising-psychologismly/prelogically 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 (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism-as-of-conviction,-as-to-profound-supererogation-as-or-thinking imply more of an organic alignment view of meaningful articulations as ‘inherently sanctuous’, i.e. ‘existential-contextualising-contiguity’/meaningful-projection-of-intrinsicness’. Going by these two facts, the postlogic and psychopathic mindset/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 narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation mindset/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 postlogism\textsuperscript{77}-slantedness, disjoined-
logic, miscuing, inventions and platitudes from the postlogic mindset, requiring
decandoring/oblongating/distractive-alignment-to-\textsuperscript{77}reference-of-thought-<of-
apriorising/axiomatising/referencing>\textsuperscript{79}. Ontologically speaking, meaning is an essential
construct of human mental-devising-representation meant to allow for human intemporal
teleology\textsuperscript{78}. A postlogic-formulaic slanting threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—
preconverging/dementing –apriorising-psychologism relation to such a conceptualisation is sub-
par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as
‘ perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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-
subknowledging\textsuperscript{94} tend to be integrated at uninstitutionalised-threshold\textsuperscript{102} 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 teleology\textsuperscript{99}), by prelogism\textsuperscript{19}-as-of-conviction,-as-to-profound-
supererogation\textsuperscript{99} reflex, prelogic/conviction-as-to-profound-supererogation\textsuperscript{99} and postlogism\textsuperscript{77} -
formulaic slanting narratives as to threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation\textsuperscript{99}—preconverging/dementing\textsuperscript{19}–apriorising-psychologism will be
analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis
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 of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), 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/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-asymmetric-subsumption-of-temporality’, 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 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 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 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 (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-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-normale/ontological-normale/ontological-normale/ontological-normale/ontological-normale/ontological-normale/ontological-normale/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-ontological-normale/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 5400 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/ontological-primemovers-totalitative-framework for ontological-primemovers-totalitative-framework and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>. 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 is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> 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~self-referencing-syncetising/temporal-human-centered dimension in its flaws will strive to preserve itself by <amplituding/formative–epistemicity>totalising~self-referencing-syncetising/circularity/interiorising/akrasiatic-drag its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion-reference-of-thought) rather than psychoanalytically-unshackling/memetic-
reordering (coring and superseding the perversion-and-derived-perversion/reference-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-unaffirmative,-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-reference-of-thought’–as-conflatedness/or-ontological-reprojecting pedestalling’); and that it is transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing of such constructed veridicality in its ontological-primemovers-totalitative-framework determinism and operance that will undermine other possible ‘temporal perverted-transversality-of-affirmative-and-unaffirmative,-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 secondnaturing level out of ontological-primemovers-totalitative-framework); noting that ‘temporal perverted-transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing–apriorising-psychologism meaning’ imply temporal existentialising–frame meaningfulness-and-teleology cannot-be-
referenced/registered/decisioned as-of/having-the same reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, i.e. in distractive-alignment-to-reference-of-thought—apriorising/axiomatising/referencing, (and so all along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 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 <amplitudic/formative–epistemicity>totalising—self-referencing-syntetising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework which induces the positive-opportunism 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/supererogatory—de-mentativity notion while often obscured in the social <amplitudic/formative–epistemicity>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 <amplitudic/formative–
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-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework 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-framework and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology), allowing for the possibility of transcendental meaning, institutionalisation/intemperalisation (skewing (‘intemporality’-asymmetric-subsumption-of-temporality), 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-to- reference-of-thought-<of-apriorising/axiomatising/referencing>.

Fundamentally, incrementalism-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> is superseded by reasoning-through/utterion; in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing at-a-superseding-pedestal, and represented as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation— 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, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, 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? This fundamentally has to do with our dimensionality-of-sublimating — <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
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 teleology\(^2\) finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-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 \(^0\) 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-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^8\) whether psychopathic or not, and pedestalled construal/pedestalled disambiguation is then required using distractive-alignment-to-reference-of-thought-as-apriorising/axiomatising/referencing\(^9\) to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^8\) rather point to uninstitutionalised-threshold \(^0\), 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-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation induces a ‘free for all’ false equivalence wrongly construed as of intemporality /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–(transparency-of-totalising-entailing,-as-to-entailing–<amplitude/amplicating/formative–epistemicity>totalising–in-relative-ontological-completeness), untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism and transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring 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–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/onological-aesthetic-tracing> going by a recurrent emanance/becoming 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-
state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making
reference to circumstantial social power relations and spontaneously articulated notions of vices
and virtues but no or poor \textsuperscript{103} 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 ‘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’—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisin/obstinate-rationaisin/anamnestic-residuality/spirit-drivenness–equalisation projection
induced deference’; whether deference with regards to a superstition/belief system/religion,
ences/\textsuperscript{103} universal-notions, positivist idealism/principles-rationalism (and prospectively
rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the
sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sUBLIMating’—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
-conflatedness /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’—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation projection induced deference’ explains why
institutionalisation/intemporalisation has been happening across human history; whether
defference 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-superoegeration > 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/akrasia-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—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth—
or-conflatedness /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–deprocripticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating’–<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /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-conflatedness–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-recompose-<as-to–historiality/ontological-
eventfulness\textsuperscript{1}/ontological-aesthetic-tracing>/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating — <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or- conflationedness / 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 \textsuperscript{105}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 \textsuperscript{7}perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation\textsuperscript{7}> of the <amplituding/formative>wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{58}—as-of—‘nondescript/ignorable–void\textsuperscript{61}—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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation>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-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} 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 pedestalled 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—<amplituding/formative>sup ererogatory—dementativeness/epistemic-growth-or-conflatedness/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/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation—dementating/structuring/paradigming. 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
articulation/projection. In effect, such temporal pretence are nothing but
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the
‘mortals temporal preservation’ on the basis of ‘locale context logic’ and not ‘intemporal
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-of reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defects (and as per
their manifestation and conjugation as 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>) are as prospective registry-worldviews/dimensions constructs
that supersede the prior/superseded registry-worldview’s/dimension’s perversion of reference-
of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-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 reference-of-thought by
deprocrypticism). 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 intemporal/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 mortals or Galileo 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\(^{1}\)/ontology/intrinsic-reality-as-providing-future\(^{10}\)/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’\(^{98}\) 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\(^{98}\)/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortall’s perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing–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/medievalism), and prospectively its intemporal-disposition that will enable notional-deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–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 secondnaturging exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality\(^{51}\). Ultimately, like all
institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating’—<amplituding/formative>supерerogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transeпistemicity/anamnestic-residuality/spirited-drivenness—equalisation projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality\textsuperscript{97}/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating\textsuperscript{24}—<amplituding/formative>supеrerogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transeпistemicity/anamnestic-residuality/spirited-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’\textsuperscript{10} as mental-dispositions ‘geared to accommodate temporality’\textsuperscript{94} (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\textsuperscript{105} associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect <as-Being-or-ontological-or-existential—defect>\textsuperscript{45} as perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supеrerogation>, 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-supеrerogation’—preconverging/dementing—apriorising-psychologism’, as it is thus—‘in-wait’—for—perversion-of-reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-preservation-as-pseudointemporality\(^1\)-preservation, in temporal-preservation-as-pseudointemporality\(^1\)-preservation with respect to ontological-normalcy/postconvergence (the latter assumed to be fully conceptually completed as deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^{–}\)defect<as-Being-or-ontological-or-existential–defect>\(^{\circ}\) in want for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism\(^1\) 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 in upholding its temporal-preservation-as-pseudointemporality\(^1\)-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-of-reference-of-thought<as-effectively-apriorising-innonconviction/madeupness/bottomlining-as-to-shallow-supererogation> but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism\(^1\)-as-of-conviction,-as-to-profound-supererogation\(^{\circ}\) mental-dispositions in conjugated-postlogism /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 –apriorising-psychologism credulity’ to elevate and
integrate the perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 reference-of-thought–categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion and the social vices-and-impediments arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-
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/ontological-primemovers-totalitative-framework 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’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought and 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 construal involving ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation–as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing–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-supererogation defect or a defect in the operation/processing of the logical de-mentating/structuring/paradigming 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—historiality/ontological-eventfulness—ontological-aesthetic-tracing level’s psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism—compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation is associated with all the institutional-cumulation/institutional-recomposure—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—reference-of-thought induced threshold-of–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation—preconverging/dementing—apriorising-psychologism. Hence, the need for ‘dimensionality-of-sublimating’—amplituding/formative—supererogatory—de-mentativeness/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 reference-of-thought–categorical-imperatives/axioms/registry-teleology 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/medievalism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism from notional-deprocrypticism 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 perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation). distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> (mental-slantedness or decandoring-of-the-mind or
denaturing, and not soundness-or-ontological-good-faith/authenticity\textsuperscript{\textasciitilde} of reference-of-thought/candor): refers to the technique at ‘uninstitutionalised-threshold’ (as against the natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking—apriorising-psychologismly or prelogism) by which to align the apriorising–registry to the postlogism\textsuperscript{77} in hollow-constituting<&as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by psychopathy and its corollary social psychopathy. Distractive-alignment-to reference-of-thought<&of-apriorising/axiomatising/referencing>\textsuperscript{79} is induced at the ‘uninstitutionalised-threshold’ 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—so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism\textsuperscript{77} in hollow-constituting<&as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It works like this, supposed by \textsuperscript{77} perversion-of reference-of-thought<&as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion (going by the two narratives highlighted above about the psychopath’s \textsuperscript{77} perversion-of reference-of-thought<&as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion) an interlocutor effectively integrates the \textsuperscript{77} perversion-of reference-of-thought<&as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-persions, at this ‘uninstitutionalised-threshold’, i.e. procrypticism’, the normal institutionalised/intemporalised logic (involving secondnaturing/supersedingness of institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer operate cross-sectionally socially (as mental-dispositions revert there to temporal-to-intemporal-dispositions). This involves: (i) the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-

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negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondinglyly; (iii) an ‘uninstitutionalised-threshold\textsuperscript{102} 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, \textsuperscript{14} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) a medieval mindset/\textsuperscript{14} reference-of-thought with respect to a superstitious-disposition or \textsuperscript{14} perversion-of- reference-of-thought-\textsuperscript{<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{96} of universalisation categorical-imperatives’ and likewise \textsuperscript{14} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) a procryptic mindset/\textsuperscript{14} reference-of-thought with respect to \textsuperscript{14} perversion-of- reference-of-thought-\textsuperscript{<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\textsuperscript{99} as intemporal/\textsuperscript{103} 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 \textsuperscript{14} perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}> registry-worldview, as positivism by \textsuperscript{14} de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) distractively/decandored/oblongated aligns non-positivism/medievalism as
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism, universalisation by de-mentation-
(suprerogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) aligns ununiversalisation distractively/decandored/oblongated as
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism, base-institutionalisation by de-
mentation-(suprerogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated as
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism, and
prospectively (though counterintuitive, as well) notional-deprocrypticism by de-
mentation-(suprerogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-
or-attributive-dialectics) aligns procrypticism distractively/decandored/oblongated as
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism; (v) in the bigger scheme of things,
distictive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing at
‘uninstitutionalised-threshold’ 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—reference-of-thought—of-apriorising/axiomatising/referencing 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-endemisation. 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-tracing>. 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
(deconstruction/ontological-reconstituting—as-to-conflatedness\textsuperscript{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 (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{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-supercerogatory–epistemic-conflatedness\textsuperscript{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-
contention as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—apriorising-psychologism (mechanicalism,
alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-reference-of-
thought, shortness-of-register-of—meaningfulness-and-teleology); which allows the human
mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-
totalising—self-referring-syncrétising/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-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) as
‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-
worldview/dimension habituated (recomposured)-consciousness-awareness-teleology’ (given
that these consciousness-awareness-teleologies are the recomposured outcome of
‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-
deepening’) 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-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-
(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 (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—teleology. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure—historiality/ontological—eventfulness/ontological—aesthetic—tracing 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—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—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 involving organic-comprehension-thinking (organicalism/intemporal-prioritisation—reference-of-thought—as-conflatedness—or—ontological—reprojecting/longness-of-register-
meaningfulness-and-teleology) in contrast with threshold-of
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism; in transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing along 3-pedestals
(psychopath’s slantedness transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing pedestal, temporal-dispositions transversality-of-
affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing pedestal, and the intemporal-disposition transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing pedestal in ontological-escalation/aetiologisation)
enabling the preconverging-or-dementing —apriorising-psychologism—stranded-as-rightfully-
oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of threshold-of-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism. Even if this sounds
unintelligible/existentially-suprastructural, in any case a retrospective registry-
worldview/dimension is ‘existentially parochial/narrow-minded as reflected/perspectivated by its
threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing —apriorising-psychologism denaturing from an organic-
comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-
conflectedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-
teleology)—ontologising from the prospective registry-worldview/dimension’. For instance,
where a positivist mind might see a forest as a subject of scientific inquiry/understanding, a non-
positivist/medieval mindset/reference-of-thought might rather see a mentally unconscious man
going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from
procrypticism viewed from deprocrypticism, though of a different nature than the example
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 *perversion-of* reference-of-thought-*as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > 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/supererogatory-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/supererogatory-de-
mentativity, requiring that such an intellectual analyst
be of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} consummated/forfeiting posture’
in transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\textsuperscript{11} 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/supererogatory-de-
mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it
prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau
have to be of ‘presencing—absolutising-identitive-constitutedness\textsuperscript{13} consummated/forfeiting
posture’ in transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing\textsuperscript{11} 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-teleology' - 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) of the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,- 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-teleology’ is precedingness/supersedingness/ascendency 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) of the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology’,- 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-teleology’ will refer to the projective conceptualisation of ‘meaningfulness-and-teleology’ 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-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of temporal-dispositions-
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> -subknowledging /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 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> process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is limited given perversion-of- 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-unaffectative,-disambiguated-apriorising/axiomatising/referencing (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporal asymmetry–subsumption-of-temporality ’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporal asymmetry–subsumption-of-temporality ’, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘universal objective (ontological-primemovers-totalitative-framework’ ontological explanation’ as it emphasises transversally/incongruently ‘the recomposuring 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\[101\] / 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’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) point-of-referencing. It further holds a promise that goes beyond our notions of 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’ and its vices-and-impediments\[13\] 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–dementativity/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 ‘intemporality’/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\*\*\*—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /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’-asymmetric-subsumption-of-temporality”, 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 temporo-to-intemporal-dispositions 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\*/ by \*\*\*maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation highlighting the uninstitutionalised-threshold\*\*\* 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 transcendentally/transdimensionally/interdimensionally (as a contiguous intemporal ontological
construct). Commonly, intradimensionally, the knowledge problem as ‘social problem/questioning’ is an ‘intradimensional focus’ around logical operation/processing/contention based on the reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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-teleology–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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology whereas postdication refers to a
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 © perversion-of© reference-of-thought<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-superestration > at it
uninstitutionalised-threshold ©1 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-conflatedness©-
or-ontological-reprojecting pedestalling) with the intradimensional ‘consciousness-awareness
frame-of–social-stake-contention-or-confliction’ of the temporal/preconverging-or-dementing©–
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–deprocrypticism registry-worldview and the transcended procrypticism worldview.
Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
(postconvergence), as an ontological-reconstituting–as-to-conflatedness©
psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness>/ontological-aesthetic-tracing> (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of \textsuperscript{reference-of-thought}–categorical-imperatives/axioms/registry-teleology\textsuperscript{-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing\textsuperscript{apriorising-psychologism}<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> 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-supererogation\textsuperscript{preconverging/dementing\textsuperscript{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/\textsuperscript{intemporal-prioritisation-of- reference-of-thought}–as-conflatedness\textsuperscript{-or-ontological-reprojecting/longness-of-register-of– meaningfulness-and-teleology}), 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 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-supererogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating—amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/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-impediments) —equivocates as of profound-supererogation to the highest teleologies of universalisation (as percolation-channelling undermining of ununiversalisation and its vices-and-impediments) —equivocates as of profound-supererogation to the highest teleologies of Positivism (as percolation-channelling undermining of non-positivism/medievalism and its vices-and-impediments) —and prospectively, equivocates as of profound-supererogation to the highest teleologies of notional-deprocrypticism (as percolation-channelling undermining of procrypticism—or—disjointedness-as-of-reference-of-thought and its vices-and-impediments). 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 subknowledging/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism’/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-vice-and-impediments-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing –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—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is the higher teleology ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality) 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\textsuperscript{[103]}’, 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\textsuperscript{[105]} (philo-cultural and not cultural, because philosophy notionally supersedes 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\textsuperscript{-asymmetric-subsumption-of-temporality\textsuperscript{[51]}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/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\textsuperscript{-as-to-}historiality/ontological-eventfulness /ontological-aesthetic-tracing’ process involving variously candored/straightness/prelogism\textsuperscript{8} and decandored/oblongated/distractive-alignment-to-\textsuperscript{-reference-of-thought-}<of-apriorising/axiomatising/referencing>\textsuperscript{9} mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{10}> 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-of-reference-of-thought-as-effectively-apriorising-in-non conviction/madeupness/bottomlining-as-to-shallow-supерerogation’ 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/supерerogatory-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/supерerogatory-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 ‘profoundly 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/unbeholdening/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/intelligibility setup/measuring instrument-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 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/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-


<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process doesn’t dispense us from our own de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) 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- historicity/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-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) agency towards intemporality /longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalititative-framework conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions—preconverging-or-dementing—apriorising-psychologism underlying the suprastructural and practical introduction of notional—deprocrypticism postconverging-or-dialectical-thinking—apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then rational-realism as of notional—deprocrypticism is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure—(as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing) that
successive introduction of more and more ‘realistic’ conceptualisations enable a grander ontological-primemovers-totalititative-framework and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and rational-realism as of notional–deprocrypticism 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 reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledgering-impulse/compulsive-dementing/slantedness/psychopath,
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

Notional–deprocrypticism 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>, in that it addresses the fundamental issue of "perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > 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‘‘-impulse/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing‘‘–apriorising-psychologism

shallow-supererogation \rightarrow positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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). 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-recomposeur<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> 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’ 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–or–ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology) 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–
of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-in-relative-ontological-incompleteness—enframed-conceptualisation as to notional-disjointedness-as-of-reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-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 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 undermine-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 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’>-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-discomfure-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/conscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi
correlation-rationalising/temporal-enculturation-or-temporal-endemisation of the organic-
comprehension-thinking (organicalism/'intemporal-prioritisation-of- reference-of-thought’—as-
conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-
telegy ) intemporal point-of-referencing veridicality; and the intemporal-disposition organic-
comprehension-thinking (organicalism/'intemporal-prioritisation-of- reference-of-thought’—as-
conflatedness or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-
telegy ) on the basis of a higher teleology complex of being more profound with respect to
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing —apriorising-psychologism’ with respect to intrinsic-
meaning/veridicality, in terms—as-of-axiomatic-construct of its implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
telegy ) reflection/perspectivation of the two prior pedestals in ontological-escalation as a
registry-worldview/dimension defect at this uninstitutionalised-threshold as backdrop for
‘postconverging-or-dialectical-thinking —psychology or psychology-of-mentation-dynamics or
natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposing in the construal of futural Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-telegy as of prospective notional—deprocripticism—reference-of-thought—categorical-
imperatives/axioms/registry-telegy ,—for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation in anticipation and preempting procripticism, so construed by
‘notional—deprocripticism ontologically-perspectival-elevated/pedestaling-as-postconverging-
or-dialectical-thinking —differentiation-as-of-supratransversality—
apriorising/axiomatising/referencing’. And so, based on the fundamental psychological de-
mentating/structuring/paradigmng of ‘mental-devising-representation devising’ giving-in to

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veridicality/intrinsic-reality when shown to be ‘perversion-of-referencem-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—of-apriorising/axiomatising/referencing>/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or ‘perversion-of-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-consciousness-as-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–deprocriptism transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). Another ontological element of the perpetuation-of-notional–deprocriptism 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 as the 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 \textsuperscript{103}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 for immediate/direct 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/\textsuperscript{103}universal/transcendental/\textsuperscript{54}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{2}—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\textsuperscript{1} de-mentating/structuring/paradigming rather than
intemporal/ontological/social/species/\textsuperscript{2}universal/transcendental/\textsuperscript{54}maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{2}—unenframed-conceptualisation de-
mentating/structuring/paradigming regarding the \textsuperscript{2}reference-of-thought—categorical-
imperatives/axioms/registry-teleology,\textsuperscript{1}for-intemporal-preservation-entropy-or-contiguity—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 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 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-subsitility/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; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling for transcendence-and-subsitility/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-subsitility/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-subsitility/sublimation/supererogatory-de-mentativity) in assuring prospective transcendence-and-subsitility/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-subsitility/sublimation/supererogatory-de-mentativity. That is, transcendence-and-subsitility/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/supererogatory~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 reference-of-thought–categorical-imperatives/axioms/registry-teleology 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-totalitative-framework 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-of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. 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 (organicism/intemporal-prioritisation-of-reference-of-thought—as-confoundedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology)'s universal projection/intemporality 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 (to thwart procrypticism—or—disjointedness-as-of-reference-of-thought) 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 of successive registry-worldviews can be directly ascribed as corresponding perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, 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 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/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework.
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/paradigming. 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 stigmatisre, 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. secondnaturting 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’ [10] 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-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 [10] universal-transparency [15]-(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-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/longness and stifles temporal-dispositions ‘perversion-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/ 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
secondnaturising 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\(^9\), for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); wherein it is transversality-of-affirmative-and-unaffirmative,—disambiguating-apriorising/axiomatising/referencing\(^{11}\) 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/\(^{8}\) reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology\(^7\)–in-existential-extrication-as-of-existential-unthought> of the mortals that we are, in the sense that a cholera epidemic that was to occur say in \(^{10}\) 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/\(^{8}\) 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\(^6\)—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\(^7\) institutionalisation percolation-channelling mechanism. This ontological insight
(transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\textsuperscript{101} that plays out to enable the utter prospective/superseding/transcending of the intemtemporal-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~deprocripticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing –apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional~deprocripticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procripticism as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional~deprocripticism takes hold in the the-Good/understanding/knowledge-reification\textsuperscript{77}/ontological-primemovers-totalitative-framework\textsuperscript{72} institutionalisation percolation-channelling mechanism. So deterministically and operantly, without any discretion allowed, from the intemtemporal/ontological perspective, it is a crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-meaningfulness that is perversion-of- reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > construed in transversality-of-affirmative-and-unaffirmative,-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) as the backdrop of new \textsuperscript{c} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{c}, 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{c}–apriorising-psychologism arises simply by a shift of \textsuperscript{c} reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter \textsuperscript{c} reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing –apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding \textsuperscript{c} reference-of-thought (of postconverging/dialectical-thinking –apriorising-psychologism) about the prior transcended/superseded \textsuperscript{c} reference-of-thought (and so, beyond the latter’s registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinenence as of notional-discontiguity/epistemic-discontiguity\textsuperscript{c}<shallow-supererogation\textsuperscript{c}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{c}–qualia-schema> and go on to be of \textsuperscript{c} <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong \textsuperscript{c} reference-of-thought). preconverging-or-dementing –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{c}–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 ~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{8}reference-of-thought is superseded/transcended by a prospective \textsuperscript{8}reference-of-thought as notional–deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{83}–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{8}reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity\textsuperscript{83}, and go on to self-reference-syncretise its transcended/superseded \textsuperscript{8}reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/\textsuperscript{8}reference-of-thought will likely shift the \textsuperscript{8}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{8}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{8}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{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded \textsuperscript{8}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
"reference-of-thought and its prior relative-ontological-incompleteness"-of-"reference-of-
thought–categorical-imperatives/axioms/registry-teleology towards a positivistic "reference-
of-thought and its prospective/transcending/superseding relative-ontological-completeness"-of-
"reference-of-thought–categorical-imperatives/axioms/registry-teleology",-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, 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
eemanantly act the same at its own uninstitutionalised-threshold , where 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-teleology",-for-intemporal-preservation-entropy-or-contiguity-or–
ontological-preservation as transcending/superseding deprocreticism, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism mindset/\textsuperscript{7} reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism \textsuperscript{8} reference-of-thought and \textsuperscript{7} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{9}–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–<<shallow-supererogation\textsuperscript{10}–of-mentally-aestheticised–preconverging/dementing\textsuperscript{11}–qualia-schema> of the \textsuperscript{7} persion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > associated with such positivism–procrypticism \textsuperscript{7} reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold\textsuperscript{12} be integrating postlogism –as-of–compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{13} in hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically involving, (i) intemporal-disposition introduction-of-‘ontological-reconstituting–as-to-conflatedness\textsuperscript{14}’, reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, (ii) temporal-dispositions undermining-by-hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{9}, (iii) intemporal-disposition reflecting/perspectivating/highlighting the temporal-dispositions \textsuperscript{8} persion-of- reference-of-thought–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{15}>–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{9} and introduction-of-‘ontological-reconstituting–as-to-
prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-reification\textsuperscript{1}/ontological-primemovers-totalitative-framework\textsuperscript{2} mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing\textsuperscript{1}–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{1}→\textless;shallow-supererogation\textasciitilde;if-mentally-aestheticised–preconverging/dementing\textsuperscript{1}–qualia-schema> and hence its preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing\textsuperscript{1}–apriorising-psychologism mental-devising-representation from 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 the-Good/understanding/knowledge-reification\textsuperscript{1}/ontological-primemovers-totalitative-framework\textsuperscript{2} 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\textsuperscript{1}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{1}–narratives—of-the\textsuperscript{1} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{1}, which along the institutional-cumulation/institutional-recomposure–as-to–historiality/ontological-eventfulness\textsuperscript{1}/ontological-aesthetic-tracing> are successively shown to be defective-as-always-
being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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-primemovers-totalitative-framework that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework so reveals it. Thus supposed an individual shows good-naturedness following the reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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/ontological-primemovers-totalitative-framework 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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 procripticism inclination to stick to the \textsuperscript{7} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{8},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected <amplituding/formative> wooden-language-(imbued—temporal–mere-form/virtualities/dereification\textsuperscript{9}/akrasiatic-drag/denatured/preconverging-or-dementing\textsuperscript{10}– narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{11} as-to-how-others-act-in-hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> requiring the-Good/understanding/knowledge-reification\textsuperscript{12}/ontological-primemovers-totalitative-framework\textsuperscript{13} appreciation that an ontological-primemovers-totalitative-framework\textsuperscript{14} 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-confatedness\textsuperscript{15} indicating such a \textsuperscript{16} perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{17}> implies a prospective/transcending/superseding registry-worldview’s/dimension’s new \textsuperscript{18} reference-of-thought–categorical-imperatives/axioms/registry-teleology \textsuperscript{19},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-reification\textsuperscript{20}/ontological-primemovers-totalitative-framework\textsuperscript{21} 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 with the wrong implications of inherently representing the reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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/ontological-primemovers-totalitative-framework does. This fundamentally explains why all prior/transcended/superseded registry-worldview’s/dimension’s present-consciousness/illusion-of-the-present/epistemic-totalising ~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing ~apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘postconverging-or-dialectical-thinking ~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-teleology, 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-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation 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-ofexistential-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 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 -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’ 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’ that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposured)-consciousness-awareness-teleology informed by the ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). The institutional-cumulation/institutional-recomposure–(<as-to-historiality/ontological-eventfulness/onontological-aesthetic-tracing> 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) wherein the ‘de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) sets prior/transcended/superseded institutional-cumulation/institutional-recomposure–(<as-to-historiality/ontological-eventfulness/onontological-aesthetic-tracing> as ‘dialectically-preconverging-or-dementing–apriorising-psychologism’ (mentally-
entropy-or-contiguity–or–ontological-preservation; as reflected by the fact that ‘any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ \(^2\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^3\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-reality/ontology, and thus ‘dialectically-preconverging-or-dementing–apriorising-psychologism’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\(^4\)-of-\(^5\) reference-of-thought institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing> by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing\(^6\)–apriorising-psychologism registry-teleology -mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendability of these respective institutional-cumulation/institutional-recomposure-<as-to-\(^7\) historiality/ontological-eventfulness /ontological-aesthetic-tracing> (given the rightful prospective superseding/transcending of their ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as going by the bigger scheme for absolute grasp of intrinsic-reality/ontology in cumulation/recomposuring from-utter-institutionalisation-to-deprocrypticism, \(^10\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^11\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-<as-to- historiality/ontological-
imply it is a preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblondated/decandored-and-dialectically-or-contendingly-out-of-phase registry-teleology and by so doing, to start with, rightfully denying it reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity reference-of-thought, as the hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation postlogism or-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness preconverging-or-dementing apriorising-psychologism counts on the natural inclination (as ‘prelogism-as-of-conviction,-as-to-profound-supererogation re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation mindset/reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as 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 teleology; as being an even grander faulty-mentation-procedure-deception-or-urge of a registry-worldview’s/dimension’s-uninstitutionalised-threshold defect-as-Being-or-ontological-or-existential-defect’s nature of registry-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-existentinal-implications/existentialism of transcendent-al-meaningfulness—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual dead-ends and introduce de-mentating/structuring/paradigmimg 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>supererogatory—de-mentativeness/epistemic-growth-or-confalatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection nature and hardly just seconndnatured, 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/akrasiac-drag. Within all registry-worldviews as institutional-cumulation/institutional-recomposure—historiality/ontological-eventfulness ontological-aesthetic-tracing>, there is a convergence that ensures intemporal-preservation-entropy-or-contiguity—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-of reference-of-thought—as-effectively-apriorising-in-nonconviction/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-discomfure-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-implicitation—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<sup>1</sup>-<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 <sup>1</sup>reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>2</sup> behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising-registry or <sup>1</sup>reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>2</sup> of a positivistic meaningful-frame), and it is purely the ontological-prime movers-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 <sup>1</sup>reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s <sup>1</sup>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<sup>2</sup> as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological <sup>2</sup>reference-of-thought–categorical-imperatives/axioms/registry-teleology<sup>1</sup>,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical <sup>2</sup>reference-of-thought’, underlined by the disambiguated temporal-to-intemporal-dispositions (aetiological ontological-prime movers-totalitative-framework<sup>1</sup> construct), and so whether with regards to the epiphenomenon of psychopathy and social
psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism-as-of-conviction,-as-to-profound-supererogation—or-existential-contextualising-contiguity with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical reference-of-thought—categorical-imperatives/axioms/registry-teleology,—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 teleology are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity—of—reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking—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-supererogation—preconverging/dementing—apriorising-psychologism or formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical reference-of-thought—categorical-imperatives/axioms/registry-teleology,—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 teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought ( perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-
reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing’–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and failing/not-upholding-as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity<-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing–qualia-schema>, and in so doing keeping the ‘superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity’ by recurrently implying that the profundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending reference-of-thought that re-establishes ontological-contiguity/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness’/deconstruction in upholding the ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’; the implication is that the successive registry-worldviews as the institutional-cumulation/institutional-recomposure-as-to–historiality/ontological-eventfulness/ontological-aesthetic-tracing> are a strive for successive better profundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and upholding ontological-reconstituting–as-to-conflatedness as ontological-normalcy. - As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological
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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-suppererogation—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-superseding–oneness-of-ontology by maximalising-recomposing-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-suppererogation—postconverging/dialectical-thinking—apriorising-psychologismly alignment (as conjoining) to this formulaic slanting compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-suppererogation 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—
reality (as suprastructuring construal-{as-of-‘perversion-and-derived- 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-conflicatedness-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 of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing–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/ontological-contiguity, or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology’ 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 ‘categorical-imperatives/axioms/registry-teleology 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-existential-unthought> )
discontiguity

aestheticised-preconverging/dementing

–qualia-schema> and consequently is preconverging-
or-dementing

–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 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

categorical-imperatives/axioms/registry-teleology

(by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal–(as-of-
perversion-and-derived- perversion-of-
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

-superseding–oneness-of-ontology by maximalising-recomposuring-

for-relative-ontological-completeness —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 -of- 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 -of- reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought do protract and an ignorant prelogism -as-of- conviction,-as-to-profound-supererogation 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. 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-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to- reference-of-thought-as-of-apriorising/axiomatising/referencing and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency-⟨transparency-of-totalising-
entailing, as-to-entailing, totalising in relative-ontological-completeness) 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’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism 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 ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-of-reference-of-thought and preconverging-or-dementing–apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity-of-reference-of-thought and ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be supplanting–conviction-
as-to-profound-supererogation — postconverging/dialectical-thinking — 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 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), intemporal-dispositions or postlogism compulsive-slanting—preconverging-or-dementing-apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, rather than an analysis of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-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—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>). - 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 or fail-intemporality 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 /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’ 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 or fail-intemporality /temporality); 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-teleology to longness-of-register-of—meaningfulness-and-teleology, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality over failing-intemporality/temporal-dispositions of postlogism -slantedness (postlogism -as- perversion-of- reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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-supererogation of the registry—
worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect—), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemperal-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-supererogation of the registry-worldview’s/dimension’s—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-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-contiguity’ not only in terms—as-of-axiomatic-construct of failing/not-upholding—as-of-apriorising/axiomatising/referencing intemperal-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—(implicated-epistemic-veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence)/postdication but is not even predisposed/inclined to an ontologically veridical—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 in
so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions
(whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation
16 to the postlogic 17 compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation
16) conjugating with
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfitude-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to
their registry-worldview’s/dimension’s-uninstitutionalised-threshold
10–defect-<as-Being-or-ontological-or-existential–defect>, because the temporal-dispositions-so-conjugated-to-postlogism are now ‘acting-recurrently-in-temporal-preservation, no-longer-as-contingent (defect–of-
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
17), while wrongly implying (beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>) they are
ontologically-veridical or in intemporal-preservation’ in their state of conjugated-postlogism
17. By ‘dynamic-cumulative-aftereffect of subontologisation’ this defines the given registry-worldview’s
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation
16—preconverging/dementing –apriorising-psychologism’ (uninstitutionalised-threshold
12 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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation
17), while wrongly implying (beyond-the-consciousness-awareness-teleology–<in-existential-extrication-as-of-existential-unthought>) they are
ontologically-veridical or in intemporal-preservation’ in rather hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >s, which are the respective dialectically-out-of-phase/dialectically-primitive registry-worldviews as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism. That said in all the registry-worldviews, ontological-primemovers-totalitative-framework (as a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ and percolation-channelling from human intemporal-disposition solipsism-of-thought (hence utterly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism 
go to 
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), which then voids the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology as ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of ‘perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein ‘perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 ontological-contiguity—of-the-human-institutionalisation-process where this is skewed (‘intemporality’–asymmetric-subsumption-of-temporality’’, 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 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). 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–procrypticism 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, 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 and deprocrypticism. 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 outlook should supersede a procrypticism 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 in the short run and secondnaturing in the middle to long run construed as of de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). 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-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-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (by the prior 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-of-reference-of-thought<-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,-or-temporal-preservation-as-pseudointemporality-preservation, say of a medieval mindset/ reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same 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-primemovers-totalititative-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. Insufficiently, 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-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological- normalcy/postconvergence>)) 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-
in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{19}–defect–as-Being-or-ontological-or-existential–defect\textsuperscript{15} as effectively preconverging-or-dementing –apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{8} of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking\textsuperscript{12}–apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation,\textsuperscript{103} universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism\textsuperscript{77} and conjugated-postlogism /preconverging-or-dementing -integration leading to temporal-preservation-as-pseudointemporality\textsuperscript{11}-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional\textsuperscript{10}/maximalising-recomposuring-for-relative-ontological-completeness \textsuperscript{8}—unenframed-conceptualisation; contextually it explains incidental occasions of \textsuperscript{74}perversion-of\textsuperscript{83}reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\textsuperscript{12}-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness\textsuperscript{88}-induced,\textsuperscript{11}‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing –apriorising-psychologism’, as-it-is-thus-‘in-wait’–for- perversion-of reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-preservation-as-pseudointemporality\textsuperscript{12}-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness\textsuperscript{88}-induced,\textsuperscript{11}‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’, as-it-is-thus-‘in-wait’-for- perversion-of- 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-intemperal-preservation-entropy-or-contiguity—or-ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism

\[\text{perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\] instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism


(postlogism'). Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extricatory de-mentating/structuring/paradigming’, that notions-and-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 temporality\(^5\)/shortness with human temporality\(^5\). Intemporal/ontological/social/species/universal/transcendental/ maximalising-recomposuring-for-relative-ontological-completeness\(^5\)—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-impediments\(^{10}\) 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 (intemporality\(^5\)/ontological-construct/longness-of-register-of—meaningfulness-and-teleology\(^9\)) is not-to-come-to-and-construe ‘meaningfulness-and-teleology\(^9\)’ 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 (temporality\(^5\)) is ‘necessarily escalated ontologically at a humanity-at-large scale of \(^{\text{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,–for-explicating-ontological-contiguity>}}\). 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 \(^{\text{<amplituding/formative–epistemicity>causality–as-to–}}\)
implicated 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/ reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/transcendental-dialecticism going by a 'Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology'. 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation that ‘comes only after the notion of a sound 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/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity-of-reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism phenomenon (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) like a psychopathic disposition is not the causation of a reference-of-thought-perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation, then what is its relevance and pertinence? The fact is 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 that correspondingly mark the successive uninstitutionalised-threshold states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
prospectively procripticism, just by the mere fact of 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-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,—or-temporal-preservation-as-pseudointemporality-preservation, (ontological-completeness-of-reference-of-thought involving institutionalising, universalising, positivising and deprocrypticising, with notional—deprocripticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant—(as-of-the-more-profound-construal-of-existential-contextualising-contiguity —reifying/elucidating-of-prospective-relative-ontological-completeness—reference-of-thought—devolving-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—dementativity will be more straightforward, direct and definite from the prior preconverging-or-dementing—apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking —apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality-preservation once social universal-transparency—(transparency-of-totalising-entailing,—as-to-entailing—epistemicity>totalising—in-relative-ontological-completeness) of pervasion-of—reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or registry-worldview-pervasion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that pervasion, 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—apriorising-psychologism’ and what is preconverging-or-dementing
apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> distorting effect including psychopathic which renders establishing social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing--amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness of perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) takes the form of ‘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, absolving/fleeting/escaping-reflex–logic and extrinsic-
transparency\textsuperscript{104}—(transparency-of-totalising-entailing,—as-to-entailing—\langle amplitudising/formative–
epistemicity\rangle totalising—\langle in-relative-ontological-completeness \rangle and untenability/internal-
contradiction/\langle internal-incoherence/institutional-constraining \rangle 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\textsuperscript{102}—defect—\langle as-
Being-or-ontological-or-existential—defect\rangle by temporal-preservation-as-pseudointemporality\textsuperscript{19}—preservation as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating
\langle existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\rangle—reification/superseding—\langle oneness-of-ontology\rangle due to relative-
ontological-incompleteness\textsuperscript{88}—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—preconverging/dementing —apriorising-psychologism’, as-it-is—\langle in-wait’—for— perversion-of—reference-of-thought—‘as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩,—or-temporal-
preservation-as-pseudointemporality\textsuperscript{19}—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\textsuperscript{102} level.
Basically, by blurring (by way of hollow-constituting—\langle as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation\rangle in-iterating alterations or slanting) the
notion that a reference-of-thought is preconverging-or-dementing —apriorising-psychologism
given it relative-ontological-incompleteness\textsuperscript{88}—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ —
preconverging/dementing —apriorising-psychologism’, as-it-is—\langle in-wait’—for— perversion-of—reference-of-thought—‘as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩,—or-temporal—
preservation-as-pseudointemporality\textsuperscript{51}-preservation, postlogism \textsuperscript{77} induces temporal-preservation by circularity/recurrence/repetition/repeatability\textsuperscript{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\textsuperscript{67}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{85} by temporal-preservation 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 -of-recurrence/repeatability in principle. postlogism -as-of- compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} as to ‘ compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation’ and conjugated-postlogism\textsuperscript{7} can possibly be explained by the notion of pseudointemporality\textsuperscript{51} wherein under social-and-confliction-stake temporal-dispositions individuation ‘mental-dispositional incapacity for intemporality’ induces ‘notional–disjointedness-as-of-’reference-of-thought’ misappropriated \textsuperscript{55}meaningfulness-and-teleology in arrogation (at individuation-level relative-ontological-incompleteness\textsuperscript{88}–induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’— preconverging/dementing –apriorising-psychologism’, as-it-is-thus–‘in-wait’–for- persion-of-’reference-of-thought<-as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal-preservation-as-pseudointemporality\textsuperscript{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> -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-supererogation —
extrication-as-of-existential-unthought> -manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/ 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-incompleteness-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'—preconverging/dementing ‘-apriorising-psychologism’, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought-<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,-or-temporal-preservation-as-pseudointemporality'-preservation, before even speaking of an issue arising from medieval postlogism like someone coming up with notions and accusations associated with superstiton. For instance, the consciousness state of say the non-positivism/medievalism mindset/ reference-of-thought at its relative-ontological-incompleteness-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'—preconverging/dementing ‘-apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought-<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,-or-temporal-preservation-as-pseudointemporality'-preservation) with respect to the mental-dispositions of the positivistic mindset/reference-of-thought wherein obviously the latter’s more ontological-compleitude 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-incompleteness-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'—preconverging/dementing ‘-apriorising-psychologism’-
relative-ontological-incompleteness\(^{-}\)-induced,\(^{-}\)‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \(^{-}\)–apriorising-psychologism’-threshold will reflect as of preconverging-or-dementing \(^{-}\)–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 ‘procrypticism mindset/\(^{-}\) reference-of-thought with respect to notional~deprocrypticism mental-dispositions’ as from the notional~deprocrypticism perspective. (This preconverging-or-dementing \(^{-}\)–apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing \(^{-}\)–apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking \(^{-}\)–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure-<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\(^{-}\)-induced,\(^{-}\)‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing \(^{-}\)–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion-of-\(^{-}\) reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,\(^{-}\)or-temporal-
are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold, requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existent-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-de-mentativity 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 secondnaturung 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’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) (from shortness-of-register-of—meaningfulness-and-teleology to longness-of-register-of—meaningfulness-and-teleology ) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent 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/recomposure/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-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 de-mentating/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-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/shortness with respect to perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation≥s in all the registry-
worldviews (institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness>/ontological-aesthetic-tracing> is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation de-sentating/structurating/paradigmation warrants a transcendental posture of universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality/shortness with temporality/shortness and seeks to grasp the universal implications of all such temporal-preservation-as-pseudointemporal/preservation inclinations of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > at the humanity-at-large level of all locales and situations, and only then in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing that all such incidentals of perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and temporal-preservation-as-pseudointemporal-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-teleology<in-existential-extrication-as-of-existential-unthought>-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-reference-of-thought of procrypticism—or—disjointedness-as-of-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-‘projective-insights’/‘epistemic-projection-in-conflatedness’)-of-notional–deprocrypticism-prospective-sublimation) (as longness-of-register-of–meaningfulness-and-teleology) 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-of-reference-of-thought’–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 ‘maximising-recomposuring-for-relative-ontological-completeness’—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 ‘maximising-recomposuring-for-relative-ontological-completeness’—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-for-relative-ontological-completeness—uenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness—uenframed-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-for-relative-ontological-completeness—uenframed-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/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-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising—reference-of-thought-elements/apriorising—registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> like postlogism/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-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

Whereas 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, and so with reference to the underlying intemporal/longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from ‘shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation)’/relative-ontological-completeness/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence elicits, and in lieu it is rather of a temporality/shortness reflex mental-disposition such that correspondingly developed reference-of-thought–categorical-imperatives/axioms/registry-teleology, 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-
progress is rather an ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{7} (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\textsuperscript{7} succumbs to uninstitutionalised-threshold\textsuperscript{0} due to the dynamic-cumulative-aftereffect of human temporality\textsuperscript{9}/temporal-dispositions as of shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{9} in inducing uninstitutionalised-threshold\textsuperscript{12} which can only further be de-mentatively/structurally/paradigmatically resolved by\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—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\textsuperscript{9}/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold\textsuperscript{0} towards the perversion/derived-perversion of the institutionalisation\textsuperscript{2} reference-of-thought or\textsuperscript{3} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{5}, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of-reference-of-thought\textsuperscript{12}. 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 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^\frac{9}{9}\) grasp of the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-teleology\(^\frac{9}{9}\)/teleological-differentiation involving rather a ‘continuous maximalising-recomposing-for-relative-ontological-completeness\(^\frac{9}{9}\)—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity-\(\langle\) as of relative conflation\(\rangle\) arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as maximalising-recomposing-for-relative-ontological-completeness\(^\frac{9}{9}\)—unenframed-conceptualisation is a change of human \(\langle\)amplituding/formative–epistemicity\(\rangle\) totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-\(\langle\)by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology\(\rangle\) enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing, and it not about being incremental/additional but is rather a ‘maximalising-recomposing-for-relative-ontological-completeness\(^\frac{9}{9}\)—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of- reference-of-thought-as-of- maximalising-recomposing-for-relative-ontological-completeness\(^\frac{9}{9}\)—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold \(^\frac{7}{7}\) due to human limited-mentation-capacity-deepening\(^\frac{9}{9}\), as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a ‘maximalising-recomposing-for-relative-ontological-completeness\(^\frac{9}{9}\)—unenframed-conceptualisation emerging-through’, just as is \(\langle\)universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional–deprocrypticism over procrypticism; as a maximalising-recomposing-for-relative-ontological-completeness\(^\frac{9}{9}\)—unenframed-conceptualisation process in the recomposing accrual of human ‘shallow limited-
existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
ontological-completeness’-of-reference-of-thought’s-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 a priori over any subsequent elaboration-as-
mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-
existential-contextualising-contiguity’s 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-for-relative-ontological-completeness’—unenframed-conceptualisation
effectively enables by placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology’s rescheduling (as it perpetually
recomposure to the intemporal as the relative absolute in value and ontology) over
incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation which
wrongly falls back to the relatively limited-mentation-capacity-deepening’ of the temporal
presencing-as-if-definitely-set in wrongly construing it as the relative absolute’s reference-of-
thought. Insightfully with respect to the notion of maximalising-recomposuring-for-relative-
ontological-completeness’—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’/longness that is further
summonable in improving the law with human ‘shallow limited-mentation-capacity-{as of relative constitutedness} to deeper limited-mentation-capacity-{as of relative conflation} 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-teleology>-as-of–‘nondescript/ignorable–void’-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-teleology>-as-of–‘nondescript/ignorable–void’-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-framework implied predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment) 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{2}–<imbued-and-'hermeneutically/reprojectively-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{2} 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-supereogatory–epistemic-conflatedness\textsuperscript{2} (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 to solipsistic-intemporality and as such solipsism as of solipsistic-intemporality\textsuperscript{1} 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 mindset in enabling the most elaborate 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 construed 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-prime movers-totalitative-framework 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 relative to temporality/shortness-of-register-of–meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity~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-for-relative-ontological-completeness—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-primemovers-totalitative-framework 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 as of ontological-primemovers-totalitative-framework 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-supererogatory–epistemic-conflatedness 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-teleology’ within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism at uninstitutionalised-threshold. 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 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 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 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-threshold). 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-teleology⟩-as-of-‘nondescript/ignorable–void’⟨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-teleology⟩-as-of-‘nondescript/ignorable–void’⟨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—procrypticism) with respect to their respectively relative-ontological-incompleteness-of-reference-of-thought implied uninstitutionalised-threshold.

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-commitment as of ontological-primemovers-totalitative-framework for-explicating-ontological-contiguity 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-commitment as of ontological-prime-movers-totalitative-framework for-explicating-ontological-contiguity 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 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-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 temporality/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-teleology as of prospective notional—de-procrypticism registry-worldview
institutionalisation. For instance, the concepts of constitutedness\textsuperscript{13}, first-level \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13}, second-level \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13}, third-level \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13} and conflatedness\textsuperscript{12} of temporal-to-intemporal individuations as of \textsuperscript{83}reference-of-thought–prelogism\textsuperscript{87}-as-of-conviction,-as-to-profound-supererogation\textsuperscript{96} to \textsuperscript{96}threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{96}—
preconverging/dementing \textsuperscript{19}–apriorising-psychologism so-articulated previously as of ‘notional–conflatedness\textsuperscript{12}/constitutedness\textsuperscript{13}-to-conflatedness\textsuperscript{12} 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-referencing/subjectification as of the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}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–supererogatory–epistemic-conflatedness\textsuperscript{12}). 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/supererogatory-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-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology 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-teleology is developed rather by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening (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 recomposing as of historicality/ontological-eventfulness/ontological-aesthetic-tracing), 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-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing 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--\{implicated-epistemic-veracity-of-\textsuperscript{60}nonpresencing--\langle perspective–ontological-normalcy/postconvergence\rangle\} of existence’ with existence conceptually construed in metaphysics-of-presence--\{implicated-‘nondescript/ignorable–void ’-as-to-\textsuperscript{59}presencing—absolutising-identitive-constitutedness \}; but then with existence being its very own metaphysics-of-presence--\{implicated-‘nondescript/ignorable–void ’-as-to-\textsuperscript{79}presencing—absolutising-identitive-constitutedness \}, the mutual equivalence of both metaphysics-of-presence--\{implicated-‘nondescript/ignorable–void ’-as-to-\textsuperscript{59}presencing—absolutising-identitive-constitutedness \} and metaphysics-of-absence-\{implicated-epistemic-veracity-of-\textsuperscript{60}nonpresencing--\langle perspective–ontological-normalcy/postconvergence\rangle\} 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 -of-\textsuperscript{87} reference-of-thought-\textsuperscript{84} 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’ which is necessarily ‘the absolute a priori’ (as ‘existential-contextualising-contiguity’\textsuperscript{38}’s-reifying/elucidating-of-prospective-relative-ontological-completeness ‘-of- reference-of-thought-\textsuperscript{87} 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-deepening\textsuperscript{5} in the apriorising/axiomatising/referencing of meaningfulness-and-teleology\textsuperscript{9} 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/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}, just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity<sup>66</sup>—of-the-human-institutionalisation-process<sup>67</sup> are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology<sup>99</sup> 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 <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 ‘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-suprererogatory–epistemic-conflatedness already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of de-mentation-
in compensation of human limited-mentation-capacity-deepening as ‘shallow limited-mentation-capacity-{as of relative constitutedness} to deeper limited-mentation-capacity-{as of relative conflation} 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 <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’} 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-teleology is necessarily of ontological-primemovers-totalitative-framework or contingent. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology’ 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-framework\textsuperscript{12} ‘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-process as of difference-conflatedness\textsuperscript{11}-as-to-totalitative-reification\textsuperscript{11}-in-singularisation\textsuperscript{11}-as-veridical-epistemic-determinism\textsuperscript{11}<amplituding/formative–epistemicity>causality\textsuperscript{86}-as-to-projective-totalitative–implications,-for-explicating-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 ontological-primemovers-totalitative-framework\textsuperscript{7}/contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for \textsuperscript{14}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure-<as-to-\textsuperscript{37}historiality/ontological-eventfulness>/ontological-aesthetic-tracing> narrowing the framework of human existential contingency, with the further possibility of prospective <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as notional–deprocrypticism 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-reference-of-thought’ and temporally-preservational-as-pseudointemporality/-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-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’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness—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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that reinvents new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as a metaphysics-of-absence-(implicated-epistemic-veracity-of-nonpresencing<-perspective–ontological-normalcy/postconvergence>) conceptualisation in further human limited-mentation-capacity-deepening 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’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/superoerogatory-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/shortness which left to its own device will strive for \[ \text{incrementalism-in-relative-ontological-incompleteness} \]—enframed-conceptualisation temporal-accommodation/extrication. maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating—<amplituding/formative>superoerogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirt-drivenness—equality conceptualisation temporal-accommodation/extrication.

It is behind \text{‘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

meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and-teleology is bound to the denaturing in many ways as of human 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⟩> 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-for-relative-ontological-completeness — unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology — ⟨in-existential-extrication-as-of-existential-unthought⟩ as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness — 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 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⟩-as-of—nondescript/ignorable—void —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⟩-as-of—
nondescript/ignorable–void ’-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{7} notion, which is the prior <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textsuperscript{8} reference-of-thought- devolving-as-of-instantiative-context—\textsuperscript{9} meaningfulness-and-teleology\textsuperscript{10} as of its (given consciousness’s \textsuperscript{11} neuterising-induced)- reference-of-thought—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-recomposing articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness\textsuperscript{12}-of-reference-of-thought over prior relative-ontological-incompleteness -of- reference-of-thought a prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity involves the prospective \textsuperscript{13} reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology\textsuperscript{14}<in-existential-extrication-as-of-existential-unthought>\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{16} as of organic-knowledge Being correction’ of the prior \textsuperscript{17} reference-of-thought, such that the prior \textsuperscript{18} reference-of-thought logical-dueness doesn’t even arise as the prospective \textsuperscript{19} reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profundness-and-completeness-to—meaningfulness-and-teleology\textsuperscript{20}’ over the prior \textsuperscript{21} reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\textsuperscript{22}’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profundness-and-completeness-to—meaningfulness-and-teleology\textsuperscript{23} over a non-positivism/medievalism alchemic material
construal. Basically, maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting—as-to-confoundedness’/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 (which temporal-preservation-as-pseudointemporality-preservation actually speaks of relative-ontological-incompleteness-induced,—‘threshold-of—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation’—preconverging/dementing —apriorising-psychologism’, thus—‘in-wait’—for—perversion-of—reference-of-thought—<as-effectively-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-as-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-for-relative-ontological-completeness —unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-relative-ontological-completeness —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-institutionalised, 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--{(implicitied-‘nondescript/ignorable–void ’–as-to– presencing—absolutising-identitive-constitutedness )}) all humans in our “procrypticism–or–disjointedness-as-of- reference-of-thought 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 ontological-contiguity—of-the-human-institutionalisation-process 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-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>⟩’ disposition tends to wrongly define the reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging-or-dialectical-thinking’–apriorising-psychologism’, and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure-⟨as-to-⟩historiality/ontological-eventfulness/ontological-aesthetic-tracing⟩ were geared to end at its own registry-worldview as the absolute registry-worldview that doesn’t incur perversion-of-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-of-reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ arises, we will be preconverging-or-dementing–apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —


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ununiversalised, a non-positivism/medievalism, or prospectively a procrypticism mindset, by
\langle\text{amplituding/formative-epistemicity}\rangle\text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\text{'}, cannot correspondingly ‘dialectically-think’ in terms–as-of-axiomatic-construct of the \langle\text{reference-of-thought mindset}\rangle\text{reference-of-thought of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening}^{\text{2}}\text{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}^{\text{2}}\text{—preconverging/dementing–apriorising-psychologism (or uninstitutionalised-threshold}^{\text{2}}\text{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 ‘\langle\text{incrementalism-in-relative-ontological-incompleteness}\rangle\text{—enframed-conceptualisation \langle\text{amplituding/formative}\text{wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}^{\text{2}}\text{as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\text{ disposed, 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}^{\text{2}}\text{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}^{\text{2}}\text{to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the}
prospective/transcending/superseding a 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 ‘mouling’ of human limited-mentation-capacity-deepening of temporal-to-intemporal-dispositions to allow for successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework /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 ontological-contiguity —of-the-human-institutionalisation-process which is rather about ‘successions of metaphysics-of-absence-(implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) insights as the successive transcendental-enabling/sublimating/supererogatory–de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence--{(implicated-‘nondescript/ignorable–void ’-as-to-‘ presencing—
absolutising-identitive-constitutedness’) construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional–deprocripticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the <amplituding/formative–epistemicity> totalising–self-referencing-synergetising/circularity/interiorising/akrasia-drag of ‘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>} disposition is rather the prior/transcended/superseded reference-of-thought to be construed as preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding reference-of-thought that is ‘postconverging-or-dialectical-thinking’–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-
perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism’-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound-supererogation’-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’ are flawed at their uninstitutionalised-threshold, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation’-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking–apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability, effectively as its uninstitutionalised-threshold.

For instance, where a non-positivism/medievalism mindset/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-teleology as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the temporal-to-intemporal-dispositions implies that where there is postlogism-and-conjugated-postlogism as uninstitutionalised-threshold, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex is actually of preconverging-or-dementing–apriorising-psychologism reflex (and not new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking–apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism and
conjugated-postlogism\textsuperscript{77} instances of the failing/not-upholding-\textsuperscript{as-of-apriorising/axiomatising/referencing} circularity/recurrence/repetition/repeatability\textsuperscript{9} at uninstitutionalised-threshold\textsuperscript{02} (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/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold\textsuperscript{02} (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 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-drag, unconscionability-drag, 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-for-relative-ontological-completeness —unenframed-conceptualisation level that explains the ‘alterating iterability dynamism’ at these three levels; whether at the-individuations level involving the hollow-constituting-\textsuperscript{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-\textsuperscript{iterative-looping-’set-of-dereifying-hollow-narratives-and-acts’} of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of- reference-of-thought’ of the slanted-and-formulaic perverted
meaningfulness as the conjugated-postlogic disposition, meted with the ‘ontological-reconstituting–as-to-conflatedness'/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition, as the basis of the institutionalisation/intemporalisation processs at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/’maximalising-recomposuring-for-relative-ontological-completeness —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 (as longness-of-register-of–meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporality-alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of–meaningfulness-and-teleology’, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting–as-to-conflatedness'/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’). 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’s-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism’s) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism’s). 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’/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’s), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating—<amplituding-formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, 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 coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication
of this iterability (due to temporality -preservational-ality for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of "perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" (as opposed to issues of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation), can only be construed as implying 'a perpetual construct for upholding intemporal -in-preservational-compensation-ality over temporality-in-preservational-distortingly-ality/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-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'/deconstruction explaining the successive institutional-cumulation/institutional-recompose-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>, 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-teleology—ensures that (by factoring in the
distraction/circumvention of intemporally/ontologically-veridical-meaningfulness in
circularity/recurrence/repetition/repeatability, by temporal-preservation-alterity/alteration in
circularity/recurrence/repetition/repeatability, requiring the further intemporal-preservation
compensation-alterity/alteration of such temporal-preservation-alterity/alteration in
circularity/recurrence/repetition/repeatability to uphold intemporally/ontologically-veridical-
meaningfulness) the intemporal-disposition doesn’t imply a same/common reference-of-
thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism—and-
conjugated-postlogism in preconverging-or-dementing—integration-of-temporal-
dispositions to a ‘conviction-as-to-profound-supererogation—reflex’ rather as of
postconverging-or-dialectical-thinking—apriorising-psychologism when dealing with their
meaningful-reference-defect/registry-defect/perversion-of-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--{(implicated-‘nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness’ ) (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising/self-referencing-syncretising) and metaphysics-of-absence-{implicated-epistemic-veracity-of-‘nonpresencing-<perspective–ontological-normalcy/postconvergence> 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--{(implicated-‘nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness’ )’ and ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-‘nonpresencing-<perspective–ontological-normalcy/postconvergence>’ retracing of ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology retrospectively, presently and prospectively, going by a human shallow limited-mentation-capacity—(as of relative constitutedness’ ) to deeper limited-mentation-capacity—(as of relative conflation’ ) institutionalisation/intemporalisation process. Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence--{(implicated-‘nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness’ )’ will ‘wrongly be contending’ on the basis of a non-positivism/medievalism reference-of-thought with regards to issues of sorcery
absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}>;} as postdication. Paradoxically, postdication (as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}>}) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence –perspective-(preconverging-or-dementing –apriorising-psychologism– reference-of-thought)-and-hence-suprastructurable by ‘metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}>}-perspective-(‘postconverging-or-dialectical-thinking – apriorising-psychologism’ –reference-of-thought) which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence ); and not ‘metaphysics-of-presence–{implicated- nondescript/ignorable–void –as-to– presencing—absolutising-identitive-constitutedness’)}’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as totalising~self-referencing- syncretising/circularity/interiorising/akrasiatic-drag . This posture is validated by the decreasing epistemic-abnormalcy/preconvergence\textsuperscript{10} nature of the successive institutional-cumulation/institutional-recomposure<as-to- historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing> from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence\textsuperscript{10} 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). With respect to the postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{1} perversion-of- reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation" > (reflected as mental-perversion/unsoundness-or-ontological-bad-
faith/inauthenticity -of- reference-of-thought) phenomenon of psychopathy and social
psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-
projection (metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>}) reference-of-thought, wherein there is
perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" > of positivistic
reference-of-thought of ontologically-verified meaningfulness as procrypticism
preconverging-or-dementing –apriorising-psychologism, in need of deconstruction/(engaged)-
destruktion/ontological-reconstituting–as-to-conflatedness into prospective suprastructuring
notional–deprocrypticism 'reference-of-thought of ontologically-verified meaningfulness, and
so, 'as the suprastructuring 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 that is not actually spoken-of by our
procrypticism and postlogic/psychopathic mindsets/ reference-of-thought wrongly contending';
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 being (metaphysics-of-absence-{implicated-
epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>})
suprastructuring notional–deprocrypticism 'reference-of-thought of ontologically-verified
meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-
pseudointemporality -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
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—induced,—threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation — preconverging/dementing—apriorising-psychologism, up to notional—deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold by the mere fact that notional—deprocrypticism psychologism is one that factors in in its (recomposured)—consciousness-awareness-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-of—reference-of-thought—nonconviction/madeupness/bottomlining—as-to-shallow-supерerogation including postlogism 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—deprocrypticism with respect to notional—procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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—apriorising-psychologism consciousness-awareness-teleology which—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-of—reference-of-thought—nonconviction/madeupness/bottomlining—as-to-shallow-supерerogation — preconverging/dementing—apriorising-psychologism, up to notional—deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold by the mere fact that notional—deprocrypticism psychologism is one that factors in in its (recomposured)—consciousness-awareness-teleology the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. 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The nature of perversion-of—reference-of-thought—nonconviction/madeupness/bottomlining—as-to-shallow-supеrerogation — preconverging/dementing—apriorising-psychologism, up to notional—deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold by the mere fact that notional—deprocrypticism psychologism is one that factors in in its (recomposured)—consciousness-awareness-teleology the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor. 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Thus issues of perversion-of—reference-of-thought—nonconviction/madeupness/bottomlining—as-to-shallow-supеrerogation including postlogism 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—deprocrypticism with respect to notional—procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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—apriorising-psychologism consciousness-awareness-teleology which—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-of—reference-of-thought—nonconviction/madeupness/bottomlining—as-to-shallow-supеrerogation — preconverging/dementing—apriorising-psychologism, up to notional—deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold by the mere fact that notional—deprocrypticism psychologism is one that factors in in its (recomposured)—consciousness-awareness-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-of—reference-of-thought—nonconviction/madeupness/bottomlining—as-to-shallow-supеrerogation including postlogism 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—deprocrypticism with respect to notional—procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal existentialising—enframing/imprintedness—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition> 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—apriorising-psychologism consciousness-awareness-teleology which—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).

universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of the prior registry-worldview’s/dimension’s unsound reference-of-thought of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and the positive-opportunism thereof’, and thus undermining human temporal-preservation-as-pseudointemporality-preservation behind the uninstitutionalised-threshold 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-teleology 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-constitutedness poorly appreciative of dimensionality-of-sublimating—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /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 secondnatured skewing (‘intemporality/’ asymmetrict-subsumption-of-temporality’*, 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/supererogatory—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 reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation 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 –psychology or psychology-of-mentation-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/intelligencesetup/measuringinstrument-for-operant-orincidenting-predicative-insights-of-existential-contextualising-contiguity/>’s-reifying/elucidating-of-prospective-relative-ontological-completeness/of-reference-of-thought→devolving-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→psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ perceives the need for defining human psychology from a transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
representation/mentation/consciousness-awareness-teleology\textsuperscript{99} is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking –psychology or psychology-of-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\textsuperscript{99} has been developing all along from the mindset/reference-of-thought of a recurrent-utter-institutionalised, base-institutionalised,\textsuperscript{10} 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), 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\textsuperscript{13} to deeper limited-mentation-capacity\textsuperscript{13} where such comprehensively conceptually-directed constructs as is implied with notional–deprocrypticism with respect to the present positivism/procrypticism 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\textsuperscript{99} 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\textsuperscript{37}—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\textsuperscript{8} which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior\textsuperscript{8} reference-of-thought as veridical. \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{37}—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{8}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8}—of-reference-of-thought—devolving-as-of-instantiative-context. This involves a pointedness-of-prospective\textsuperscript{8} reference-of-thought which \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{37}—unenframed-conceptualisation then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation\textsuperscript{35} mental-dispositions, postlogism\textsuperscript{7}/psychopathic mental-dispositions and conjugated-postlogism/preconverging-or-dementing-integration mental-dispositions’ as \textsuperscript{10}universal and aetiological ontological-primemovers-totalitative-framework\textsuperscript{7} 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 \textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation achieves this by not letting non-veridical/vacuous hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\textsuperscript{8} reference-of-thought by postlogism/psychopathic and
conjugated-postlogism’/preconverging-or-dementing’-integration mental-dispositions wrongly being implied as sound reflection of existentialist/’ontologically-reconstituting’ reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting-conviction-as-to-profound-supererogation—postconverging/dialectical-thinking’-apriorising-psychologism as to intemporal mental-dispositions by the ‘mere ontological-decontextualising’ (of the latter rightfully existentially-veridical reference-of-thought) implied in their non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

veering towards transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. That is, by transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold-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 postlogism-and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximising-recomposing-for-relative-ontological-completeness—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 postlogicly-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

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 ontological point-of-reference (as the deeper superseding–oneness-of-ontology construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the reference-of-thought of postlogic/psychopathic and conjugated-postlogism /preconverging-or-dementing -integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. 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-teleology as reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening, there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of reference-of-thought—categorical-imperatives/axioms/registry-teleology) 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-reification/superseding–oneness-of-ontology defined by the uninstitutionalised-threshold which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect, that speaks of the
registry-worldview’s/dimension’s inherent relative-ontological-incompleteness\textsuperscript{\textcircled{c}}-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing —apriorising-psychologism’, as-it-is-thus–‘in-wait’–for- perversion-of- reference-of-thought–\textsuperscript{\textcircled{d}}\textsuperscript{\textcircled{e}}\textsuperscript{\textcircled{f}}\textsuperscript{\textcircled{g}} reference-of-thought–<as-effectively-apriorising-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–or-temporal- preservation-as-pseudointemporality\textsuperscript{\textcircled{h}}-preservation. That is at the basis of the <amplituding/formative–epistemicity>totalising–self-referencing- syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textcircled{i}} 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\textsuperscript{\textcircled{j}} 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\textsuperscript{\textcircled{k}} with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deproercrypticism 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-(implicated-epistemic-veracity-of—nonpresencing—<perspective—ontological-normalcy/postconvergence>) 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 that enables ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. *The fundamental ontological/meaningful question is: which is the ‘superseding reference-of-thought, from where meaningfulness is aligned as ‘thinking and contending’ over the ‘perverting/superseded reference-of-thought’ aligned to as ‘preconverging-or-dementing’—apriorising-psychologism and not-contending’? ‘Anchoring-of-meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-meaning as
universalisation’ over perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–of-base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deproecrypticism’ over perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation,–of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence-(implicit-epistemic-veracity-of-nonpresencing,<perspective–ontological-normalcy/postconvergence>/postdication of the individual as ‘metaphysics-of-presence–(implicit-‘nondescript/ignorable–void-as-to-presencing—absolutising-identitive-constitutedness’)’; 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-(implicit-epistemic-veracity-of-nonpresencing,<perspective–ontological-normalcy/postconvergence>/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-(implicit-epistemic-veracity-of- nonpresencing-<perspective– ontological-normalcy/postconvergence>)/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing- syneretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence--(implicit- ‘nondescript/ignoreable–void ’-as-to-”presencing—absolutising-identitive-constitutedness’) 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’)-asymmetric-subsumption-of-temporality’, 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 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-
impediments\textsuperscript{10} 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–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{10} 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 involving iterability-by-alterations-and-realterations as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{13}’ 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–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 \textsuperscript{13}compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} 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{92} ‘in wait’ for such \textsuperscript{13}compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} or postlogism elicitation of its threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —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-
supererogation —preconverging/dementing —apriorising-psychologism in such a social-setup
by corresponding non-positivism/medievalism compulsion–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or
postlogism), whereas the positivistic registry-worldview reference-of-thought has the
prospective relative-ontological-completeness of reference-of-thought for the eliciting of
such a notions-and-accusations-of-sorcery threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism not to arise. However, as highlighted
again previously, the subsequent temporal-preservation-as-pseudointemporality
-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\(^{102}\)
endemised/enculturated temporal-preservation-as-pseudeontemporality -preservation. This aspect of postlogism\(^{77}\) and conjugated-postlogism /preconverging-or-dementing -integration temporal-preservation-as-pseudeontemporality\(^{77}\) -preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound \(^{83}\)reference-of-thought of meaningfulness, as defined by recurrence and ‘non-transient transcendability’ at the uninstitutionalised-threshold \(^{102}\); (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 \(^{102}\) but which is ‘transiently transcendant’ as it is not in temporal-preservation-as-pseudeontemporality\(^{77}\) -preservation instigated by postlogism -as-of- compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation \(^{96}\)). Thus it is the condition of ‘recurrence’ and ‘non-transience’ transcendantability arising from postlogism \(^{77}\) and conjugated-postlogism\(^{77}\)/preconverging-or-dementing\(^{19}\)-integration that is ontologically relevant for ontological-reconstituting-as-to-conflatedness /deconstruction for prospective transcendantability (as it conceptually defines the successive uninstitutionalised-threshold \(^{102}\) of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing\(^{19}\) – apriorising-psychologism mental-devising-representation of postlogism\(^{77}\) and temporal-dispositions-conjugated-postlogism\(^{7}\) so-construed as threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism (and so-reflecte of the registry-worldview’s/dimension’s social-construct of temporal-to-intemporal-dispositions at its uninstitutionalised-threshold \(^{102}\) defined by recurrence and ‘non-transient transcendantability’). Thus
subontologisation is induced as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism so-associated with postlogism -and-conjugated-postlogism leading to temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-threshold defined by recurrence and ‘non-transient transcandability’. The ‘maximalising-recomposuring-for-relative-ontological-completeness — 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-supererogation —

preconverging/dementing –apriorising-psychologism implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence (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 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>), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated temporal-to-intemporal-dispositions 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—apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold as being in epistemic-abnormalcy/preconvergence, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension existentialising—enframing/imprintedness<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition>’ doesn’t permit beyond its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold. The suprastructuring effect of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism is what actually allows
to prospectively reflect/perspectivate perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ‘ontological-reconstituting—as-to-conflatedness’/deconstruction is undertaken to supersede (as deeper superseding—oneeness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments of the prior registry-worldview/dimension as now preconverging-or-dementing—apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation preconverging/dementing—apriorising-psychologism implies that virtue shouldn’t naively be perceived in terms—as-of-axiomatic-construct of ‘a universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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 /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; 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 \[103\] 'universal positivistic intemporality' as a functional pseudo-conceptualisation of intemporality/longness 'as people do not act medieval by and large' but at our uninstitutionalised-threshold 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-recomposure-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-asymmetric-subsumption-of-temporality'), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernormality–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’–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the 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 de-mentative/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--{(implicated‐‘nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness ‘}). Thus metaphysics-of-absence-{(implicated-epistemic-veracity-of-‘nonpresencing-<perspective–ontological-normalcy/postconvergence>}) 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--{(implicated-‘nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness ‘}), 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-in-relative-ontological-incompleteness”—enframed-conceptualisation notional–procrypticism or notional–disjointedness-as-of-
reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness\textsuperscript{\textfrac{1}{2}}-induced,\textsuperscript{\textfrac{1}{2}}-threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textfrac{1}{2}}—preconverging/dementing\textsuperscript{\textfrac{1}{2}}—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for- perversion-of- reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textfrac{1}{2}}>,–or-temporal-preservation-as-pseudointemporality\textsuperscript{\textfrac{1}{2}}-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which incrementalism-in-relative-ontological-incompleteness\textsuperscript{\textfrac{1}{2}}—enframed-conceptualisation notional–procreticism or notional–disjointedness-as-of- reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{\textfrac{1}{2}}. In other words, without a \textsuperscript{\textfrac{1}{2}}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\textfrac{1}{2}}—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will be possible, as base-institutionalisation is the ultimate \textsuperscript{\textfrac{1}{2}}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\textfrac{1}{2}}—unenframed-conceptualisation construct over a summative mental-disposition of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textfrac{3}{2}} in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, likewise universalisation is the ultimate \textsuperscript{\textfrac{1}{2}}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{\textfrac{1}{2}}—unenframed-conceptualisation construct over a summative mental-disposition of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textfrac{3}{2}} in ununiversalisation enabling the latter’s transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, so too with positivism
over non-positivism, and prospectively notional-deprocrypticism over procrypticism/as-the-
\textsuperscript{2} perversion-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,-of-positivism
\textsuperscript{7}reference-of-thought–categorical-imperatives/axioms/registry-teleology”. An ‘existential-
decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation”—preconverging/dementing”–apriorising-psychologism defect) of
ontology/ontologically-veridical-meaningfulness/intemporality\textsuperscript{7} conceptualisation’ is equally
critical, along with the implied psychological uninhibitedness/décomplexing for a prospective
registry-worldview/dimension as deprocrypticism, 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”-asymmetric-subsumption-of-temporality\textsuperscript{7}”, for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/\textit{supererogatory–de-
mentativity}) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a
notional-deprocrypticism registry-worldview/dimension 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. Ultimately the purpose of ‘maximalising-recomposing-for-
relative-ontological-completeness”—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\(^{92}\) is sound as its \(^{86}\) 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 \(^{86}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{99}\) 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\(^{77}\)—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism\(^{75}\) of the prospective institutionalisation ontological-primemovers-totalitative-framework\(^{2}\) over its corresponding uninstitutionalised-threshold\(^{9}\) 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 suprastructuring (the conceptualisation that renders de-mentation-(supererogatory–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-suprerogation)—
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-<as-
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’ of-of-reference-of-thought if valid and unsoundness-or-
ontological-bad-faith/inauthenticity’ of-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—{implicated-epistemic-veracity-of-
nonpresencing—ontological-normalcy/postconvergence} (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—{implicated-
‘nondescript/ignorable–void’–as-to-presencing—absolutising-identitive-constitutedness }. 

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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-
(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-
normalcy/postconvergence>) 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--
(implicated–‘nondescript/ignorable–void’–as-to–‘presencing—absolutising-identitive-
constitutedness’) 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- compelling–
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
epistemicity>totalising~in-relative-ontological-completeness⟩ for ontological-veridicality’; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality.preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality.preservation by supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism inclination whether naively conjugating to postlogism as misconstrual or good supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism 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 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.preservation at its uninstitutionalised-threshold. Thus this is the underlying dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/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> as of human shallow-to-deepening–limited-
mentation-capacity, as-limited-mentation-capacity-deepening explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold (in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the reference-of-thought-categorical-imperatives/axioms/registry-teleology of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. Ultimately, an ‘ontological-reconstituting–as-to-conflicatedness/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 from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism from deprocrypticism’, 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 –apriorising-psychologism (enabling the EXISTENTIAL-TRACING-as-ontological-prime movers-totalitative-framework of disambiguated temporal-to-intemporal-dispositions and-their-associated reference-of-thought’, reflecting soundness-or-ontological-good-faith/authenticity of reference-of-thought/postconverging-or-dialectical-thinking—apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) over unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/preconverging-or-dementing—apriorising-psychologism (as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous referenc-of-thought—categorical-imperatives/axioms/registry-teleology /'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{9}/reification\textsuperscript{8}/superseding–oneness-of-ontology\textsuperscript{9} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{9}—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 teleology\textsuperscript{9}. - 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-teleology\textsuperscript{9} with respect to reference-of-thought and meaningfulness; ‘Différence–disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\textsuperscript{9}’ 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\textsuperscript{9} 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) 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-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a de-mentating/structuring/paradigming for superseding the vices-and-impediments 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) 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 constitutedness) to deeper limited-mentation-capacity-(as of relative conflation). This analysis is very much in line with the notion of virtue as a


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/longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>. In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments 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 individuation with respect to notional–deprocrypticism 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-⟨implicit-epistemic-veracity-of-nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence--⟨implicit-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness⟩ 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-undeterminacy/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 constitutedness \(^\uparrow\)) to deeper limited-mentation-capacity–(as of relative conflation \(^\downarrow\)) 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\(^{10}\) universal-transparency\(^{104}\)–(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^{87}\)) about virtue inducing supplanting–conviction-as-to-profound-supererogation\(^{96}\)—postconverging/dialectical-thinking–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/delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology with the implication that ‘the reflected/perspectivated temporal-to-intemporal-dispositions disambiguation’ (at the uninstitutionalised-threshold) as ontological-primemovers-totalitative-framework, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting–as-to-conflatedness/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 where temporal-dispositions become temporally-preservational-as-pseudointemporality-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-as-Being-or-ontological-or-existential–defect (whether beyond-the-consciousness-awareness-teleology-in-existential-extrication-as-of-existential-unthought), as may arise with postlogism-and-conjugated-postlogism, 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-pseudointemporality-preservation ‘amplituding-formative–epistemicity-totalising–self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{-reification}/superseding–oneness-of-ontology. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity\textsuperscript{-reification}/superseding–oneness-of-ontology 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\textsuperscript{102} is characterised by the ‘trace of disambiguated-mental-dispositions as temporal-to-intemporal-dispositions ontological-primemovers-totalitative-framework’. It is mainly a ‘Diff\`erance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’\textsuperscript{99} 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 ‘Diff\`erance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’\textsuperscript{99} is in line with and further elucidates the ‘Diff\`erance-existential-transitory-
articulation-of-the-protraction-of- perversion-of- 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 —reification /superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness —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 —reification /superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought—categorical-imperatives/axioms/registry-teleology^—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-conflatedness ’/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^ basis of meaningfulness that is purely and wrongly grounded on grasping that \^reference-of-thought—categorical-imperatives/axioms/registry-teleology^—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ are by themselves
abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–
onontological-preservation as of ontological-normalcy/postconvergence which always factor in
human limited-mentation-capacity-deepening to a re-equilibrating metaphysics-of-absence–
(implicated-epistemic-veracity-of–nonpresencing–<perspective–ontological-
normalcy/postconvergence>/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-
supererogation–postconverging/dialectical-thinking –apriorising-psychologism disposition
(whether appropriate/good or inappropriate/poor or ‘poor or bad supplanting–conviction-as-to-
supreme-suppler—postconverging/trace-of-narratives-as-dots/existential-contextualising-contiguity
-reification/superseding–oneness-of-ontology by ‘maximalising-recomposing-for-relative-
onontological-completeness —unenframed-conceptualisation basis of meaningfulness on the
ground that successive-instances-of-‘existential-transitioning-or-iterability-trace-of-narratives-
as-dots/existential-contextualising-contiguity -reification/superseding–oneness-of-ontology
by ‘maximalising-recomposing-for-relative-ontological-completeness —unenframed-
conceptualisation requires their subjection to ‘ontological-reconstituting–as-to-
confoundedness ’/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 /preconverging-or-
dementing–integration dispositions) adhere to an elaboration-as-mere-
eextrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity 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 reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^9\) 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^9\)) 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—’ 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)’ as implied—logical-dueness-or-
scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teleology as highlighted priorly. This preconverging-or-dementing –apriorising-psychologism
is in contrast with a postconverging-or-dialectical-thinking—apriorising-psychologism (when
the latter is of inappropriate/bad or appropriate/good supplanting—conviction-as-to-profound-
supererogation—postconverging/dialectical-thinking —apriorising-psychologism) which is
always inclined to ensure that the succession-of-narratives it propounds are tied to successive-
instances 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 by maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation. Thus, the reason why the
ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation
characters and conjugated-postlogism/preconverging-or-dementing -integration individuation
characters is rather as an intemporal/ontological suprastructuring (implying de-mentation-
(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics)) of their hollow-constituting—as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> of ontologically-veridical-
meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation. Going by the example of a medieval setup again as effectively in
<amplituding/formative—epistemicity>totalising—ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractive-ness-of-presencing-in—‘protensive-consciousness’—
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-thought’s-devolving-as-of-instantiative-context and not analogy (epistemic-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-s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-of-reference-of-thought’s-devolving-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 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-⟨implicated-epistemic-veracity-of- nonpresencing～perspective–ontological-normalcy/postconvergence⟩ with it, in contrast to our more or less blurred disposition to ⟨amplituding/formative–epistemicity>totalising～self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence–⟨implicated-‘nondescript/ignorable–void ‘～as-to- presencing～absolutising-identitive-constitutedness’⟩ 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-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ 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-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ as to preconverging-or-dementing—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 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 ‘perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ 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-supererogation) to start with in the very first place but rather a superseding/transcendental representation of such ‘perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ as unsoundness-or-ontological-bad-faith/inauthenticity-of- reference-of-
thought/preconverging-or-dementing—apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case 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 superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) 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. 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 for instance, it is such an existentialism construal from a transcendental intemporal reference-of-thought over
temporal perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation that allows for the superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation dementating/structuring/paradigming (in contrast to a temporal extricatory dementating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different reference-of-thought as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’), and not incremental/disjointedness-as-of-reference-of-thought (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential–defect reference-of-thought which is actually preconverging-or-dementing–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 reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing 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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a
superstitious mindset/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 mental-disposition is implied in a procrypticism 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/reference-of-thought is bound to be incremental/disjointedness-as-of-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-
(supereorogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) percolation-channelling for the necessary ‘postconverging-or-dialectical-
thinking–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/supereorogatory–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/perversion-of-positivistic-meaningfulness with its corresponding postlogism-
and-conjugated-postlogism 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-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument) 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 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 individuation has no place for the ‘transcendental deprocrypticism/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 ‘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-(implicit-epistemic-veracity-of- non-presencing-<perspective–ontological-normalcy/post-convergence>’) projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising—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-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 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 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—defect—<as-Being-or-ontological-or-existential–defect> is non-transcendable/unsupersedable by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence–(implicit–‘nondescript/ignorable–void ‘–as-to– presencing—absolutising–identitive-constitutedness’)’ thus upholding its soundness-or-ontological-good-faith/authenticity–of–reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect> while the prospective registry-worldview/dimension implying a new reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential–defect>.
represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity’-of-’reference-of-thought/preconverging-or-dementing’–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold’). The bigger point here is that 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/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing’–apriorising-psychologism and unintelligible/existentially-suprastructured, a notional–deprocrypticism placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology’ of ’deprocrypticism–or–disjointedness-as-of-’reference-of-thought mindset’/reference-of-thought will rather be construed as decentered and preconverging-or-dementing’–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–deprocrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold in order to effectively and adequately reflect the requisite metaphysics-of-absence-(implicitied-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) 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 1\text{ de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)} as-uninstitutionalised-threshold’-suprastructuring 1\text{ 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-recomposuring 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-recomposing 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 secondnaturings across the successive 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. 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-tracing are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
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 th century with its nature in the late th and early st century. Further to the two elucidations made of postlogism /psychopathic and conjugated-postlogism /preconverging-or-dementing–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-teleology’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of- perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 reference-of-thought—perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as-of-unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism and conjugated-postlogism threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism individuation characters, and supplanting–conviction-as-to-profound-supererogation —postconverging/dialectical-thinking –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’ ‘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-supererogation —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’. 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’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 —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 ᵇ of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-uninstitutionalised-threshold ᵇ—defect<as-Being-or-ontological-or-existential—defect>⁸ associated with postlogism, whether pathological/psychopathic or enculturated, and conjugated-postlogism⁹). However, with the psychopathic/postlogic and social psychopathic case where compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation ᵇ or postlogism ᵇ 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 ᵇ—defect<as-Being-or-ontological-or-existential—defect>⁸; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous <amplituding/formative>wooden-language—(imbued—temporal—mere-form/virtualities/dereification ᵇ/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—
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/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism/psychopathic disposition is basically recursive (recursive denaturing alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation ‘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-
enabling/sublimating supererogatory de-mentativity, and so together with a ‘false-projection-of-
bad-or-good-conviction-as-to-profound-supererogation’ representation of meaning’ rather than’
veridically of a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation—preconverging/dementing—a priorising-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-supererogation of
the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance rather than veridically the perception of compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or
postlogism as hollow-form implying an issue of perversion-of reference-of-thought-as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation }}>); inducing conjugated-postlogism /preconverging-or-dementing –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 of the postlogic/psychopathic
hollow-form postlogic-backtracking– iterative-looping–‘set-of-dereifying-hollow-narratives-
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—a priorising-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<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-unaffecting, disambiguating-apriorising/axiomatising/referencing wherein the superseding (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-recomposing 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 reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology. 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 postlogicly/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-supererogation—preconverging/dementing –apriorising-psychologism as to subontologisation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘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)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology are all false) and ‘crafty’ (with increasingly greater staging and performance: as 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 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 compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation or perverted-outcome-sought-precedes-existentially-veridical-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’> ). 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-
supererogation —postconverging/dialectical-thinking —apriorising-psychologism (be it ‘good
or poor/bad supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking —apriorising-psychologism’) to a compelling–
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-meaning thread/tracing’ can be
construed 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 by maximalising-recomposuring-for-relative-
ontological-completeness —unenframed-conceptualisation wherein ontologically-veridical-
meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity—
of reference-of-thought/postconverging-or-dialectical-thinking —apriorising-psychologism
(as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-
faith/inauthenticity—of reference-of-thought/preconverging-or-dementing —apriorising-
psychologism narratives. Critically, this ‘concurrently-false-premising-of-meaning
thread/tracing’ explains how temporal-preservation-as-pseudointemporality—preservation
occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the
endemising/enculturating of uninstitutionalised-threshold\textsuperscript{102} in the transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting—as-to-conflatedness\textsuperscript{11}’/deconstruction on the one hand and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the other hand drive the dynamism of successive prospective institutionalisations and uninstitutionalised-threshold\textsuperscript{102} respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{6} and conjugated-postlogism /preconverging-or-dementing -integration individuations \textsuperscript{11} conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{7}, in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{99} (but then failing/not-upholding-<as-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and undermining transcendence-and-sublimity/sublimation/suprerogatory–de-mentativity) of ‘ontologically-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\textsuperscript{99} 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–{implicit–nondescript/ignorable–void–as-to–presencing—absolutising–identitive-constitutedness} (due to human limited-mentation-capacity-deepening) propped up by a metaphysics-of-absence–{implicit–epistemic-veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>} (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 ‘reference-of-thought’ in construing the ‘reference-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’—


Such a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is rather about the ontological-veridicality of ‘reference-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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of ‘reference-of-thought. Thus unlike in the instance of defect–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-
worst still when conjugated to postlogism become temporally-preservational-as-pseudointemporality -preservation or conjugated-postlogism as of circularity/recurrence/repetition/repeatability in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity/-reification /superseding–oneness-of-ontology in contrast to 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, and rather implying a ‘de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold defect<as-Being-or-ontological-or-existential–defect> that defines a registry-worldview/dimension as preconverging-or-dementing apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (take the case of the BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A’s defect), such that where there is induced derived-perversion-of-reference-of-thought<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> when such 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 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-
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-as-to-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/ascendancy. 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 of a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ 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—potency’ validated by its greater ontological-primemovers-totalitative-framework 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 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–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuring instrument-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’>. This is the only basis for establishing the relative ascendency of divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation convincing’ as this by definition will instead make circular references to a prior 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 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-supererogation convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking—apriorising-psychologism over preconverging-or-dementing—apriorising-psychologism habituation (at their respective ‘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’) with regards to the postconverging-or-dialectical-thinking—apriorising-psychologism and preconverging-or-dementing—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 over procrypticism. It should equally be noted that just
as no reference-of-thought will recognise itself as rather preconverging-or-dementing apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as postconverging-or-dialectical-thinking apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather preconverging-or-dementing apriorising-psychologism (as procrypticism–or–disjointedness-as-of-reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfullness-and-teleology as of prospective notional–deprocrypticism higher registry-worldview ontological-completeness-of reference-of-thought; as in both instances, the ‘Différence-disambiguation-of-ontologically-veridical meaningfullness-and-teleology’ highlights that the prior preconverging-or-dementing apriorising-psychologism 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’ of the prospective postconverging-or-dialectical-thinking apriorising-psychologism reference-of-thought over the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing 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-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’—postconverging/dialectical-thinking apriorising-
dialectics. Such a ‘Difference-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ thus goes on to encompass the dementation-(supererogatory-ontological-dementation-or-dialectical-dementation—stranding-or-attributive-dialectics) hermeneutically/reprojectively-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ontological/intemporal dementating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion-of-reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> pointing to ‘Difference-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’, and so across all registry-worldviews/dimensions, is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor conjugating with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness>/ontological-aesthetic-tracing>, cumulating/recomposing along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising, universalising, positivising and fully/utterly-ontologising into deprocrypticism). 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
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. 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. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality/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-teleology or perversion-of-reference-of-thought–as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >
(conjugated: postlogism-slanteredness/ 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>) to the new reference-of-thought–categorical-imperatives/axioms/registry-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-\textsuperscript{1} historiality/ontological-eventfulness\textsuperscript{2}/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\textsuperscript{3}-slantedness/\textsuperscript{4} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{5} reference-of-thought- devolving ontological-performance\textsuperscript{6}-<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\textsuperscript{7}/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/\textsuperscript{8} formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought, in \textsuperscript{9} supererogatory–epistemic-conflatedness\textsuperscript{10}) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance \textsuperscript{11} 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/maximalising-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 instittutionalisation 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-teleology”) 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 ontological-contiguity—of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity 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’ passing for intemporality’), 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-teleology or perversion-of-reference-of-thought—perversion-of-reference-of-thought—perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments 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-of-reference-of-thought—perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—supererogation—teleologies.)
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’ (beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>
manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporalities inducing temporal-preservation-as-pseudointemporalities-preservation defining the corresponding uninstitutionalised-threshold, beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought>
or–disjointedness-as-of-`reference-of-thought should lead to preemitting—disjointedness-as-of-
reference-of-thought,-as-to-m-<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 social 103 universal-transparency104-{transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness} as deprocrypticism. 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-teleology99 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-supererogation², 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-<amplituding/formative–epistemicity> totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology⁹ associated with notional–deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating²—<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-supererogation²; 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 natural–psychological-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism-or-medievalism to positivism–procrypticism, and
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-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> with respect to ushering in the requisite 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 that should define and conceptualise the notional–deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking–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-for-relative-ontological-completeness”—unenframed-conceptualisation meaningfulness ”reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
perception/re-thought, in supererogatory epistemically 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 construal/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. 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-prime-movers-totalitative-framework 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-
extistential-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<amplituding/formative–epistemicity>supererogatory-de-
it at the backend in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process\textsuperscript{99}. 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 —
\textcolor{red}{<amplituding/formative\textsuperscript{24}>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /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 —
\textcolor{red}{<amplituding/formative\textsuperscript{24}>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection notional philosophical dispositions’} upholding an opened-construct-of—meaningfulness-and-teleology\textsuperscript{99} 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/paradigmising—of-societies, are the ‘most social of human acts’ as keeping up by renewing-apriorising/axiomatising/referencing of prospective conflatedness 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
\textcolor{red}{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}} temporal-dispositions’ as
\textcolor{red}{<amplituding/formative>wooden-language—(imbued—averaging-of-thought— \textsuperscript{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology\textsuperscript{99}} – as-of—‘nondescript/ignoreable–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-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-(implicit-
epistemic-veracity-of-nonpresencing) as of epistemic-normalcy/postconvergence’
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-(implicit-epistemic-veracity-of-nonpresencing-
<perspective-ontological-normalcy/postconvergence>) as the need to supersede our illusion-of-
the-present/present-consciousness/epistemic-totalising as of epistemic-normalcy/postconvergence
~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 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-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism’ due to our limited-mentation-capacity-deepening, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening, 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; with such limited-mentation-capacity-deepening reflected and encapsulated in the operant concept of ‘disjointedness-as-of- reference-of-thought’ misappropriated ‘meaningfulness-and-teleology in arrogation (as relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—
preconverging/dementing –apriorising-psychologism’, thus ‘in-wait’-for- ‘perversion-of-
reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’>, –or-temporal-preservation-as-pseudointemporality’-preservation, with respect to ultimate ontological-normalcy/postconvergence. The
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity of ‘disjointedness-as-of- reference-of-thought’
misappropriated meaningfulness-and-teleology in arrogation are twofold. Firstly, with respect
to the nature of human knowledge development as a constant deepening (with augmenting
ontological-prime movers-totalitative-framework 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-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) inducing ‘placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology
rescheduling’ wherein a given present registry-worldview of 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-of- reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, –or-temporal-
preservation-as-pseudointemporality’-preservation, is transcended/superseded as
preconverging-or-dementing –apriorising-psychologism ushering in a new present registry-
worldview of less 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-
of- reference-of-thought-<as-effectively-apriorising-in-
faith/authenticity of reference-of-thought of meaningfulness is established, dismissing hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of reference-of-thought-of-categorical-imperatives/axioms/registry-teleology as perversion-of-reference-of-thought-as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 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-supererogation — postconverging/dialectical-thinking–apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> interlocutor or conjugated-postlogic–conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe 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 by maximalising-recomposuring-for-relative-ontological-completeness—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'> interlocutor or conjugated-postlogic/ conjoining-looping-set-of-narratives 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/repetition/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
perversion-of-reference-of-thought—as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of ‘same-terms-of-
expressions/seemingly-same-implied-meaningfulness as if supplanting—conviction-as-to-
profound-supererogation—as—postconverging/dialectical-thinking—as—apriorising-psychologism’
whereas retracing of the mental-disposition foregoes elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity of separate dots as separate narratives, and thus is existentially
involved in construing the reality to the point of revealing ‘disjointedness-as-of-reference-of-
thought’ misappropriated meaningfulness-and-teleology in arrogation in the trace-of-
successive-dots-as-(hollow)-narratives that shines the light on the fundamental
driver/ontological-primemovers-totalitative-framework of the postlogic and/or conjugated-
postlogic interlocutor as well as the threshold-of—nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation—as—preconverging/dementing—apriorising-psychologism as vague-
rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledge 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/inferring-of-elucidation-outside-existential-
contextualising-contiguity of 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/repeatability as of existential-transitioning-or-iterability-trace-
of-narratives-as-dots/existential-contextualising-contiguity—reification/superseding—oneness-
of-ontology, at the relative-ontological-incompleteness—induced—threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-
perversion-of- reference-of-thought<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–or-temporal-
preservation-as-pseudointemporality’-preservation), 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-of- 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-of- reference-of-thought-&lt;as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation’> or temporal-preservation-as-pseudointemporality -preservation) as so-manifested at the uninstitutionalised-threshold, 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 seconndaturing, 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 and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the ‘reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and 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 ⟨transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness\(^{\text{a}}\) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology\(^{\text{a}}\)-<in-existential-extrication-as-of-existential-unthought>, operating arithmetic as if the condition never existed; and thus there is a 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. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality\(^{\text{b}}\)/shortness (shortness-of-register-of–meaningfulness-and-teleology\(^{\text{b}}\)) and intemporality /longness (longness-of-register-of–meaningfulness-and-teleology\(^{\text{b}}\)) are both basically the same notion of intemporality\(^{\text{b}}\), but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality\(^{\text{b}}\)/longness (longness-of-register-of–meaningfulness-and-teleology\(^{\text{b}}\)) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology\(^{\text{b}}\)/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality\(^{\text{b}}\)’ (and so with respect to their apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{\text{b}}\)), inducing dementative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{\text{b}}\)–defect-<as-Being-or-ontological-or-existential–defect>\(^{\text{b}}\) where such false-retention construed as temporal-preservation-as-pseudointemporality preserving is rather in conjugated-postlogism\(^{\text{b}}\); with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness-and-teleology\(^{\text{b}}\) 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 –apriorising-psychologism’ (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability/
delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existentialexistential-contextualising-contiguity -reificationorreversing–oneness-of-ontology by maximalising-
recomposing-for-relative-ontological-completeness—unenframed-conceptualisation. This conceptualisation of temporality /shortness as being about failing/not-upholding<as-of-
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 construct), equally perfectly renders the notion of temporality /shortness and intemporality /longness operant for a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. 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 (specifically, in the moral sense as temporality /shortness is much more than morality as derived from intemporality /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 intemporality’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level as relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—as-apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,—or-temporal-preservation-as-pseudointemporality-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality individuations (postlogism-slantedness, 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>) 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 individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation in ‘disjointedness-as-of-reference-of-thought’ misappropriated ‘meaningfulness-and-teleology’ in arrogation (at individuation-level relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—as-apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion-
of-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/suberogatory—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 concept-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 secondnaturung
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—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 of a recurrent-utter-institutionalised mindset/ 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/procrpycticism
mindset/ 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-teleology as of prospective
notional—deprpycticism mindset, while not ignoring as well the intradimensional spectrum of
variation within each mindset; and wherein de-mentation—supererogatory—ontological—de-
mentation—dialectical—de-mentation—stranding—attributive-dialectics is the central
concept for such a succession of human ‘postconverging—or—dialectical—thinking—psychology or
psychology-of-mentation—dynamics or natural—psychological—dynamics’ renewal
retrospectively, presently and prospectively, with ontological-normalcy/postconvergence
teleology being the central determinant driving and defining human psychology construed by
its metaphysics-of-absence—(implicated—epistemic—veracity-of—nonpresencing—perspective—

‘outside 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-existent-reality that syncs with existential reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly preceding/defining or even superseding existential reality’ rather than the Sartrean reality of ‘existence or existential reality preceding/defining essence’), so actually ‘existence is rather 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 supersedes the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity—, when so-construed from our ‘limited-mentation-capacity as of our relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation”—preconverging/dementing —apriorising-psychologism’—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 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, 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 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 these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow—supererogation”—preconverging/dementing —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-existential-contextualising-contiguity of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-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—\(\text{implicated-}'\text{nondescript/ignorable–void }'\text{-as-to-'presencing—absolutising-identitive-constitutedness}\) (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence—\(\text{implicated-epistemic-veracity-of-}\nonpresencing-<\text{perspective–ontological-normalcy/postconvergence}>\) 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-confatedness/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/inferring-of-elucidation-outside-existential-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-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’ 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-existent-reality so-construed from the perspective of our limited-mentation-capacity-deepening as of our relative-ontological-incompleteness-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing—apriorising-psychologism’, in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existent-contextualising-contiguity are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existent-reference/existent-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existent-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 as of our relative-ontological-incompleteness-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —preconverging/dementing —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-

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apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as with all metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence>) can be ontologically-reconstituted/deconstructed from the corresponding metaphysics-of-presence--(implicit-'nondescript/ignorable–void ’-as-to-’presencing—absolutising-identitive-constitutedness’) as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, even though the latter is ontologically wrong/non-veridical (not to be confused with elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity which is ontologically-veridical as abstract-construal). This ontological-reconstituting—as-to-conflatedness /deconstruction is rather a ‘honing exercise’/recomposure of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ to deliver ‘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’ as ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ with respect to ontological-veridicality and in so doing attaining ontological-veridicality or veracity/ontological-pertinence as a being-construal/existential reference/existential-tautologisation. This can readily be appreciated when we grasp that we cannot just operate basic principles in producing scientific research for instance, as there is a
way of ‘strategic-insight of perspectives’ for artistic expression. (Idyllically, superseding-

eness-of-ontology attainable by notional-deprocryptism 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—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—apriorising-psychologism of rational-empiricism/positivising-rules’

should imply ontologically subsuming ‘projective-insights of

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/dynamic-cumulative-aftereffect—

as of the ontologically deepest being-construal/existential-reference/existential-tautologisisation, and thus

will be the universal nested-congruence of the comprehension of intrinsic-reality,

aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the

uninstitutionalised-threshold arise from ‘virtuality-or-Being-construal-as-abstract-construal-
as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of the reference-of-

thought—categorical-imperatives/axioms/registry-teleology of corresponding prior

institutionalisations and thus failing/not-upholding—<as-of-apriorising/axiomatising/referencing>

intemporal-preservation-entropy—onontological-preservation as threshold-of—

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism (beyond-the-consciousness-awareness-
television <-in-existential-extrication-as-of-existential-unthought>5) manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-
pseudointemporality-preservation by wrongly elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
contextualising-contiguity their reference-of-thought—categorical-
impurities/axioms/registry-teleology 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/deconstruction (in disambiguating reference-of-thought,
with the prior/untranscended/superseded uninstitutionalised-threshold 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 reference-of-thought involving the ‘projective-insights
of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-
thought’s-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-
onologically-same-existential-reality/dynamic-cumulative-aferffect/aftereffect’) is what brings
about the prospective institutionalisation as secondnaturing. Critically important to grasp is that
the notion of 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’s-reifying/elucidating-of-prospective-relative-
ontological-completeness’s-reference-of-thought’s-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’, 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 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 teleology, and involving the potency of both consciousness-awareness-teleology representations and implications, for instance, the difference of the 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
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-confledness 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-confledness; 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–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-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–supererogatory–ontological-de-
the ‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews (utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism) of the corresponding-successive-prospective-institutionalisations-registry-worldviews (of protracted imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity 
’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{39} of reference-of-
thought’s-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: Base-institutionalisation-as-rule-making,
universalisation-as-universalisation-of-rules-making, Positivism-as-rational-
empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism-as-utter-
ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)
establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at the
uninstitutionalised-threshold\textsuperscript{02} of the corresponding-successive-prospective-
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\textsuperscript{53} reference-of-thought over the prior one’
(event 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


teleology -<in-existent-extrication-as-of-existent-unthought> manifestation), that induces the uninstitutionalised-threshold 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 temporality/shortness as of constitutedness 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-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 ‘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/instantaneity/cogency/methodology (or in the case herein ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-
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 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 for the causality—as-to-projective-totalitative—implications—for-explicating-ontological-contiguity’ should be construed to compensate for our temporality/shortness disposition associated with constitutedness, with this compensating exercise construed as of ‘presencing—absolutising-identitive-constitutedness’ or more consummately as conflation/conflatedness. This presencing—absolutising-identitive-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-existential-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, \( \text{historiality/ontological-eventfulness} \)/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\(^2\) \( \text{<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity} \) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation by \( \text{"presencing—absolutising-identitive-constitutedness"} \) or conflatedness ‘intuitively-assign 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-\( \text{<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supereorogatory~epistemic-conflatedness} \) 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\(^2\) \( \text{<amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity} \) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as logic

\(<\text{including-virtue-}\)
as-ontology> as of its historiality/ontological-eventfulness /ontological-aesthetic-tracing 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-
disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising-renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflicatedness), 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 categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of a given <amplituding/formative-epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of the specific biology <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 categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology 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 of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity 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 grounded methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence–(implicit-epistemic-verity–of–nonpresencing–<perspective–ontological-normalcy/postconvergence>)/Doppler-thinking as it elicits human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications, -for-explicating-ontological-contiguity’). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to
dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-thought constitutedness. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendentental-enabling/sublimating/supererogatory—dementativity constraining social science’ 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 psychologism should fully enable (rather as an overall grounding of meaningfulness-and-teleology that overcomes disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendentental-enabling/sublimating/supererogatory—dementativity natural sciences including an emerging and upcoming social science. Insightfully, 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-prime movers-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) anchoring the human in the becoming of existence’ allowing for human subpotent-mimetic-echoness-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
supererogation—of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology

for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

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preconverging/dementing—apriorising-psychologism (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/medieval-virtuality-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 dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking’ –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein notional–deprocrypticism is the structural-resolution for the perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as the dementative/structural/paradigmatic vices-and-impediments of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are always by definition in confliction
with the constructs being transcended. The reason is rather straightforward as there is a ‘mental/psychoanalytic investment’ behind the construal of meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality/superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—
preconverging/dementing –apriorising-psychologism (beyond-the-consciousness-awareness-teleology -<in-existential-extrication-as-of-existential-unthought> ) hence inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—dementating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the
that point, as it is frowned upon and the childhood-psiopath 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-psiopath 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—preconverging/dementing –apriorising-psychologism is rather ‘storied-construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-aftereffect/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 aetiologisation/ontological-escalation of temporal-to-intemporal-dispositions individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence-(implicit-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence> of the social as metaphysics-of-presence--(implicit-‘nondescript/ignorable–void’-as-to- presencing—absolutising-identitive-constitutedness )’ (arising because of the decreasing social universal-transparency-(transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) of the cingle’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-and-its-conjugated-postlogism-preconverging-or-dementing-integration is upheld by temporal-preservation-as-pseudointemporality-preservation threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism of the procrypticism uninstitutionalisation, and thus is temporarily integrated by conjugated-ignorance/conjugated-affordability/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-for-relative-ontological-completeness — unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology and value-reference as of notional–deprocrypticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism-and-procrypticism mental orientations’, (iv) and further, the possibility of a remaking of the
ontological-incompleteness is utterly different from ‘a defect of logical-processing-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 which doesn’t bar a new logical-processing-logical-implicitation—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-logical-implicitation—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 reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness. A registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—as-Being-or-ontological-or-existential—defect on the other hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness; the <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–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-incompleteness-induced,‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’ is in a state of <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drags
of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > (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-supererogation as
‘prelogic supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-
thinking —apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-
positivism/medievalism mindset/reference-of-thought, given the possibilities of further
accusations of witchcrafts or by-and-large the vices-and-impediments 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/reference-of-thought into a positivistic mindset/reference-of-thought that is
ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of
the vices-and-impediments 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 worldview and futural Being-development/ontological-framework-expansion–as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as
of prospective notional–depocrypticism worldview. This explains why ‘perversion-and-derived-
perversion-of(reference-of-thought-as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) is more than just an
issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-
incompleteness-of-reference-of-thought as of denaturing’ in implying that inherent intrinsic-
reality/ontological-veridicality is already given and the perversion-and-derived-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications


phenomenon as a non-positivism/medieval postlogism phenomenon such as notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism ‘reference-of-thought


in terms of the ‘Being defect as uninstitutionalised-threshold

of the so-called great living of non-positivism/medievalism ‘reference-of-thought’ to arrive at the prospective relative-ontological-completeness–of–reference-of-thought of positivism opened-construct-of–meaningfulness-and-teleology which de-

dementatively/structurally/paradigmatically resolves the vices-and-impediments of non-

positivism/medievalism. This same process applies to our positivism–procrysticism with respect to psychopathy and social psychopathy wherein the associated perversion-and-derived–perversion-of–reference-of-thought–as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

will elicit an ordinariness


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procrypticism–or–disjointedness-as-of–reference-of-thought

relative-ontological-completeness\(^{37}\)-of-\(^{35}\) reference-of-thought opened-construct-of-\(^{5}\) meaningfulness-and-teleology\(^{99}\). Ultimately, the very transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing\(^{101}\) between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness\(^{83}\)-of-\(^{87}\) reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness\(^{87}\)-of-\(^{83}\) reference-of-thought is ‘the very paradox of \(^{83}\) meaningfulness-and-teleology\(^{99}\) 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\(^{83}\)-of-\(^{87}\) reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic\(^{5}\)<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity\(^{105}\) 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 \(^{5}\) meaningfulness-and-teleology\(^{99}\) might seem arbitrary when \(^{5}\) meaningfulness-and-teleology\(^{99}\) is rather interpreted in terms of the prior \(^{3}\) 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 \(^{13}\) 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 surperseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation–(supererogatory–ontological–de-mentation-or-
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-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation”—preconverging/dementing—apriorising-psychologism’ as procrypticism—or–disjointedness-as-of—reference-of-thought in endemising/enculturating it, thus in need of notional–deprocrypticism as preempting—disjointedness-as-of—reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived—perversion-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-of—reference-of-thought’ with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness—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-of—reference-of-thought—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow—
supererogation\textsuperscript{\textgreater}, as revealing of the grander framework of vices-and-impediments\textsuperscript{\textgreater} inherent to the relative non-positivism/medievalism relative-ontological-incompleteness\textsuperscript{\textgreater} of reference-of-thought. Rather it is about articulating the ontological-completeness-of\textsuperscript{\textgreater} 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\textsuperscript{\textgreater} associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism \textsuperscript{\textgreater} perversion-of\textsuperscript{\textgreater} reference-of-thought\textsuperscript{\textgreater} <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textgreater} 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\textsuperscript{\textgreater} reference-of-thought in overcoming <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{\textgreater} by prior/transcended/superseded non-positivistic or procrypticism\textsuperscript{\textgreater} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{\textgreater}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding\textsuperscript{\textgreater} <as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-
teleology\textsuperscript{9}, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. So perversion-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > has always been recurrent in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{7} because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of meaningfulness-and-teleology\textsuperscript{9} into the intemporal-disposition as longness-of-register-of meaningfulness-and-teleology\textsuperscript{9} but designed to skew (‘intemporality\textsuperscript{8}-asymmetric-subsumption-of-temporality\textsuperscript{9}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supерerogatory—de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening\textsuperscript{2}, the possibility for perversion-of reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation > arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold\textsuperscript{6} in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event\textsuperscript{3}), 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-for-relative-ontological-completeness—unenframed-conceptualisation de-mentating/structuring/paradigming, as has been the case along and defining human history ultimately ushering our very own registry-worldview/dimension. The breaking of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8}—of—reference-of-thought’s-devolving-as-of-instantiative-context as to existence-potency—sublimating—nascence,
postlogism) as procrypticism–or–disjointedness-as-of-reference-of-thought, preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase in pseudointemporality, and so by a maximalising-recomposuring-for-relative-ontological-completeness—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 (that will falsely validate the 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’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, as first-order faulty-mentation-procedure-deception-or-urge, 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 as correct).

thought of ‘notional-deprocrypticism preempting—disjointedness-as-of—reference-of-thought
\<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications,-
for-explicating-ontological-contiguity’ 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, 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 reference-of-thought’ of psychopathic postlogism and conjugated-postlogism 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

aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ in undermining the transcendental-enabling/sublimating/supererogatory—de-mentativity—that-is-of-intrinsic-reality-or-ontological-veridicality upheld by the notional–deprocripticism supratransversality—apriorising/axiomatising/referencing preempting—disjointedness-as-of- reference-of-thought 

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-positivist/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/intelligibilitysetup/measuringinstrument 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). This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/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 for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-<astrohistoriality/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–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations. That is while the implied aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over the subtransversality—apriorising/axiomatising/referencing 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 reference-of-thought. This equally validates the notion of transversality-of-affirmative-and-unaffirmative,-disambiguating-apriorising/axiomatising/referencing as-of-appropriateness-of-reference-of-thought-as-of-conflatedness and perversion-and-derived-perversion-of-reference-of-thought—as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-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 along formal constructs based on a de-mentating/structuring/paradigming for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) towards intemporality, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality/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-framework 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-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation 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-
ontologicallySame-existential-reality’, even when it would seem weird due to metaphysics-of-presence—(implicit—‘nondescript/ignorable–void’–as-to—presencing—absolutising-
identitive-constitutedness ), and is creatively grounded on ‘on phased phases construed in
mirroring the fundamental insane/postlogism-fitment of the childhood-psychopath perversion-of-
reference-of-thought—<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > mental-disposition
structure as it induces conjugated-postlogism /preconverging-or-dementing -integration later
on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing
nature of postlogism and conjugated-postlogism/preconverging-or-dementing -integration
can be demonstrated with the blatantly obvious case of the childhood-psychopath even though
the denaturing of its mental-disposition is relatively socially-universally-transparent
(enabling an understanding-of-ontological-prime movers-totalitative-framework—of-the-
underlying-phenomenon). In the case were in a ‘dereifying act’ water is spilled on a chair, and a
visiting stranger (as-of-pseudointemporal 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-postlogism or conjugated-ignorance as its relative-
ontological-incompleteness—induced,‘threshold-of–nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation’—preconverging/dementing —apriorising-psychologism’ led it to
align in-prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking –apriorising-psychologismly (as-of-pseudointemporality) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality’-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-as-of-conviction,-as-to-profound-supererogation (as-of-pseudointemporality) but is rather effectively ‘conjoining looping narratives of flawed-existential-elevation-of-’reference-of-thought’ with respect to the ‘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—in-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is effectively in conjugated-postlogism and has ‘joined the childhood-psychopath in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism and is preconverging-or-dementing—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—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’ as procrypticism—or–disjointedness-as-of- reference-of-thought 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-pseudointemporality by ignorance) might act the
same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as aetiolisation/ontological-escalation, and this particular example symbolises why virtue is a
‘The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework’ 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-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality) and will assume mostly an incidental/on-occasion conjugated-postlogism effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism.

(Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less and less socially-dysfunctional and social universal-transparency-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness) of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism 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 as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation level as dynamic-cumulative-aftereffect maximalising-recomposuring-for-relative-ontological-completeness —
presumptuousness-or-arrogation, assumptions, value-reference and teleology**, even though the natural reflex to be of prelogic supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking — apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at means that we rather tend to assume by reflex that the implied-logical-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—reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s—s-reifying/elucidating-of-prospective-relative-ontological-completeness’s—reference-of-thought’s—devolving-as-of-instantiative-context)’, which is the psychopath foundational faulty-mentation-procedure-deception-or-urge as first-order level of faulty-mentation-procedure-deception-or-urge, 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 once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge logically/elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity 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 a 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 — 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-

conjugated-exacerbation, hence of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism, i.e.


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-supererogation —
preconverging/dementing —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—deprocrypticism supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalityε) and procrypticism subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalityε) in terms—as-of-axiomatic-construct of their implied intellectual-and-moral implications (in a projection of a notional—deprocrypticism worldview where the mental-dispositions and conventioning in a procrypticism 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/untthreadedness/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 institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality/longness as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation needs its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing seconndnatured institutionalisation given that the-succession-of-registry-
worldviews—or-dimensions-institutionalisations as to the-ontological-contiguity—is ‘not a human emanance/seeding/incipient—transformation—<as-to-Derridean-messianicity—wherein-even-when-the-messiah—as-intemporal-drive—comes—they-still-have-to-come> of temporal-dispositions/shortness-of-register-of—meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of—meaningfulness-and-teleology (not about firstnaturedness of human dimensionality-of—sublimating—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) but rather is solely a positive-opportunism secondnaturing to supersede the uninstitutionalised-threshold divulged as to its relative-ontological-incompleteness—induced, ‘threshold-of—nonconviction/madeupness/bottomlining-as-to—shallow—supererogation—preconverging/dementing—apriorising-psychologism’. The implication is that acting as—of-a—secondnatured reproducibility—mathesis/motif/thrownness-disposition, as—reproducibility—of—aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplituding/formative—epistemicity>totalising—renewing—realisation/re-perception/re—thought’ for the requisite prospective maximalising—recomposing—for—relative—ontological—completeness—unenframed—conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of—universal—and—abstractive originariness—parrhesia, as—spontaneity—of—aestheticisation nature’ but is rather in ‘<amplituding/formative—epistemicity>totalising—self—referencing—syncretising’/illusion—of—the—present/present—consciousness/mirage as metaphysics—of—presence—{implicated—’nondescript/ignorable—void ’—as—to—presencing—absolutising—identitive—constitutedness }. Thus institutionalisation secondnaturedness is challenged by its very own level of relative—ontological—incompleteness—induced,—‘threshold—of—nonconviction/madeupness/bottomlining—
as-to-shallow-supererogation — preconverging/dementing — apriorising-psychologism’
relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{55}) in universalisation–non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{87}—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{55}) in positivism–procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available 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\textsuperscript{87}—unenframed-conceptualisation Copernicus, an intemporal-
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-for-relative-ontological-completeness —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-for-relative-ontological-completeness —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-for-relative-ontological-completeness —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 <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}>) 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/paradigming over the extricatory/temporal/expediency de-
mentating/structuring/paradigming 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/paradigming which is necessarily antipodal to the everyday temporal
extricatory de-mentating/structuring/paradigming 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-una
affirmative,-disambiguat
ed-apriorising/axiomatising/referencing\(^1\)’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality \(^5\)) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality \(^5\)) was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity\(^6\)-of-\(^7\) reference-of-thought)’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-\(^8\) reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-\(^9\) reference-of-thought’ (as lacking notional\~deprocrypticism from an ontological-normalcy/postconvergence epistemic/notional\~projective-perspective) arising from its \(^4\) procrypticism–or–disjointedness-as-of-\(^9\) reference-of-thought (as social \(^10\) universal-transparency\(^9\)-(transparency-of-totalising-entailing, as-to-entailing <amplituding/formative–epistemicity> totalising~in-relative-ontological-completeness\(^8\)) about the child-psychopath’s postlogism wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation) its meaningfulness as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^6\)—preconverging/dementing\(^5\)—apriorising-psychologism, as subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger rather
and temporal-enculturation-conjugated-postlogism, such that correspondingly these are ‘decentered’ (by maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation) as virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference with ‘a more and more profound/elaborated notional–deprocrypticism supplanting—conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring-for-relative-ontological-completeness’ — unenframed-conceptualisation
any threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing –apriorising-psychologism!) This ‘continuous profound/elaborate
notional–deprocrypticism supplanting–conviction-as-to-profound-supererogation —
postconverging/dialectical-thinking”–apriorising-psychologism as of transcendental-
projection/intemporal-preserving/ maximalising-recomposuring-for-relative-ontological-
completeness”—unenframed-conceptualisation ‘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’ (from the perspective of the ‘postconverging-or-
dialectical-thinking”–reference-of-thought in relative-ontological-completeness” as depth-of-
thought”) is the supratransversality—apriorising/axiomatising/referencing (as-of-non-
pseudointemporality ) that is a complete and unique ‘ontologically-hegemonising-narrative
ontological-performance”<including-virtue-as-ontology>’ in its supplanting–conviction-as-to-
profound-supererogation —postconverging/dialectical-thinking —apriorising-psychologism or
transcendental/intemporal/”maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation disposition of ”reference-of-thought which
‘bounces off and decenters’ (by ”maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation) the-recursive/progressive/regressive-
preconverging-or-dementing”-distractive-looping-narratives-of-
arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-
dispositions (postlogism” and conjugated-postlogism’s) as the subtransversality—
apriorising/axiomatising/referencing (as-of-pseudointemporalties), to their collapsing
(psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically
(with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism 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-of-reference-of-thought defective reference-of-thought–categorical-imperatives/axioms/registry-teleology for its induced conjugated-postlogism by inherent relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing –apriorising-psychologism’ (notional–procrypticism, i.e. the corresponding uninstitutionalised-threshold), such that the postlogism dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing –apriorising-psychologism as of temporality /non–transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism’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 secondnaturizing that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-supererogation — postconverging/dialectical-thinking –apriorising-psychologism as of transcendental-projection/intemporal-preserving/ maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation construct that transcends/supersedes subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities), as supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities). Such a technique for articulating supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities) 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-pseudointemporalities) over subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities)’ wherein the differentiated conjugated postlogism’s are construed as interlocking with postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> (as the conjugated postlogism’s conjoin to and elevate postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>) 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-suprerogation — preconverging/dementing —apriorising-psychologism of postlogism/’ conjugated-postlogism/ or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-profound-suprerogation—postconverging/dialectical-thinking—apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism/ 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 reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation—preconverging/dementing —apriorising-psychologism) by ‘imploring, contesting, affirming,
condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism—as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation—(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism) or consciously adopted by conjugated-postlogism’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\textsuperscript{[66]}—of-the-human-institutionalisation-process\textsuperscript{[67]} across all the registry-
worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-
threshold\textsuperscript{[102]}, this establishes that there is a deterministic existential-tautologisation/existential-
existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of
social-stake-contention-or-confliction’ highlighting a teleology\textsuperscript{[99]}/teleological-differentiation at
the individuation-level in a continuum from pseudointemporality\textsuperscript{[51]} (involving the ‘faulty-
mentation-procedure-deception-or-urge\textsuperscript{[41]}’ of postlogism\textsuperscript{[77]}-slantedness and the derived-by-
conjoining temporal-accommodation-of-this- perversion-of- reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{[96]} as conjugated-postlogism’s/preconverging-or-dementing -integration,
grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of
meaning and logic’) as it induces the uninstitutionalised-threshold —to—non-
pseudointemporality\textsuperscript{[19]} (of intemporal mental-disposition inclined to account for
pseudointemporality\textsuperscript{[165]} as intemporal-preservation/aetiologisation/ontological-escalation
operating on a teleology /teleological-differentiation of ‘intrinsic-attribution based on solely
eliciting intersolipsistic understanding of intemporally\textsuperscript{[122]} 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-teleology of prospective notional–deprocrypticism
preconverging/dementing ‘–apriorising-psychologism of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold’). This then validates the idea that teleology /teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity ’s-reifying/elucidating-of-prospective-relative-ontological-completeness’-of–reference-of-thought- devolving-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology /teleological-differentiation as discrete, as a conceptualisation of teleology is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to reference-of-thought as to postconverging/dialectical-thinking—apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation arises whether the supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing –apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism’s) but from whence/which-point the teleology /teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as
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\^{reference-of-thought} -<including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework\^{reference-of-thought} construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology\^{reference-of-thought} ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as ontological-contiguity\^{reference-of-thought} superseding–oneness-of-ontology), defines and structures teleology /teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\^{reference-of-thought}-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’ (from the perspective of the ‘postconverging-or-dialectical-thinking\^{reference-of-thought}-reference-of-thought in relative-ontological-completeness\^{reference-of-thought} as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure-<as-to> historiality/ontological-eventfulness/ontological-aesthetic-tracing>, this maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness \^{reference-of-thought} induced, threshold-
of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—

preconverging/dementing—apriorising-psychologism—apriorising/axiomatising/referencing—supererogatory—ontological—de-mentation—ontological—de-mentation—or-dialectical—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-supererogation—

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-for-relative-ontological-completeness—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-mentation-dynamics or natural—psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence-{implicit-epistemic-veracity-of nonpresencing-<perspective–ontological-normalcy/postconvergence>}, we’ll certainly grasp that a non-positivism/medievalism mindset/ reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness—induced,—‘threshold-of nonconviction/madeupness/bottomlining-as-to-shallow-supererogation — preconverging/dementing—apriorising-psychologism’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation thus failing/not-upholding—<as-of apriorising/axiomatising/referencing> any meaningfulness requiring prospective positivising/rationally-empirical reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and that its pretence otherwise is nothing but <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the prior inherent vices-and-impediments inherent from its relative-ontological-incompleteness—induced,
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ —
preconverging/dementing —apriorising-psychologism’ (non-positivism/medievalism) of lacking
a positivising/rationally-empirical mindset, we can just as well project of the same of our
procrypticism mindset’s reference-of-thought with respect to our relative-ontological-
incompleteness —induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation’ —preconverging/dementing —apriorising-psychologism’ of the lack of
a notional—deprocrypticism mindset’s reference-of-thought as of deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought existential-contextualising-
contiguity’s reifying/elucidating-of-prospective-relative-ontological-completeness —of—
reference-of-thought—devolving-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 —apriorising-psychologism of rational-empiricism/positivising-rules’
based ‘imbri catedness/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’) and a disposition for our metaphysics-of-presence—
(implicated—‘nondescript/ignorable—void’—as—to—presencing—absolutising-identitive-
constitutedness) 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

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supersede the vices-and-impediments associated with a positivism–procrypticism 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-for-relative-ontological-completeness —unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure-<as-to-`historiality/ontological-eventfulness>/ontological-aesthetic-tracing>. The notion of pivoting/decentering as fundamentally psychoanalytic 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 notion 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-{implicit–nondescript/ignoreable–void ’-as-to-`presencing— absolutising-identitive-constitutedness } 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-recomposure-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-(implicated-epistemic-veracity-of-
nonpresencing-perspective–ontological-normalcy/postconvergence); 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-(supererogatory–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--{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness }’, and going by ‘projective-insights’/postdication/metaphysics-of-absence-{implicated-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>} is equally what can enable our own prospective transcendence-and-sublimity/sublimation/supererogatory—dementativity in grasping a more profound intrinsic-reality/ontological-veridicality as notional—deprocrypticism which is deeper than our present positivism—procrypticism registry-worldview reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence--{implicated-‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } traditional/conventioning reference-of-thought—categorical-imperatives/axioms/registry-teleology 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 as of ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ based on their respective relative-ontological-incompleteness—induced, ‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing—apriorising-psychologism’ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic/notional-projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology, ≈<in-existential-extrication-as-of-existential-unthought>) to the given uninstitutionalised-threshold registry-worldview’s/dimension’s reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism), ‘utter-ontologising/maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation ‘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-

preconverging/dementing —apriorising–psychologism


preconverging/dementing —apriorising–psychologism

relative-ontological-completeness\(^7\)—unenframed-conceptualisation); in base-institutionalisation—ununiversalisation uninstitutionalisation (which is ununiversalisation), maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology\(^6\)<in-existential-extrication-as-of-existential-unthought>\(^?\) of ununiversalisation core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing \(^1\)—apriorising-psychologism (thus pivoting/decentering/’psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into universalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation); and, in universalisation—non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology\(^6\)<in-existential-extrication-as-of-existential-unthought>\(^?\) of non-positivism/medievalism core meaningfulness of reference’ is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing \(^1\)—apriorising-psychologism (thus pivoting/decentering/’psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into positivism suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological—
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, expeditiously 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/inherent/intemporal attributions of "meaningfulness-and-teleology" is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness-induced, "threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation" — preconverging/dementing — apriorising-psychologism’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is bound to lead to human integration of the corresponding postlogism / perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, of categorical-imperatives/axioms/registry-teleology-
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 pseudointemporality logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology–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-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality 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 demntating/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
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 ‘moulting’ 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) of reference-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-
sublimity/sublimation/supererogatory—de-mentativity at the individuation-level speaks of intemporal-disposition maximalising-recomposuring-for-relative-ontological-completeness—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 deprocrypticism, as ontological-normalcy/postconvergence epistemic/notional~projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective meaningfulness-and-teleology, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical reference-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-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’ which ‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting—conviction—as-to-profound-supererogation—postconverging/dialectical-thinking —apriorising- psychologism mental-disposition reflex that will wrongly reassumed soundness/non—perversion-of- reference-of-thought over-and-ignoring the reality of a postlogism -as-of-
induced unsound/perverted-reference-of-thought, as the breaking undermines existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness’s-reference-of-thought’s-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 eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold-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-supererogation—preconverging/dementing—apriorising-psychologism’ accounts for the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation/ununiversalisation/nonpositivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold, threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—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-for-relative-ontological-completeness—unenframed-
enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness’—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/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⟩ of 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 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-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence—(implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness). 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-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’, and finally from a transcendental/maximalising-recomposuring-for-relative-ontological-completeness—
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 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-impllications}> 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 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/intemporal 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, 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. 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—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 conjoining-looping-set-of-narratives of such postlogic-backtracking—iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-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\(^1\), 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\(^2\), 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-teleology\(^3\) with the corresponding meaningfulness-and-teleology\(^4\) as ontological-contiguity\(^5\)—of-the-human-institutionalisation-process\(^6\)/institutional-design inducing the maximalising-recomposuring-for-relative-ontological-completeness\(^7\)—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
of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-
reference-of-thought-as-of-conflatedness ) ‘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\(^1\). Paradoxically and
across all registry-worldviews this has always imply sociologically that uninstitutionalised-
threshold\(^2\) are in a transversality-of-affirmative-and-inaffirmative,-disambiguated-
apriorising/axiomatising/referencing\(^3\) of these two divergent mental-dispositions with respect
to ‘meaningfulness-and-teleology\(^4\) 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/supere resulting—de-mentativity or conceptualisation in
aggregativity/social-aggregation as of \langle amplifying/formative\rangle 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\rangle) 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 \(^5\)reference-of-thought. Plausibly most
likely the ‘developing consciousness-awareness-teleology\(^6\) mindset’ of such a ‘social ontology
insight about prospective positivism’ (as \(^7\)maximalising-recomposuring-for-relative-
ontological-completeness\(^8\)—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’-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’—preconverging/dementing –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-existential-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\(^i\) 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\(^i\)’ with the idea that the type of knowledge construed as of first order transcendental-enabling/sublimating/supererogatory\(^i\) 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/supererogatory\(^i\) de-mentativity implication as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^i\) 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/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social—universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—amplituding/formative—epistemicity}totalising—in-relative-ontological-completeness) as of existential-contextualising-contiguity’s—reifying/elucidating-of—prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of—instantiative-context as of ontological-completeness—of—reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and hardly addressing such a more fundamental question as implied by ‘postconverging—or-dialectical-thinking—psychology 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 <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework, 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 from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism insight, wherein positivism–procrypticism is decentered and notional–deprocrypticism 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 as of prospective notional–deprocrypticism 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness-reference-of-thought is what counts as true knowledge beyond the blurriness-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-(implicit-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>) is pushed to its full implications over metaphysics-of-presence--(implicit-nondescript/ignorable-void-as-to-presencing—absolutising-identitive-constitutedness) as our present-consciousness/illusion-of-the-present/epistemic-totalising~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) as intemporalisation is actually ‘a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of presencing—absolutising-identitive-constitutedness) defines its very own prospective interspersing with uninstitutionalised-threshold articulated 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--(implicit-descript/ignorable–void—as-to-presencing—absolutising-identitive-constitutedness) ‘based on reasoning in terms—as-of-axiomatic-construct of cumulating institutionalisations’).

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-teleology)—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-teleology)—meaningfulness-and-teleology—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 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-reference-of-thought (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. universalising-rules and psychically pivoting/decentering for rational-empiricism/positivising-rules, just as the ‘universalising mindset’ arose from referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—(as ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’
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–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 being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge 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-supererogation. 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 postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-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 supplanting–conviction-as-to-profound-supererogation—postconverging/dialectical-thinking—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion-of- 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’s-reference-of-thought’s-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 by paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing or logical-implicitation—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 of 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—apriorising-psychologism’ (and not to be seen as being of postlogic compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation) 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’s-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 and imply the denaturing of reference-of-thought as perverted reference-of-thought—categorical-imperatives/axioms/registry-teleology and thus to wrongly re-engage logical-
that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—
imbuend-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality instigated ontological-contiguity—as-of-the-human-institutionalisation-
process as of difference-conflatedness-as-to-totalitative-reification-as-singularisation-as-
veridical-epistemic-determinism causality-as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As with all prospective institutionalisations, a human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation 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 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 transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as a ‘deeper limited-mentation-capacity-
(as of relative conflation ’) existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise ‘meaningfulness-and-teleology’; more like a jurisprudential ‘maximalising-recomposuring-for-relative-ontological-completeness’—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–deprocrypticism individuation in procrypticism; 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-supererogation —
preconverging/dementing —apriorising-psychologism as defining the registry-
worldviews/dimensions uninstitutionalised-threshold is rather a most real idea from an
ontological-normaley/postconvergence epistemic/notional–projective-perspective wherein we
can very much fathom out that the successive relative-ontological-incompleteness-induced,-
‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’ —
preconverging/dementing —apriorising-psychologism’ as the successively reducing-ontological-
abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation
uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism
uninstitutionalisation effectively speaks of their threshold-of–
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation —
preconverging/dementing —apriorising-psychologism as the respective uninstitutionalised-
threshold with respect to the superseding–oneness-of-ontology which as existential-reality isn’t
changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold 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-supererogation —preconverging/dementing—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—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-supererogation—

preconverging/dementing—apriorising-psychologism construct and perception about our own registry-worldview uninstitutionalised-threshold as procrpticism 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-supererogation—

preconverging/dementing—apriorising-psychologism conceptualisation of ‘the social as at its uninstitutionalised-threshold threshold’ wherein the representation as ‘being in threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—

preconverging/dementing—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-teleology defect of conscious mindsets within the given uninstitutionalised-threshold registry-worldview/dimension (as the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—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\textsuperscript{12} 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\textsuperscript{9},-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\textsuperscript{7} as of prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity\textsuperscript{5}’s-reifying/elucidating-of-prospective-relative-ontological-completeness\textsuperscript{8}–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\textsuperscript{9} for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivism/medievalism mindset/\textsuperscript{7} reference-of-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-
thinking, ‘projective-insights’, ‘epistemic-projection-in-conflatedness’ of notional–deprorypticism-prospective-sublimation) 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-⟨implicated-epistemic-veracity-of-nonpresencing-⟨perspective-ontological-normalcy/postconvergence⟩⟩ implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness-⟨of-reference-of-thought associated with the overall 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, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising/self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as
‘universally applicable’, à la Kantian positivism registry-worldview/dimension <amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn’t factor in ‘transcendental implications’ as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of ‘meaningfulness-and-teleology’ of the prior/old registry-worldview’s/dimension’s reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag institutionalised positivism conceptualisation of ‘meaningfulness-and-teleology’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification–of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension ‘meaningfulness-and-teleology’ which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrypticism ‘meaningfulness-and-teleology’ at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a
positivism–procrypticism meaningfulness-and-teleology\textsuperscript{99} is being called upon to evaluate as to a meaningfulness-and-teleology\textsuperscript{99} 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 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 ontological-contiguity\textsuperscript{64}—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflicatedness—as-to-totalitative-reification\textsuperscript{86}—in-singularisation\textsuperscript{92}—as-veridical-epistemic-determinism\textsuperscript{21}

\textless{}amplituding/formative–epistemicity\textgreater{}causality—as-to-projective-totalitative–implications,—for-explicating-ontological-contiguity’ across all the institutional-cumulation/institutional-recomposure—as-to–historicality/ontological-eventfulness\textsuperscript{77}/ontological-aesthetic-tracing> 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\textsuperscript{102} broken only in the medium to long-run beyond-the-consciousness-awareness-teleology<\textless{}in-existential-extrication-as-of-existential-unthought\textgreater{} ‘by a power relations dynamics detrimentaly/structurally/paradigmatically ingrained in the social\textsuperscript{10} universal-transparency\textsuperscript{102}. 

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différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary–as-unenframed/unbeholding/oulier-conceptualisation-(imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation) 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/unbeholding/oulier-conceptualisation-(imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-notional–deprocrypticism-prospective-sublimation))-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–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 between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness-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
thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology\textsuperscript{26} <in-existential-extrication-as-of-existential-unthought>\textsuperscript{29} meaningfulness-and-teleology\textsuperscript{29} 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\textsuperscript{29}’ over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\textsuperscript{29}’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to—meaningfulness-and-teleology\textsuperscript{29} 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/superrgatory/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{25}/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; 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 \( \) 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 profundness of contemplation. The ontological-contiguity—of-the-human-institutionalisation-process 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 (‘reference-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 //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 //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 //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 //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>
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 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/supererogatory-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-de-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-de-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-de-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-de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework$^2$ 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’$. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality$^2$) that is not available to ordinariness of
thought, wherein there is a disambiguating of the supratransversality—apriorising/axiomatising/referencing as a construct of formalised reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality—apriorising/axiomatising/referencing informal reference-of-thought as melee of common sense of temporality/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’/-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) towards the intemporal/longness-of-register-of–meaningfulness-and-teleology as the ontological construct that institutionalises (intemporalises). Hence such a skewing (‘intemporality’/-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity) in the ontological-contiguity—of-the-human-institutionalisation-process 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
corporate and including 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 aetiological/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 reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality—apriorising/axiomatising/referencing melee of common sense 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 wooden-language-{imbed—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—'nondescript/ignorable–void—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<-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 pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation 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>} 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-
<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’s-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-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in supererogatory~epistemic-conflatedness”. 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 of 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—<imbued-and-
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/ascendancy 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-⟨implicit-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ 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-conflicatedness/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-teleology\textsuperscript{72}\textsuperscript{-\textsuperscript{<in-existent-extrication-as-of-existent-unthought>}}, 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 de-mentating/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-teleology\textsuperscript{72}\textsuperscript{-\textsuperscript{<in-existent-extrication-as-of-existent-unthought>}} 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 \textsuperscript{17}deprocrypticism—or—preempting—disjointedness-as-of\textsuperscript{83}reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology\textsuperscript{72}\textsuperscript{-\textsuperscript{<in-existent-extrication-as-of-existent-unthought>}} level of social thought involving notional–deprocrypticism 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–deprocrypticism as preempting-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–procrypticism 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 dementative/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-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology -<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–deprocrypticism 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 post-structuralism since the 80s 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\textsuperscript{77}-as-of\textsuperscript{77} compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation\textsuperscript{96} 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\textsuperscript{77} 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\textsuperscript{88}-induced,\textsuperscript{88}‘threshold-of–nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation—preconverging/demitting—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–depocrypticism 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 \textsuperscript{10} universal-transparency\textsuperscript{104}- (transparency-of-totalising-entailing, as-to-entailing, \textlangle\textit{amplituding}, formative-epistemicity\textrangle totalising--in-relative-ontological-completeness\textsuperscript{8} ) of the defect) as at adulthood, the \textsuperscript{5} postlogism \textsuperscript{7} ‘disjointedness-as-of-\textsuperscript{8} reference-of-thought’ misappropriated \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{99} in arrogation tends to extend as conjugated-postlogism \textsuperscript{7} ‘disjointedness-as-of-\textsuperscript{8} reference-of-thought’ misappropriated \textsuperscript{9} meaningfulness-and-teleology\textsuperscript{99} in arrogation involving the temporal elicitation of derived-\textsuperscript{8} perversion-of-\textsuperscript{5} reference-of-thought-\textlangle\textit{as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\textsuperscript{>}, 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)!